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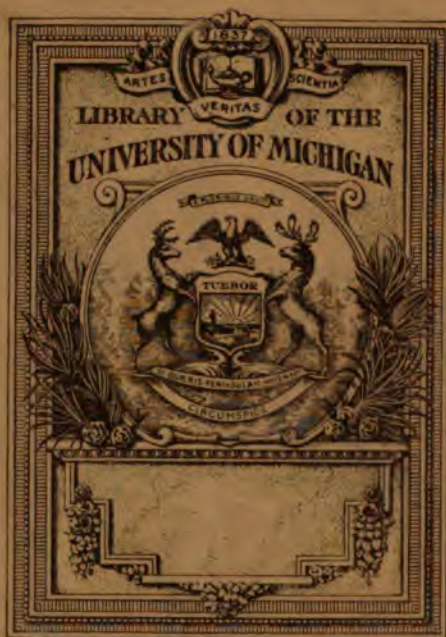
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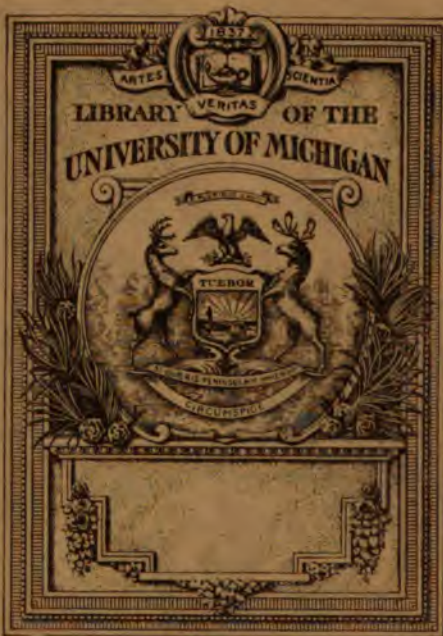
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THE
OFFICIAL REPORT
OF THE
CHURCH CONGRESS
HELD AT
NOTTINGHAM, SEPTEMBER & OCTOBER,
1897.



ADENEY & SON,

ESTABLISHED 1774.

UNDER THE HIGHEST PATRONAGE.

Clerical and General Tailors,

16, SACKVILLE STREET,

PICCADILLY,

LONDON, W.

THE
OFFICIAL REPORT
OF THE
Anglican & Episcopal
CHURCH CONGRESS,

HELD AT NOTTINGHAM,

ON SEPTEMBER 28TH, 29TH, 30TH, & OCTOBER 1ST
1897.

EDITED BY THE REV. C. DUNKLEY.

Vicar of S. Mary's, Wolverhampton.



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AND DERBY.

1897

The Corporation of the Church House,

DEAN'S YARD, WESTMINSTER, LONDON, S.W.

PRESIDENT—HIS GRACE THE ARCHBISHOP OF CANTERBURY.

VICE-PRESIDENTS—HIS GRACE THE DUKE OF WESTMINSTER, K.G.

THE RIGHT HON. AND RIGHT REV. THE LORD BISHOP OF LONDON.

COUNCIL—THE PRESIDENT; HIS GRACE THE LORD ARCHBISHOP OF YORK; THE VICE-PRESIDENTS, and twelve other *ex-officio* or elected Members.



THE GREAT HALL OF THE CHURCH HOUSE.

Opened February 11th, 1896.

The Council appeal for funds for the erection of the western side of the quadrangle adjoining the Great Hall, in Great Smith Street.

This new block, the cost of which is estimated at about £18,000, will contain, *inter alia*, the permanent Hall for the use of the House of Laymen.

This Hall will be dedicated to the memory of the late Mr. Henry Hoare, the Layman who was in the very front of the movement for the revival of Convocation.

Towards this expenditure £5,200 has already been promised, leaving the sum of £12,800 still to be raised.

The opening of the Great Hall block has entailed an increased annual expenditure, and as the hire of the rooms has been fixed on a very moderate scale, it is of importance that the number of Annual Subscriptions, which constitute the source of income most to be relied upon, should be increased.

Some ways of helping to complete the Church House.

(1) By Donation to the Building Fund.

(2) By becoming a Member of the Corporation.

Membership of the Corporation may be acquired by persons of either sex (being Members of the Church of England, or of any Church in full communion therewith) by an Annual Subscription of at least One Guinea; Life Membership by a Donation in one sum of at least Ten Guineas.

(3) By becoming an Associate.

Associates are admitted to the Library and Reading Room on the payment of Five Shillings a year.

(4) By taking a Collecting Card or Box.

(5) By giving a Drawing Room or Garden Meeting.

(6) By Organizing a Parish Meeting.

(7) By Church Offertory.

(8) By Legacy.

Communications should be addressed to the Secretary, SYDNEY W. FLAMANK, Esq., Church House, Dean's Yard, Westminster, S.W.

P R E F A C E .



TWENTY-SIX years ago, that is, in 1871, the Church Congress visited Nottingham for the first time. In those early days the Congress was little known beyond the locality in which from year to year it assembled. Things have changed since that time; for there is hardly a corner of England that has not felt the beating pulse of this great annual assembly of Churchmen. From Newcastle-on-Tyne and Carlisle in the north, to Brighton, Southampton, and Portsmouth on the south coast; from Hull and Norwich to Rhyl, Swansea, Cardiff, and Bristol; from Folkestone to Plymouth Congress has journeyed during the last thirty-seven years. Nottingham shares with Wolverhampton, Manchester, and Norwich the honour of a second visit; for Congress cultivates the acquaintance of large centres of population, and particularly of cities and towns where men congregate busily.

The attendance at this year's Congress compares favourably with the earlier meeting, and also with recent Congresses; but, it must be confessed, the number of members did not rise to the level of what was generally expected in a city with about a quarter of a million of inhabitants.

The enterprise of the Reception Committee in publishing a complete Visitors' List, which was issued in three successive editions, has enabled me to analyse the roll of membership, and to answer a question not seldom put—From whence comes this annual throng of Congress-goers? An examination of the attendance at Nottingham this year shows two-fifths of the total membership to be residents in the diocese of Southwell, while three-fifths came from more distant parts. To the aforementioned two-fifths must be added 1,240 day tickets and 139 evening tickets, presumably taken by Nottingham city or county folk. The contribution of the counties of Nottingham and Derby to

the muster roll was therefore very substantial and satisfactory. My own impression is that the contiguity of the diocese of Southwell to that of Lichfield, in which Congress was held last year at Shrewsbury, militated against the attendance at Nottingham. The Lichfield contingent was certainly smaller than has been the case at some Congresses held in more distant parts of the country.

In the Preface to the Birmingham Congress (1893) Report I gave a complete list of Church Congresses held since 1861, with the numbers in attendance and other particulars. This list has been of some service, and I now supplement it with like information concerning later meetings.

DATE.	PLACE.	NO. OF MEMBERS.	DAY TICKETS.	EVENING TICKETS.	REMARKS.
1894.	Exeter ...	3,302	1,401	1,018	Devotional Session in Cathedral. One hundred and thirty parishes observed Congress Sunday. Working Men's Meetings held in eight other towns.
1895.	Norwich ...	2,525	1,000 (about)	229	Working Men's Meetings held every night, and in seven towns in diocese.
1896.	Shrewsbury ...	2,601	1,678	441	Free tickets to Working Men. Conversazione on Thursday. Congress closed with services in three Churches.
1897.	Nottingham ...	2,544	1,240	139	Meetings for Business Men and for Teachers, as well as for Working Men, Mothers, and Young Women.

The attendance at Nottingham in 1871 was—Members, 2,171; Associates, 606; Evening tickets, 428. Total, 3,205.

Nottingham gave Congress a cordial welcome. Churchmen and Nonconformists alike threw open their houses, and received visitors from distant parts with open arms. "The city," wrote the Mayor at the conclusion of Congress, "maintained its hospitable reputation, and accommodated, in due course, every person desiring hospitality."

A distinguishing feature of Nottingham Congress was the

presence of Colonial, American, and Missionary Bishops in considerable numbers. The following is a complete list of these welcome visitors :—

Archbishop of Rupertsland (Most Rev. R. Machray, D.D.)
Archbishop of Sydney (Most Rev. W. S. Smith, D.D.)
Bishop of Auckland (Most Rev. W. G. Cowie, D.D.), Metropolitan.
Bishop of Ballarat (Right Rev. S. Thornton, D.D.)
Bishop of Brisbane (Right Rev. W. T. Webber, D.D.)
Bishop Coadjutor of Brisbane (Right Rev. J. F. Stretch, D.D.)
Bishop of Calcutta (Most Rev. E. R. Johnston, D.D.) Metropolitan.
Bishop of Goulburn (Right Rev. W. Chalmers, D.D.)
Bishop of Grahamstown (Right Rev. A. B. Webb, D.D.)
Bishop of Iowa (Right Rev. W. S. Perry, D.D.)
Bishop of Natal (Right Rev. A. H. Baynes, D.D.)
Bishop of Newcastle, N.S.W. (Right Rev. G. H. Stanton, D.D.)
Bishop Oluwole, Assistant Bishop in Western Equatorial Africa.
Bishop of Osaka (Right Rev. W. Awdry, D.D.)
Bishop of Perth (Right Rev. C. O. L. Riley, D.D.)
Bishop of Pretoria (Right Rev. H. B. Bousfield, D.D.)
Bishop of Sierra Leone (Right Rev. J. T. Smith, D.D.)
Bishop-Coadjutor of Springfield (Right Rev. C. R. Hale, D.D.)
Bishop of Tinnevely (Right Rev. S. Morley, D.D.)
Bishop of Trinidad (Right Rev. J. T. Hayes, D.D.)
Bishop of Zanzibar (Right Rev. W. Richardson, D.D.)

The programme of Nottingham Congress reflects the chief events of the memorable year in which it was held. First in importance, the Lambeth Conference. Seven sessions were devoted to the discussion of subjects which had engaged the attention of the Conference, and are embodied in the Encyclical ; and the Missionary work of the Church held the chief place alike at Lambeth and at Nottingham. Second, the choice of the two last proposals of Archbishop Benson for the organization and maintenance of the Church, viz., (1) Church Defence and Church Instruction Committees: (2) The Queen Victoria Sustentation Fund, was at once a tribute to the memory of a beloved Primate, and a testimony to his practical wisdom and statesmanship. Third, the commemoration of the sixty years' reign of our gracious Sovereign Lady, Queen Victoria, gave point to more than one discussion during the week.

Another feature of Nottingham Congress was its friendly attitude towards Nonconformists. This was a conspicuous feature of the Archbishop of Canterbury's (Dr. Temple) reply to

the Mayor's address of welcome ; and was further demonstrated throughout the week, particularly at the "Missionary" Sessions, and when "Church and Dissent" was debated. A remarkable illustration of the *rapprochement* between different schools of thought in the Church was afforded during the discussion of "Progress of Life and Thought in the Church of England during the Victorian Era."

The Nottingham Committee, with praiseworthy zeal, aimed at making Congress useful to all classes of the community. Several extra-congressional meetings were included in the Official Programme. A meeting for mothers held on Monday afternoon in the Albert Hall was so numerously attended that an overflow meeting was held. On Tuesday evening the Victoria Hall was appropriated for a Working Men's Meeting. There were (it was computed) from 4,000 to 5,000 present, yet Holy Trinity Church had to be requisitioned for the overflow, and this building was also quickly filled. This was a noteworthy assembly ; and the reception accorded by these "sons of toil" to the Archbishop of Canterbury was a heart-moving and significant spectacle. A Meeting for Business Men, and a Meeting for Teachers (at which not less than 500 were present) were new ventures of this year's Congress, and they were remarkably successful gatherings. A Young Women's Meeting in the Victoria Hall attracted an enormous audience, and two overflows were necessary to meet the demands for admission. Working Men's Meetings were also held at Ilkeston, Newark and Mansfield during the week. It is not usual to publish the addresses given at meetings held in distant places in connection with the Congress, but the Committee wish me to express their grateful acknowledgments of the kind services rendered at these meetings by the following speakers :—the Bishop Coadjutor of Brisbane (Dr. Stretch), Canon Winnington-Ingram, Harry Phillips, Esq., Griffith-Boscawen, Esq., M.P., Rev. P. C. Collings, Rev. H. Hensley-Henson, and the Rev. the Hon. R. Adderley. Congress Sundays were observed in the usual way in the city and neighbourhood ; and the mission aspect of the Church Congress was well to the front throughout the week.

The advance in the amount of discussion registered at Shrewsbury was well maintained. It was not surprising that no discussion followed the papers read at the first session ; but at all the other sessions there was no lack of volunteer speakers, and the average number of such speakers at fifteen sessions amounted to 77.

The *Conversazione* was held on Thursday evening in Nottingham Castle, by the kind invitation of the Mayor and Sheriff, and was attended by some eight hundred members of Congress.

I desire on behalf of the Committee, as well as in my own name, to thank the Readers and Speakers for their kind help in revising proofs promptly. Without their co-operation it would hardly be possible to issue the Official Report at this early date. To the Publishers, Messrs. Bemrose & Sons, Limited (London and Derby), the highest praise must be awarded for the excellence of their work, and for the rapidity with which the volume has been passed through the press. I know they have spared neither expense nor trouble to produce an accurate and full report of the proceedings in the shortest possible time. My thanks are also tendered to Mr. C. Basil Cooke, the Official Reporter.

In conclusion, I take the liberty of expressing, on behalf of the visitors (being myself one of them), their grateful sense of the obligations they are under to the Hon. Secretaries, the Reception Committee, the Right Worshipful Mayor (E. H. Fraser, Esq.), and the inhabitants of Nottingham and the vicinity for the excellence of the arrangements, and for their hospitable and kindly welcome, which will remain a pleasant memory for many years.

C. DUNKLEY, EDITOR.

*S. Mary's Vicarage,
Wolverhampton,
10th November, 1897.*



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President :

The Right Reverend The Bishop of Southwell.

Vice-Presidents :

The Right Reverend The Bishop Suffragan of Derby.

CLERGY.

The Most Rev. The Archbishop of Armagh.
The Most Rev. The Archbishop of Dublin.
The Most Rev. The Bishop of Brechin.
The Most Rev. The Archbishop of Ontario.
The Most Rev. The Bishop of Auckland.
The Most Rev. The Bishop of Calcutta.
The Most Rev. The Bishop of Capetown.
The Most Rev. The Bishop of Sydney.
The Right Rev. The Bishop of London.
The Right Rev. The Bishop of Durham.
The Right Rev. The Bishop of Winchester.
The Right Rev. The Bishop of Bangor.
The Right Rev. The Bishop of Bath and Wells.
The Right Rev. The Bishop of Carlisle.
The Right Rev. The Bishop of Chichester.
The Right Rev. The Bishop of Ely.
The Right Rev. The Bishop of Exeter.
The Right Rev. The Bishop of Gloucester.
The Right Rev. The Bishop of Hereford.
The Right Rev. The Bishop of Lichfield.
The Right Rev. The Bishop of Lincoln.
The Right Rev. The Bishop of Liverpool.
The Right Rev. The Bishop of Llandaff.
The Right Rev. The Bishop of Manchester.
The Right Rev. The Bishop of Newcastle.
The Right Rev. The Bishop of Norwich.
The Right Rev. The Bishop of Oxford.
The Right Rev. The Bishop of Peterborough.

The Right Rev. The Bishop of Ripon.
The Right Rev. The Bishop of Rochester.
The Right Rev. The Bishop of S. Alban's.
The Right Rev. The Bishop of S. Asaph.
The Right Rev. The Bishop of S. David's.
The Right Rev. The Bishop of Salisbury.
The Right Rev. The Bishop of Sodor and Man.
The Right Rev. The Bishop of Truro.
The Right Rev. The Bishop of Wakefield.
The Right Rev. The Bishop of Worcester.
The Right Rev. The Bishop of Cashel.
The Right Rev. The Bishop of Clogher.
The Right Rev. The Bishop of Cork.
The Right Rev. The Bishop of Derry and Raphoe.
The Right Rev. The Bishop of Down and Connor.
The Right Rev. The Bishop of Limerick.
The Right Rev. The Bishop of Tuam.
The Right Rev. The Bishop of Aberdeen and Orkney.
The Right Rev. The Bishop of Argyll and The Isles.
The Right Rev. The Bishop of Edinburgh.
The Right Rev. The Bishop of Glasgow and Galloway.
The Right Rev. The Bishop of S. Andrew's.
The Right Rev. The Bishop of Iowa.
The Right Rev. The Bishop of Kansas.
The Right Rev. The Bishop of Kentucky.

- The Right Rev. The Bishop of Los Angeles.
 The Right Rev. The Bishop of Minnesota.
 The Right Rev. The Bishop of Mississippi.
 The Right Rev. The Bishop of Southern Ohio.
 The Right Rev. The Bishop of Springfield.
 The Right Rev. The Bishop of West Missouri.
 The Right Rev. The Coadjutor Bishop of Minnesota.
 The Right Rev. The Coadjutor Bishop of Southern Ohio.
 The Right Rev. The Coadjutor Bishop of Springfield.
 The Right Rev. The Bishop of Antigua.
 The Right Rev. The Bishop of Ballarat.
 The Right Rev. the Bishop of Brisbane.
 The Right Rev. the Coadjutor-Bishop of Brisbane.
 The Right Rev. The Bishop for The Corea.
 The Right Rev. The Bishop of Eastern Equatorial Africa.
 The Right Rev. The Bishop of Gibraltar.
 The Right Rev. The Bishop of Goulburn.
 The Right Rev. The Bishop of Grahams-town.
 The Right Rev. The Bishop of Guiana.
 The Right Rev. The Bishop of Honduras.
 The Right Rev. The Bishop of Mauritius.
 The Right Rev. The Bishop of Natal.
 The Right Rev. The Bishop of Niagara.
 The Right Rev. The Bishop of Nova Scotia.
 The Right Rev. The Bishop for Osaka.
 The Right Rev. The Bishop of Perth.
 The Right Rev. The Bishop of Pretoria.
 The Right Rev. The Bishop of North Queensland.
 The Right Rev. The Bishop of Rangoon.
 The Right Rev. The Bishop of Saskatchewan and Calgary.
 The Right Rev. The Bishop of Shanghai.
 The Right Rev. The Bishop of Sierra Leone.
 The Right Rev. The Bishop of Tasmania.
 The Right Rev. The Bishop of Trinidad.
 The Right Rev. The Bishop of South Tokyo.
 The Right Rev. The Bishop of Waiapu.
 The Right Rev. The Bishop of New Westminster.
 The Right Rev. The Bishop in Zanzibar.
 The Right Rev. The Coadjutor Bishop for Northern and Central Europe.
 The Right Rev. Charles Phillips, Assistant Bishop of Western Equatorial Africa.
 The Right Rev. Isaac Oluwole, Assistant Bishop of Western Equatorial Africa.
 The Right Rev. The Bishop Suffragan of Barrow-in-Furness.
 The Right Rev. The Bishop Suffragan of Beverley.
 The Right Rev. The Bishop Suffragan of Colchester.
 The Right Rev. The Bishop Suffragan of Coventry.
 The Right Rev. The Bishop Suffragan of Dover.
 The Right Rev. The Bishop Suffragan of Guildford.
 The Right Rev. The Bishop Suffragan of Leicester.
 The Right Rev. The Bishop Suffragan of Marlborough.
 The Right Rev. The Bishop Suffragan of Reading.
 The Right Rev. The Bishop Suffragan of Richmond.
 The Right Rev. The Bishop Suffragan of Shrewsbury.
 The Right Rev. The Bishop Suffragan of Southampton.
 The Right Rev. The Bishop Suffragan of Southwark.
 The Right Rev. The Bishop Suffragan of Stepney.
 The Right Rev. The Bishop Suffragan of Swansea.
 The Right Rev. Bishop Anson.
 The Right Rev. Bishop Barry.
 The Right Rev. Bishop Blyth.
 The Right Rev. Bishop Bromby.
 The Right Rev. Bishop Cheetham.
 The Right Rev. Bishop Cramer-Roberts.
 The Right Rev. Bishop Hellmuth.
 The Right Rev. Bishop Hornby.
 The Right Rev. Bishop Jenner.
 The Right Rev. Bishop Macrorie.
 The Right Rev. Bishop Marsden.
 The Right Rev. Bishop Mitchinson.
 The Right Rev. Bishop Selwyn.
 The Right Rev. Bishop Speechly.
 The Right Rev. Bishop Staley.
 The Very Rev. The Dean of Chester.
 The Very Rev. The Dean of Lincoln.
 The Very Rev. The Dean of Manchester.
 The Very Rev. The Dean of Peterborough.
 The Very Rev. The Dean of Rochester.
 The Very Rev. The Dean of York.
 The Ven. The Archdeacon of Nottingham.
 The Ven. The Archdeacon of Derby.
 The Ven. The Archdeacon of Ely (Permanent Secretary of the Congress).
 The Ven. The Archdeacon of Manchester.
 The Ven. The Archdeacon of Sheffield.
 The Rev. Sub-Dean Trebeck.

The Rev. Canon Gray	} Proctors in Convocation	The Rev. The Head Master of Repton School.
The Rev. Canon Hamilton		The Rev. The Provost of Denstone College.
The Rev. The Regius Professor of Divinity, Oxford.		The Rev. The Lord Scarsdale.
The Rev. The Regius Professor of Divinity, Cambridge.		The Rev. The Hon. Canon Littleton.
The Rev. The President of Queen's College, Cambridge.		The Rev. The Hon. A. E. Bertie.
The Rev. Canon Sanday.		The Rev. Sir R. Fitz-Herbert, Bart.
The Rev. Canon Stanton.		The Rev. Canon Andrew.
The Rev. Canon Gibson.		The Rev. Her Majesty's Inspector of Schools for Derbyshire.

LAITY.

The Right Worshipful E. H. Fraser, Mayor of Nottingham.	Sir T. Roe, Mayor of Derby.
His Grace The Duke of S. Albans, Lord-Lieutenant of Nottinghamshire.	Sir H. H. Bemrose, M.P.
His Grace The Duke of Devonshire, Lord-Lieutenant of Derbyshire.	Mr. E. Bond, M.P.
Mr. F. R. Radford, Sheriff of Nottingham.	Mr. Victor C. W. Cavendish, M.P.
Mr. P. L. Mill*, High Sheriff of Nottinghamshire.	Mr. G. Drage, M.P.
Major M. McCreagh Thornhill, High Sheriff of Derbyshire.	Mr. J. Gretton, M.P.
His Grace The Duke of Rutland.	Mr. C. H. Seely, M.P.
His Grace The Duke of Portland.	Mr. W. Sidebottom, M.P.
His Grace The Duke of Newcastle.	The Worshipful C. P. Markham, Mayor of Chesterfield.
The Earl Stanhope.	The Worshipful John Barnes, Mayor of Glossop.
The Earl Manvers.	The Worshipful B. Tidd Pratt, Mayor of Newark.
The Lord H. Bentinck, M.P.	The Worshipful George Marshall, Mayor of Retford.
The Viscount Newark.	The Worshipful A. B. Kempe, Chancellor of the Diocese.
The Lord Waterpark.	His Honour Judge Masterman.
The Lord Middleton.	His Honour Judge Smyly.
The Lord Denman.	Mr. J. Borough, Registrar of the Diocese.
The Lord Belper.	Dr. Gow, Head Master of Nottingham High School.
The Lord Hawkesbury.	Mr. A. P. Heywood
The Hon. H. H. Finch-Hatton, M.P.	Mr. H. E. Thornton
The Hon. W. M. Jervis.	Mr. F. Wright
The Hon. F. Strutt.	} Members of the House of Laymen.
The Right Hon. F. J. S. Foljambe.	
Sir R. Gresley, Bart.	Mr. F. C. Arkwright.
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Sir H. Wilmot, Bart., V.C.	Mr. C. H. Burbidge Hambly.
Sir John Alleyne, Bart.	Mr. T. Hill.
Sir Charles Seely, Bart.	Mr. J. W. Leavers.
Sir S. G. Johnson, Town Clerk of Nottingham.	Mr. W. H. Mason.
Sir J. Smith.	Mr. R. W. M. Nesfield.
Sir A. Haslam.	Mr. F. C. Smith.
	Mr. G. Herbert Strutt.
	Mr. E. F. Harcourt Vernon.

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Mr. F. A. Smith.

Hon. Secretaries :

CLERGY.

The Archdeacon of Nottingham.	Canon Ferris.	Rev. A. C. Beckton.	Rev. R. Holden.
	Canon Singleton	Rev. H. A. Gem.	

LAITY.

Mr. T. L. K. Edge.	Mr. D'O. S. Ransom.	Mr. J. Trevelyan Ward.
Mr. S. J. T. Lynch.	Mr. H. E. Thornton.	Mr. W. H. Whiston.

Assistant Secretary :

Mr. A. Bush.

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CLERGY.

- Anson, Rev. T. A., R.D.
 Arkwright, Rev. W. H., R.D.
 Arkwright, Rev. H. S.
 Aspinall, Rev. N. L.
 Atkinson, Canon, R.D.
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 Barnes, Rev. W., R.D.
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 Baylay, Rev. A. M. V.
 Beaumont, Rev. W. E.
 Berry, Rev. H. S.
 Bickerstaff, Rev. C. I., R.D.
 Billings, Rev. E. T.
 Birchall, Rev. J.
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 Bolton, Rev. R. K.
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 Brooksbank, Rev. J. H.
 Browne, Rev. S. B.
 Buckston, Rev. H.
 Bury, Rev. W. E.
 Carr, Canon, R.D.
 Cator, Canon
 Cattley, Rev. A.
 Chell, Rev. G. R.
 Cochrane, Rev. D. C.
 Cullen, Rev. J.
 Cunningham, Rev. E.
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 Floules, Rev. H. W. Wynne
 Fiennes-Clinton, Rev. H., R.D.
 Fisher, Rev. F. C., R.D.
 FitzHerbert, Rev. J.
 Forman, Rev. A. F. E.
 Fosbery, Rev. G. W.
 Fox, Rev. W.
 Foxley, Rev. J.
 Gem, Rev. H. A.
 Given, Rev. Dr.
 Godber, Canon
 Good, Rev. A. B.
 Goodacre, Rev. F. W., R.D.
 Gordon, Rev. C. D.
 Gorton, Rev. C. R.
 Gwynne, Rev. Ll. H.
 Hacking, Rev. E.
 Hadfield, Rev. J., R.D.
 Hardy, Rev. T. B.
 Hayman, Rev. H. T.
 Henn, Rev. P. U.
 Hervey, Rev. J. A.
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 Holbrook, Rev. P.
 Holden, Rev. H. M.
 Holden, Rev. J. S.
 Holden, Rev. R., R.D.
 Howell, Rev. J.
 Huxley, Rev. J.
 Jackson, Canon Vincent
 Jourdain, Rev. F., R.D.
 Jubb, Rev. H., R.D.
 Keymer, Canon
 Lamb, Rev. J. C.
 Ledward, Rev. W. J.
 Lewis, Rev. C. E.
 Lewis, Canon
 Lewis, Rev. J.
 Luxmoore, Rev. J. R.
 McKee, Rev. R. A.
 Madan, Canon, R.D.
 Malton, Rev. W. H. C.
 Manners, Rev. F. B.
 Maples, Rev. W.
 Martin, Rev. H. A.
 Martin, Rev. W.
 Mason, Canon G. E.
 Massey, Canon
 Matthews, Rev. J. E.
 Meynell, Rev. F. W.
 Molineux, Rev. C. H., R.D.
 Morgan, Rev. H. T.
 Morris, Rev. E. E.
 Nation, Rev. C. C.
 Noakes, Rev. E. S.
 Nugee, Rev. F. E.
 Owen, Rev. J. S.
 Oxenham, Rev. G. W.
 Pavey, Canon, R.D.
 Peacocke, Rev. W. J.
 Pearson, Rev. H.
 Perry, Rev. F. J.
 Phillips, Rev. J. E.
 Pitman, Rev. H. R.
 Plumptre, Rev. H. W.
 Pope, Rev. W.
 Potter, Rev. S. P.
 Prior, Rev. A. H., R.D.
 Pyper, Rev. F. R.
 Pyper, Rev. T.
 Raynes, Rev. H. A.
 Reed, Rev. M.
 Robinson, Rev. J.
 Rodgers, Rev. E.
 Rolfe, Rev. H. R.
 Ross, Rev. F. J.
 Russell, Rev. H. C.
 St. Aubyn, Rev. E.
 Seymour, Rev. H., R.D.
 Shipton, Rev. G.
 Sing, Canon
 Singleton, Canon, R.D.
 Skelton, Canon, R.D.
 Slodden, Rev. H. T.
 Smith, Rev. R. F.
 Smith, Rev. T. W.
 Sparks, Rev. W. R.
 Spearing, Rev. W. G.
 Stockdale, Rev. J., R.D.
 Stott, Rev. Dr.
 Stratford, Rev. W. T.
 Stukely, Rev. E. C.
 Swann, Rev. T. W.
 Symes, Rev. J. E.
 Tebbutt, Canon
 Thompson, Rev. R. W., R.D.
 Tomlinson, Rev. J.
 Trevaskis, Rev. Dr.
 Tucker, Rev. J. S.
 Turner, Rev. W. H.
 Uttersson, Rev. F.
 Vaughan, Rev. E. M.
 Vinter, Rev. A. E.
 Watts, Rev. A. H.
 Webb, Rev. C.
 Welby, Rev. A. A.
 Wheeler, Rev. J.
 Whitworth, Rev. R. H.
 Whymper, Rev. A.
 Wild, Rev. M., R.D.
 Wilkins, Rev. L.
 Wilkinson, Rev. A. F. L.
 Williams, Rev. H. L.
 Wilmot, Rev. F. E. W.
 Wilson, Rev. C. Lea
 Windley, Rev. T. W.
 Wodehouse, Rev. F. A.
 Woodhouse, Rev. A. P.
 Woodyatt, Rev. G.

LAITY.

Alton, H. T.
 Angrave, G.
 Anson, A. H.
 Attwood, M.
 Bagnall-Wild, R. B.
 Bailey, J.
 Barber, R.
 Barnes, A.
 Bearder, W. C.
 Becher, Major
 Bell, J.
 Bellaby, F.
 Bemrose, W.
 Billyeald, J.
 Blackwall, J. B. E.
 Blagg, H.
 Blake, Alderman
 Boden, H.
 Bonser, G. G.
 Bowles, C. E. B.
 Bowring, C. C.
 Briggs, W.
 Brown, Councillor
 Bruce, Colonel
 Buchanan, Colonel
 Burnie, Dr.
 Burton, J.
 Hyng, J. T.
 Byron, G. A.
 Cammell, G. H.
 Cavendish, Colonel
 Chambers, R. B.
 Charlton, G. N.
 Clouter, S.
 Corner, S.
 Craig, Colonel
 Crewdson, H.
 Cox, W. T. E.
 Crompton, J. G.
 Currey, B. Scott
 Denison, Colonel
 Denison, W. E.
 Denman, Councillor
 Des Forges, W. H.
 Dickins, A. W.
 Edwards, A. C.
 Evans, R.
 Evans, W.
 Farmer, T. O.
 Fellows, G.
 FitzHugh, Councillor
 Forman, J. T.
 Fothergill, Watson
 Fox, W. F.
 Furley, S. B.
 Gascoigne, T.
 Gee, H.
 Gell, H. Chandos Pole
 Gisborne, W.
 Griffin, W.
 Halford, R.
 Hamilton, A. B.
 Handford, Dr.

Haywood, J. H.
 Heaton, Professor
 Heazell, W. A.
 Heymann, A.
 Higham, Councillor
 Hill, C. H.
 Hill, T. A.
 Hobson, H. M.
 Hodges, W. A.
 Hodgkinson, R.
 Holden, J.
 Hollins, C.
 Hollins, W.
 Holland, W. R.
 Hooton, A. W.
 Horner, Councillor
 Hubbart, H. E.
 Hubbertsy, Colonel
 Cantrell
 Hubbertsy, H. A.
 Hunter, J.
 Huntsman, F.
 Hurst, G.
 Huskinson, W. L.
 Hutton, W. H.
 Ivens, R.
 Jackson, A.
 Jackson, J.
 Laws, Dr.
 Lee, W. H.
 Leman, T.
 Lewis, H.
 Ley, F.
 Lissett, Wright
 Livesey, Dr.
 Lothian, T. H.
 Lynch, S. J. T.
 McCraith, J. T.
 McCraith, J. W.
 Maltby, C.
 Marsden, W. H.
 Marsland, S. K.
 Mason, M.
 Mellers, M.
 Mellish, H.
 Mellor, Vernon
 Meynell, G. F.
 Milligan, Colonel
 Palmer-Morewood, C. R.
 Mosley, Colonel
 Mundy, A. M.
 Mundy, F. N.
 Naylor, J. R.
 Newton, C. E.
 Newton, W.
 Noel, Colonel
 Oakes, J.
 Oakes, T. H.
 Parker, F. Carey
 Peskett, Dr.
 Pickard, J.
 Pierce, J.
 Pierrepont, J.

Potter, T.
 Powell, Dr.
 Prinsep, T. L.
 Pullman, Alderman
 Ransom, D'O. S.
 Ratcliff, R.
 Robertson, Dr.
 Robertson, Major
 Robotham, W. B.
 Ruck-Keene, General
 Russell, H.
 Sale, R.
 Salt, W. C.
 Salmond, W.
 Searby, F.
 Shaw, H.
 Shaw, J.
 Shipton, Dr.
 Shuttleworth, Colonel
 Sitwell, E. S. W.
 Smedley, J. B. M.
 Smith, F. N.
 Snape, W.
 Spalding, J. T.
 Spurrer, H.
 Starkey, L. R.
 Steedman, J.
 Story, General
 Tallents, W. E.
 Tasker, W. B. G.
 Tate, Dr.
 Thompson, Dr.
 Thompson, S.
 Thorpe, H. R.
 Thorpe, J.
 Thorpe, J.
 Tomlinson, H. G.
 Torr, C. H.
 Turbutt, W. G.
 Vickers, Colonel
 Wadsworth, F.
 Wadsworth, W.
 Walker, J. F.
 Wallis, G. H.
 Ward, J. T.
 Warrand, Major-General
 Warwick, W. D.
 Whiston, W. H.
 Whitaker, B. I.
 White, Councillor
 Whitehead, G. H. Taylor
 Wigley, G.
 Wigram, J.
 Wood, J. W.
 Woodforde, W. B.
 Woodward, R.
 Woolley, T. C. S.
 Wordsworth, R. W.
 Wrench, E. M.
 Wright, Fitz-Herbert
 Wright, A. L.
 Wyles, H.

SUBJECTS' COMMITTEE*The Bishop of Southwell, Chairman.**Mr. W. H. Mason, Vice-Chairman.***CLERGY.**

The Bishop of Derby.
 Bishop Mitchinson, Archdeacon of
 Leicester.
 The Dean of Lincoln.
 The Archdeacon of Derby.
 The Archdeacon of Manchester.
 Subdean Trebeck.
 Canon Sanday.
 Canon Stanton.
 Canon Gibson.
 Prebendary Crowfoot.
 Prebendary Southwell.
 Canon Ebsworth.
 Canon Furneaux.
 Canon Gray.
 Canon Hamilton.
 Canon Keymer.
 Canon Lewis.

Hon. Canon Littleton.
 Canon G. E. Mason.
 Canon Pavey.
 Canon Sing.
 Canon Tebbutt.
 The Rev. H. S. Arkwright.
 The Rev. E. Hacking.
 The Rev. H. T. Hayman.
 The Rev. J. E. Matthews.
 The Rev. C. H. Parez.
 The Rev. J. E. Phillips.
 The Rev. W. Pope.
 The Rev. F. R. Pyper.
 The Rev. W. R. Sparks.
 The Rev. J. E. Symes.
 The Rev. Dr. Trevaskis.
 The Rev. E. M. Vaughan.
 The Rev. A. E. Vinter.

LAITY.

The Duke of Newcastle.
 The Lord Belper.
 The Town Clerk of Nottingham.
 Bemrose, Sir H. H., M.P.
 Bond, E., M.P.
 Judge Smyly.
 Billyeald, J.
 Buchanan, Colonel
 Crewdson, H.
 Denison, W. E.
 Gow, Dr.

Heywood, A. P.
 Ivens, R.
 Laws, Dr.
 Mellor, Vernon
 Oakes, J.
 Peskett, Dr.
 Steedman, J.
 Thompson, Dr.
 Turbutt, W. G.
 Vernon, E. E. Harcourt
 Woolley, T. C. S.

RECEPTION COMMITTEE :*The Mayor of Nottingham, Chairman.**Mr. W. Wadsworth, Vice-Chairman.***CLERGY.**

Dolphin, Canon
 Madan, Canon
 Skelton, Canon
 Arkwright, Rev. W. H.
 Boag, Rev. F.
 Dewick, Rev. A. W.
 Douglas, Rev. P. H.
 Drooston, Rev. P. H.
 Evans, Rev. E. M.
 Ffoulkes, Rev. H. W.
 Wynne

Gwynne, Rev. Ll.
 Hardy, Rev. T. B.
 Holbrook, Rev. P.
 Holden, Rev. H. M.
 Howell, Rev. J.
 Martin, Rev. W.
 Maples, Rev. W.
 Owen, Rev. J. S.
 Prior, Rev. A. H.

Reed, Rev. M.
 Robinson, Rev. J.
 Rolfe, Rev. H. K.
 Russell, Rev. H. C.
 Seymour, Rev. H.
 Taylor, Rev. E. S.
 Thompson, Rev. R. W.
 Wild, Rev. M.
 Wilkins, Rev. L.

LAITY.

The Sheriff of Nottingham	Fellows, G.	Marsden, W. H.
The Town Clerk of Nottingham	FitzHugh, Councillor	McCraith, J. T.
Judge Masterman	Forman, J. T.	McCraith, J. W.
The Mayor of Chesterfield	Fox, W. F.	Mason, M.
The Mayor of Newark	Furley, S. B.	Potter, T.
Attwood, M.	Gascoigne, T.	Powell, Dr.
Blake, Alderman	Griffin, W.	Seely, C. H., M.P.
Blackwall, J. B. E.	Handford, Dr.	Shaw, J.
Burton, Joseph	Heaton, Professor	Spalding, J. T.
Byron, G.	Heazell, W. A.	Starkey, L. R.
Charlton, G. N.	Hill, T.	Tate, Dr.
Cox, Arthur	Hill, T. A.	Warwick, W. D.
Edwards, A. C.	Hobson, H. M.	Wigley, G.
Evans, R.	Hodges, W. A.	Wyles, H.
	Horner, Councillor	

FINANCE AND BUILDINGS COMMITTEE:

Mr. H. E. Thornton, *Chairman*.

Mr. J. H. Haywood, *Vice-Chairman*.

CLERGY.

Godber, Canon	Massey, Canon	Watts, Rev. Alan H.
Jackson, Canon Vincent	Edgcote, Rev. G.	Wilson, Rev. C. Lea

LAITY.

Barber, R.	Gee, H.	Russell, H.
Bell, J.	Hardy, J. H. H.	Smith, F. A.
Borough, J.	Hollins, C.	Thompson, S.
Clouter, S.	Hutton, W. H.	Wallis, G. H.
Des Forges, W. H.	Mellers, M.	White, Councillor
Fothergill, Watson	Pierce, J.	Wright, F.

WORKING MEN'S COMMITTEE:

Astil, C.	Langley, W.	Richardson, R.
Atkin, S.	Latham, W.	Robinson, W. A.
Blatherwick, W.	Marsh, J. B.	Roper, J. H.
Bradshaw, J.	Meadows, R.	Shaw, H.
Burton, W.	Mew, H.	Simons, T.
Chamberlin, H.	Mossop, C.	Simpson, J.
Cheney, E.	Munks, T.	Sims, W.
Dorman, J.	Murden, F.	Smith, J. W.
Godber, W.	Nix, B.	Tinley, V.
Hardy, T.	Osmond, W. E.	Tyers, A.
Hart, T. H.	Pepper, S.	Vessey, C. P.
Hemsley, W.	Pollard, J.	Weightman, W.
Hines, A. G.	Potter, J.	Wildman, G.
Hollingsworth, R.	Poynton, S.	Wilford, A.
Holmes, A. C.	Reader, J.	Wright, G.
Jones, J. E.	Richards, J.	York, W.

CHURCH CONGRESS, NOTTINGHAM, 1897.

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ABSTRACT OF ACCOUNTS.

RECEIPTS.

	£	s.	d.
Sale of 2,544 Tickets, at 7s. 6d.	954	0	0
" " 1,240 Day Tickets, at 2s. 6d.	155	0	0
" " 139 Evening Tickets, at 1s.	6	19	0
" " 616 Platform Tickets, at 2s. 6d.	77	0	0
" " Official Guides, Visitors' Lists, &c.	39	8	8
For Advertisements in Official Guide.....	117	17	0
" By Rent of Halls by Extra-Congressional Meetings ..	30	5	0
" Donations	38	17	11
" Congress Banner, collected by Mrs. Richardson	36	19	0
	<u>£1,456</u>	<u>6</u>	<u>7</u>

EXPENDITURE.

	£	s.	d.
By Hire of Halls	254	5	6
" Furniture, Fittings, and Decorations	222	19	7
" Printing and Stationery	331	13	3
" Advertisements and Bill Posting	171	2	2
" Clerk's, Messengers, Gratuities	149	13	5
" Postage, Telegrams and Carriage	70	0	11
" Subsidy to Publishers of the Official Report	100	0	0
" Sundry Payments	122	10	7
" Cost of Congress Banner and accessories	34	1	2
	<u>£1,456</u>	<u>6</u>	<u>7</u>

Balance Sheet.

F. A. SMITH, *Treasurer.*

Examined with the Vouchers, and found correct,

FREDERICK WRIGHT,

Bank, Nottingham,

Auditor.

Nov. 3rd, 1897.

THE EXCHANGE HALL.

TUESDAY MORNING, SEPTEMBER 28TH, 1897.

THE MAYOR'S WELCOME TO THE CHURCH CONGRESS.

The Right Worshipful ALDERMAN E. H. FRASER, J.P., Mayor
of Nottingham.

I HAVE the high privilege and the sincere pleasure of bidding the Church Congress of 1897 a very hearty welcome to the City of Nottingham ; and I desire to associate in that welcome the inhabitants of the very large and wide district of which Nottingham may be regarded as the natural centre. My lord, I have an especial pleasure in welcoming the President of this Congress in the person of our own good Bishop. Many years have come and gone since the Church Congress last assembled in this city. During those years there has been, in this city, a vast increase in the population, in the commercial importance, and in the material wealth of its citizens, and along with that advance and development, I am thankful to say, there has been a corresponding expansion and activity in the work of the Church in the city and neighbourhood. We see, on all hands, a multiplication of churches, and a large and gratifying development of the many-sided activity of Church work and life. My lord, I am thankful to say that it is to the establishment of the See of Southwell, and to your wise and beneficent government and kindly administration of its affairs, that such large and valuable results have been obtained for the benefit of the Church, not only in this city, but throughout the diocese. Therefore, I think it is meet and fit that you should take your seat as President of the Congress, in the place where we are surrounded by the tokens and monuments of your own untiring and successful labours. It must also be taken as an encouraging sign that we are favoured to-day with the presence of the Archbishop of Canterbury. May I venture, in the name of the inhabitants of this city, to express to his Grace the sentiments of admiration, sympathy, and hope, with which we regard him : Of admiration for the distinguished qualities which have raised his Grace to the highest honour and greatest dignity in the Anglican communion ; of sympathy because we know full well that the highest honour is accompanied by the most grave responsibilities ; and of hope that it may please God to prolong his days that he may be enabled to render great service to the Church and Realm of England. This is neither the time nor the place, nor am I the person to venture a passing observation upon any subject which may be brought forward at this assembly of the Church Congress. All that I can venture to say is, that I am sure the great hope of us all, is that the questions subjected to the deliberations of the Congress will be approached and dealt with in a spirit of wise caution, of moderation, and of self-control, and with a single eye to the final end and object of Parliament and Congress alike, the advancement of the glory of God, the good of

the Church, and the safety, honour, and welfare of our Sovereign and her dominions. My lord, I renew to you our best and most sincere greetings. I trust that the work of this Congress may be begun, continued, and ended in peace; and that when the members of the Congress shall return to their several homes they will carry with them recollections of good and faithful work done by the servants of God in this city, and pleasant recollections of the old town by the Trent and the inhabitants within its gates, who once more bid you a most hearty and cordial welcome.

The Right Rev. the PRESIDENT (George Ridding, D.D., Lord Bishop of Southwell).

MR. MAYOR—I desire to return, in the name of the Congress, thanks as cordial as the cordial welcome which you have extended to us. The encouragement given by this city to the idea of the Congress meeting here has been amplified in every way by your worship since the acceptance of the city's invitation. The Congress has to return thanks to a very widely extended circle who have, I know, during the last ten years been extending hospitality to many Congresses which have been held in this much visited city. We have to thank your worship for your own personal part which you have taken in this special way. It is to us a very great pleasure to see you occupying the mayoralty of this city this year. It has been, as you have observed, a long time since the Church Congress met here. It was twenty-six years ago; and those twenty-six years have been to me divided exactly into two halves—the latter half, the thirteen years in which I have had the pleasure and satisfaction of being connected with this city, and the thirteen years which preceded it, before I came, as I used to say, North, though I know better now than to call it North. These periods of thirteen years have been in themselves very much marked by different characteristics. I believe that 1871, which was the year when the Congress met here last, marked the beginning of a cycle of fat years—years of prosperity which have developed and advanced this great city to its present position. The last thirteen years have been unhappily years which formed a reactionary cycle—the lean years, in which, I am sorry to say, there has been a different series of troubles and depressions. I am quite sure we hail the elevation of this great old county town to the rank of a city with delight as a mark of Her Majesty's Jubilee; and we hail this as an omen that the cycle of lean years has ceased. I venture to hope this Church Congress may again be coincident with another cycle of the advance in prosperity; that is, I am sure, the desire of all of us, and in hailing the advance of this old town into a city, the Churchmen of this town may, perhaps, sympathize somewhat with me in having to regret that that advance was not made in the old historical manner, by its being a city with a cathedral and a bishop attached to it. It was the boast of King Henry VIII., and we know the forecast was that there ought to be a Bishop of Derby and Nottingham, and that was the See that he contemplated, and that he would have carried out with a great sense of what was right, but unhappily it was not done. So it was left to this generation to see parts of the two great dioceses of England, Lincoln and Lichfield, wedded together in the present See to which I have been recently appointed. I do not doubt that these portions of the two counties have felt somewhat like the young children who marry out of a great house to form a new home, to be a new great house. I hope that that union may grow until there shall be another move to make two Sees of the ordinary size of the newly constructed Sees of this generation. It did so happen that in forming this See no city was found. From the circumstances of the construction of the See it

was left in that unique position that there was no city in the diocese ; and so we are able now, as a city has been made in this diocese, to look upon this city as our city of the diocese, as well as upon the city itself as a city. We rejoice to hear what the Mayor has said as to the condition and position of the Church in this town ; and I am glad to have this opportunity of saying that there is not through the whole of this great town, and in the staff of the clergy, anything but what makes for respect and esteem for the work of the Church. I shall not detain you any longer, except to echo the words of the Mayor—the Congress, I am sure, will desire to follow what he has advised them—to speak judiciously and judiciously upon the great subjects before us, with a single view, not each to our own aspects, but to the great communion to which we belong, for the glory and honour of God and the promotion of His religion in this great country in which our Church is the representative. I venture to thank you in the name of the Congress for your warm and kind reception, and I will leave the Archbishop to speak for your welcome to him.

The Most Rev. FREDERICK TEMPLE, D.D., Lord Archbishop
of Canterbury.

MR. MAYOR—Your worship has been good enough in your expression of welcome to the Church Congress, meeting now for the first session of the Congress in the city of Nottingham, to make special reference to the Archbishop. As Archbishop of Canterbury, of course it is true that I have a new relation which I never had before to this great city ; because whilst this city is in the diocese of Southwell, it is in the Province of Canterbury, and, as the President of the Congress is the Bishop of this diocese, which includes Nottingham, so I am the Archbishop of this diocese. I feel, therefore, that in being welcomed here I am welcomed in a place where I have a right to consider myself as at home. I am here among those who are in a very real sense my own people, and I am very glad indeed to have an opportunity of being present at a Congress in this city, knowing as I do how very much good work is done by the Church in this city, and knowing also how very kindly the citizens of this city welcome that work to the best of their ability. I don't mean to claim for the Church of England that we are the only ministers of religion either in this city or in the country at large. I recognize very heartily the work that is done by other religious bodies than our own, and I do long for the day when there shall be no such divisions amongst us, but that we shall be all one ; but the road towards unity really is by the way of efficient performance of the duties of all these religious bodies in their own special method. If there is to be, as there must be, some sort of competition, as it were, between the different bodies, the right mode for all of them to follow is that of provoking one another to good works ; let each of us not only do his very best in promoting the service of God, and in fulfilling His Holy Will so far as our imperfect intellects are able to understand it ; but let us also be glad to say that there are those who differ from us, who nevertheless are following their conscientious principles and are doing their best to promote God's glory in the way in which they think most effective. It is quite certain there is a longing desire that all men should lift up their hearts to God and fill their souls with the love of Christ. It is quite certain that there is nothing which contributes to bring them together at the last more effectively than that. We are glad, indeed, to see the welcome which is accorded to us by the Mayor as representing the important city of Nottingham ; we are very glad indeed that the people of Nottingham should express some sort of pleasure at our visit on this occasion ; and we are very glad indeed that our work should be appreciated by those to whom we come. We trust that even those who do not

feel that they can join with the Church, or the work of the Church, may nevertheless be able to say, as I from my very heart always do say, "Let each man do his very utmost to make the work of preaching the Gospel more effective, and in so doing we shall come nearer together in spirit, and ultimately shall come nearer together in visible unity." I feel great gratification at coming to this Congress on this occasion, not only because I have a very great regard for a city such as this, and for all that I know is going on in this city representing the work of the Church, but because also the Bishop of this diocese is a very old friend of mine. We knew each other long before either of us was a bishop at all, and it is a very great pleasure to come here under his presidency to take part in all that concerns the work of the Church as a whole. There is no bishop with whom I am more glad to be associated in Church work than my old and warm friend the Bishop of Southwell. For all these reasons it is a very great pleasure—indeed it is something which the word pleasure inadequately expresses—but I will say that it is a pleasure indeed to come here and be associated with the Bishop of Southwell, and as great a pleasure to receive so warm a welcome as you have been good enough to give to us this morning.



THE SERMON

BY

THE LORD ARCHBISHOP OF CANTERBURY

(THE MOST REV. FREDERICK TEMPLE, D.D.),

PREACHED IN

S. MARY'S CHURCH, NOTTINGHAM,

ON TUESDAY MORNING, SEPTEMBER 28TH, 1897.

"For where two or three are gathered together in My name, there am I in the midst of them."—*S. Matt.* xviii. 20.

THESE words are the close of a short instruction which our Lord gave to His disciples, beginning, as was frequently His custom, with one particular instance of what He had to speak about, and going on broadening from one to another, and, finally, giving a promise, which sums up all—the gracious promise contained in these words that I have read. He is speaking, as you will remember, of the duty of the Christian who has been wronged by some fellow-Christian. He is speaking of his duty to seek reconciliation, and neither to allow the brother that has wronged him to feel as if he had been cast off from his friendship, nor to allow his own heart to brood on any injury which has not yet been forgiven. He is bound to seek his brother, and to see whether or not he can reconcile his brother to himself, and himself to his brother, by kind words spoken between them alone. And, of course, the spirit in which he is to go to his brother is not simply to complain, not simply to lay stress on the injury he has received, not to pour himself out in angry words, not to dwell on all the details of that which has hurt him, but, on the contrary, to seek peace, to seek for kindly explanation, and to desire earnestly that all that is between him and his brother may be removed, and that their hearts may be drawn together again. And, coming in this spirit, the Christian will generally succeed in obtaining that which he seeks—a thorough and true reconciliation. But it may be that he cannot do it, and then it will be best that others should be asked to come and be present at the explanation which is


necessary ; and he will ask his brother who has offended him to meet him before others whom he will name ; and there, in their presence, he will say what it is that has hurt him, and he will ask whether, indeed, there has not been some misunderstanding, or whether, indeed, the words that have been spoken, or the things that have been done, have not been merely the expression of a passing feeling, the offender being conscious that he has done wrong. But still there, too, there must be the honest desire to seek for peace ; the honest desire to find that, perhaps, after all, he has been mistaken, and that no wrong has been inflicted on him at all ; the honest desire that the quarrel may be altogether put aside. But it may be that yet he shall fail ; and then it is his duty to bring the matter before the authorities of the Church. He has to submit the whole case to them, and he must submit it in the same spirit in which he has already sought reconciliation, either alone or in the presence of the chosen few. And then, of course, when it is put into the hands of the Church, he ceases to be responsible for the result. He who has appealed to the Church must submit to the decision which the authorities of the Church shall give, and he has a right to call upon his brother to submit to the same. And then our Lord first pronounces that in such a case as this, covering, of course, a vast number of similar cases, the judgment that the Church shall pronounce will be ratified by the Supreme Judge. The judgment may be only human ; it may be imperfect ; it may require correction ; but, as far as it goes, the duty of both alike is to submit, because the Lord Himself guides all this, and is present with the Church in all such actions.

And then, to go to quite a different matter, but one that is governed by the same law, the Lord goes on to declare that, where the Church, or even any fraction of the Church, offers up prayer in the honest desire that that prayer shall be accepted by the Lord, in as far, of course, as it is consistent with the Lord's holy will—for all prayer must necessarily be conditioned by that condition—He Himself is joining in the offering of that prayer. If Christians shall agree together upon that which they shall ask, their petition shall be answered by our Father in heaven. And so He declares that when we meet together for prayer at all times, when we lift our souls and hearts to our heavenly Father for His blessing, the Lord Himself is with us. He joins with us in the petition that we offer ; He is one with us. And then, going on to a still wider law not only in prayer, but even whenever two or three Christians are come together in His name, He, too, is present ; He is there to be with them in all that they are doing, in all the action which comes from their spiritual life, in all the devotion which they are offering to Himself. If two or three are gathered together in His name, there is He in the midst of them.

This marvellous promise is familiar ; we can never forget it.

Sometimes, perhaps, it is too familiar, and sometimes, perhaps, it is so familiar that we can hardly believe it to be true. And sometimes, it may be, because it is so familiar it passes over our minds without making any impression. We hear it read, or we read it ourselves, but we have heard it read often, and we have often read it, and it passes by us and does not fasten on the mind. We seem ready to acknowledge the wonder that is contained in it, but we seem slow to recognize that wonder for ourselves. And of course in this, as in all other cases where God gives spiritual blessing, He lays hold, in the first instance, of some natural action of our own spiritual being. There is a wonderful power of impression contained in the mere assembling of ourselves together. It is impossible to meet—and specially it is impossible to meet for a common purpose—without being moved and stirred as the ordinary circumstances of life fail to move us. It is impossible when we come together that what enthusiasm there is in us shall not be roused and quickened ; that what faith we have shall not be animated, elevated, strengthened ; that what aspirations there are in us shall not be lifted to a higher level than before. If we believe, we believe with more earnestness, simply because we are in the company of others who believe like ourselves ; and if we consider, and if we discuss any question of the spiritual kingdom, we are able to see further, we are able to rise to higher principles, we are able to come, as it were, nearer to the Source of all good, and that by the natural working of our own spiritual faculties. And, indeed, this is so plain, and is so frequently observed, that it is not uncommon for unbelievers and half-believers to say that this is all, and it is nothing more than the natural effect of our coming together, and seeing each other's face, and hearing each other's voice, and that there is no need of any such promise as here is made ; that the working of the natural conscience will bring about the result ; that, simply by the effect of that working, we shall be drawn higher and nearer to the Lord, and we need not ascribe any supernatural action to that which is sufficiently accounted for by the ordinary working of the faculties that God has given us.

It is not unnatural that unbelievers should maintain that this is the real truth of the working of God's Spirit in men's souls when they meet together to deal with the things of the Spirit, and it is natural, too, that half-believers should be tempted to join them. But we know that, though there be they who think that this is all, this is not all. There is something much more in the promise than the working of the natural human faculties, even the working of the highest among them. There is something much more, and we can recognize it even in ourselves, for in proportion as the man loses sight of the promise which has thus been made, and thinks that there is nothing but the working of natural faculties, in that proportion is the very working itself



chilled and robbed of its power. Men pray together; they have the promise that the Lord is with them when they pray. He blesses, as they know, and as they have been told by God's holy Word, every prayer that is offered. In accordance with His own will, with His own insight into that which is best, He always gives an answer; and, even when the answer is not the precise thing that we pray for, it is an answer, nevertheless, given in spirit if not in letter. But He gives a still further promise when we meet together. The blessing of prayer has an addition made to it by the promise that is here given, and, when we pray together, we know not only that the Lord will hear and answer prayer, but that our Master is Himself present among us and present within us, that He is joining in the prayer, and is offering it to His Father, and that He is working in our own hearts and inspiring the truth of what we are uttering. We know that this is something much more than nature; and, if we did not know it, and if a Christian could convince himself that the only result of coming together for the purpose of speaking of the things of heaven was, after all, to stir up our own human nature, that very fact would destroy the effect of this human nature itself. Our prayer would no longer be the same thing if, with a promise like this before us, we thought that it meant nothing more than would come without any such promise at all. We know that the Lord meant more than that. We know—and know with a certainty that belongs to the Christian conviction—that His promise will be kept in all its fulness, and that when we thus meet together He Himself is not only watching over us from His throne in heaven, but is present amongst us, taking part as if He were one of ourselves, and not only taking His part as if He were one of ourselves, but Himself, too, entering into the thoughts of all that are turned to God, entering into their hearts, and lifting their very souls higher in the offering of themselves to God. The Christian knows, with a certainty which nothing can shake, that His Lord is fulfilling His promise that He made, and that in himself there is stirring and moving the power of the Lord's presence. We are present with one another, and our mere presence with one another is much; but the Lord is present, too, and His Incarnation has made Him one of us, and His Divine Personality takes up the natural working of our own spiritual faculties, and gives to it a supernatural power with supernatural effect.

This is the promise. To whom is it made? To those that come together in His Name. In His Name. How frequently these words are emptied of all their real fulness of meaning. How natural it is to suppose that when men come together as Christians, to consider Christian questions, the fact that they have so come together is in itself a coming together in the Lord's Name. But the words mean far more than this, for, as we

know from the teaching of the New Testament throughout, our Heavenly Father never bestows a spiritual blessing without requiring from us a movement of our own souls to meet that blessing and to use it. He requires that there shall be in our approaches to Him a reality, a sincerity, a devotion, which shall seize the blessing that is given, which shall use it for the purposes of the Christian life, and which shall acknowledge it in all its fulness of power, for without a co-operation from our spirits His Spirit cannot work.

Let me pause for a moment to answer a very natural question which I have sometimes found a serious objection to such teaching as this. When we say that the Lord cannot give the fulness of His blessing unless we ourselves are, as it were, rising to receive it, unless there is something in us which answers to His call, there is, in some minds, a fear lest such an expression be irreverent. Cannot the Lord do everything? Is He not Almighty? Is His power limited in any direction? Can it be said in any case that there is anything that He cannot do? Is it possible, if we believe Him to be absolutely almighty, that, nevertheless, there are things which are beyond the reach of His power? And the answer is perfectly simple. There is one thing which the Almighty cannot do: He cannot do wrong. If it be wrong to do anything, God cannot do it. It is contrary to His nature, and so within Himself He contains always the limitation of His almighty power. He cannot do that which is wrong.

I remember hearing many years ago, a little girl of four years old say to her mother, "Why does not God make me do right? Why does He not make me good? Why should He not make me good all at once?" And the mother, with that instinct which belongs to a mother's care for her children, said, "No, my dear, He cannot make you good all at once, because it would not be right, and He cannot do what is not right. It is your duty to try very hard to be good, and He cannot release you from that duty. It would be wrong to do so." And the little child was satisfied, and seemed to understand.

And, in fact, the truth which the mother uttered is a truth which governs all the blessings that God bestows. He cannot so bestow them as to set us free from the need to be always striving upwards. He cannot so bestow them as to condone the lazy spirit, the unwillingness to make an effort, the unwillingness to strive earnestly, which is the inherent duty of every creature that is created. The spiritual creature has this duty laid upon him by the very conditions of his nature, and God will not and cannot set him free from that duty, because it would be wrong to do so. And so, too, here, when the Lord bestows His blessing, He makes this demand upon us, not because it is something extraneous to that which ordinarily is made upon us: He makes this demand upon us because, as our conscience will tell us, we

are bound to do it, and it would be wrong to set us free from the duty of doing it. So, when He says, "assembled in My name," He means assembled with the earnest desire to please Him, with souls that are lifted up towards Him, with the fixed purpose that with all that we do in His presence we shall remember that the condition of the blessing which He gives, the condition that His presence does really bestow upon us all, that that Divine presence can bestow, is that we, too, shall be turning our thoughts and hearts to Him, and that all in which we are concerned shall be full of the love of the Lord Jesus Christ.

This is the spirit which ought to animate us in the gathering that has brought us together in this city during this week. This is the spirit which is certain to receive the blessing of the promise. It is that Christ should be with our thoughts, that the thought of Him should be perpetually hovering over our souls, that all that which is unsuited to His presence shall be banished, that everything like a selfish spirit or a self-willed spirit, everything that approaches to quarrelling or anger, everything that approaches to worldliness, pursuit of the things of this world, everything that is not consistent with devotion to Him, shall be subdued, because we know that He is here, here full of blessings which He longs to bestow, and ready to bestow them on those whose hearts are His. The spirit in which we meet together must be the spirit of devotion to the Lord, must be the spirit of perpetual renewal of our approaches to the Lord, must be the spirit that longs, above everything else, to please the Lord Who loved us, the Lord Who died for us; the spirit which, whatever else there may be in the mind, never lets go that one supreme thought, "The Lord is here; the Lord is with us. We have come to consider how best we can please the Lord in all that we say and in all that we do." In our handling of various matters about which there will necessarily be differences of opinion, there should be still always that one thought, not at every moment, perhaps, active in the mind, but, nevertheless, at every moment influencing the whole being. "The Lord is with us. It is to please the Lord that we have come. It is to please the Lord that we are to join in discussion or debate. It is to please the Lord that we try to learn from one another's lips that which He shall be pleased to reveal through such agency. It is to please the Lord that we open our consciences to all that can reach those consciences, and that we open our hearts to the love which the Lord Jesus is perpetually pouring out upon our souls, and which we ourselves know that we are bound to answer with love of our own." However feeble and frail our spiritual life may be, whatever may be lacking in our spiritual powers, however the blindness and infirmity of human nature may prevail over us at moments, however we may find it at times impossible to check that which human weakness makes a

part of our own ordinary actions, yet still we can hold fast the thought, "The Lord is here. We are working for Him. We are trying to please Him." What we say, let it be said in His presence. What course we shall pursue, let it be considered as if the Lord Himself were there to watch it ; as if the Lord Himself were there to bless it. Nay, not "*as if*." It is not an hypothesis "as if," it is a certainty. The Lord Himself will be present, and He asks that we shall acknowledge His presence throughout all that we may do in His Name.

This, surely, is the fulness of the meaning of those three words, "In My Name," and, as we strive towards the fulfilment of that meaning to the uttermost, so, assuredly, will the blessing come that He has promised, and it will come, as it always comes, in far greater abundance than we could possibly measure. His promises are wonderful, but the fulfilment of His promises passes all human imagination. It is greater, always greater, than the promises themselves, and I pray you, brethren, that throughout all your assemblies during this week which now begins for us, you let the thought that the Lord is here amongst us never be altogether absent from your minds.

THE SERMON

BY

THE BISHOP OF IOWA, U.S.A.

(THE RIGHT REV. WILLIAM STEVENS PERRY, D.D.),

PREACHED IN

S. PETER'S CHURCH, NOTTINGHAM,

ON TUESDAY MORNING, SEPTEMBER 28TH, 1897.

“I must work the works of Him that sent Me.”—*S. John ix. 4.*

WE but inadequately gauge the work of the Incarnation when we simply recognize the coming of the Son of God to earth, to be a sacrifice for sin and also an ensample of godly life. When in the fulness of time the Desire of all nations took our nature upon Him and was made man, humanity was ennobled. Man, made at the first in the image of God, but degraded and debased by sin, found in the tabernacling of the Son of God in the flesh the means of attaining his lost innocence, and even perfection—the measure of the stature of perfect manhood in Christ Jesus. The Church of the Living God—the Kingdom of Heaven—which He came into the world to found, was set up on the earth, and the Christ Who came to proclaim the Gospel—the glad tidings of this kingdom—announced that this Church was His Body and its baptized members “bone of His bone and flesh of His flesh.” It was to this Church—His Body—and in the coming restitution of all things to be His Bride, that the Incarnate Son of God left the means, the authority for and the requirement of carrying on the work of man's redemption. For these purposes the Holy Ghost, the Comforter, was sent to take of the things of Christ and show them unto men—the citizens of the kingdom of heaven on earth. For this Church the sacraments of the kingdom were instituted. For this Church the ministerial commission, and the succession of the spiritual rulers of the kingdom were established. For this Church the laws coming from the King Himself were laid down, recorded, and explained by men who spake as they were moved by

the Holy Ghost. We are apt to overlook the fact that the Son of Man, Who was the Son of God, did not, as was the case with other founders of religions, commit the story of His life and the record of His teachings to writing. Christ instituted a society, an organization, a kingdom, and it is from this Church, this kingdom, this organization, that we have received our sacred writings, the Bible, as well as the interpretation thereof, which by that Bible's own acknowledgment was not of private interpretation. We learn, therefore, the nature of the Church's mission by the work given Christ Himself to do by His Father and our Father in heaven.

The work of the Incarnation was threefold in its essence and extent. The Lord of life and glory, Who took our nature upon Him, and for us and for our salvation was made flesh, is revealed to our wondering gaze not only as the Great Exemplar, the one only Saviour from sin, but also as the Great Teacher sent from God, and the Great Physician of body, mind, and soul. His ministries of grace and love to poor, sin-stained, ignorant, and diseased humanity were adapted to our triple nature, and were designed to heal the body's ailments, to instruct and improve the intellect, and to pardon, purify, and save the soul. The Church, which is His Body, through whose sacraments we apprehend that which Jeremy Taylor styles the extension of the Incarnation, must, if she is indeed "bone of His bone and flesh of His flesh," and in her oneness with her Head, both to be the body and the bride of Christ, minister to the bodies, spirits, souls of men. Like her Lord she must heal the sick; and in hospitals and lazar-houses, in loving ministries of relieving or mitigating pain, of restoring health, of eradicating the causes of disease; in ceaseless efforts for the improvement and betterment of those low down in the social scale, in the removal of temptations to vice, and in the inculcation of a recognition of the sacredness of life and being, in the enforcement of the Apostle's teaching that our bodies are "the temples of the Holy Ghost" which we must not, with shameless sin and low debasing thoughts and prurient imaginings, defile, she, the bride of Christ, must do the Christ-like work of healing, helping, elevating the lowest and the lost. She must be first and foremost in all true reforms, in everything that makes for the good of the race, and each individual as well, physically, socially, morally. Ah! like her Lord, she must, now that He has ascended into the heavens, be the Great Physician, who turns away no suppliant for relief without the longed-for cure. Ah! like her Lord she must recognize and fulfil her mission, which is to seek and save the lost, the work which Christ has given her to do. Hers is the duty of holding on high the white cross of heavenly purity. She must raise the red cross of relief and succour amidst the carnage of war, the wasting of famine, the pest of epidemic disease, the ravages of wide-spread

suffering, disaster, death. She must bind the cross of iron to her life-giving, life-supporting breast, that true manliness and childhood undefiled may resist the tempter's blows as the anvil does the hammer of tempered steel. She must lift the lowest *de profundis*. She must bear to all men the leaves of the tree of life, which are for the healing of the nations. The sign of the cross given in her benedictions must consecrate all work that is helpful to humanity. The redemption of the body is her task, for Christ became incarnate to uplift, to develop, to strengthen, to save the body as well as the mind and soul. The attitude of the Church to all reformatory, humanitarian, eleemosynary measures should be that of her Lord and Head. The social reformer, the student of the wage problem, of the relations between capital and labour, of the betterment of the industrial classes, the investigator of nature's requirements, of temperance, purity, cleanliness, self-restraint—the mastery of all that is low, base, hurtful to man—each and all of these fellow-workers with God in their furthering of these altruistic plans and purposes of good have a share of that spiritual priesthood, that Christ-given kingship which the laity possess as “kings and priests unto God.” The Church, as a loving mother, must give her benison, her active co-operation and aid to all this work, which is rightly her own to do, because it is Christ's work, the work of the Incarnate Son of God, given Him by the Father to do.

We need not dwell on the Church's mission committed to her to do by her Lord, to seek and to save the lost, to startle, arouse, recall to life the dead in trespasses and sins. The Church, save in days of sad supineness and sin, has ever been mindful of this her duty, and has, with greater or less intensity of earnestness and endeavour, sought in all the ages of the faith to bring men to Christ. At times she has dwelt too exclusively on this one department of the three-fold work of Christ her Head. So deep has been her sense of the exceeding sinfulness of sin, the hopeless defilement of man's nature, the masterfulness of our lower appetites and desires, the pride of human intellects, the deification of man's reasoning powers, the forgetfulness of God and Christ and eternal life, that, losing sight for a time of the three-fold mission of her Lord, she has rashly ranged herself against reason, as if reason did not come from God, and should not therefore be taught to be Godward in every exercise of its powers; and she has in her moments of ignorance held that the body—the very temple of the Holy Ghost—should be lacerated with stripes or tormented with austerities for the uplifting of the soul to Pisgah heights, and the strengthening of the mental vision so as to see God. It is the study and following of the pattern-life of Christ that will correct these unnatural and unhealthy views and practices. The life modelled on the Christ-life is free from distorted, one-sided opinions and

ideas. It is manly, true, reasonable, real. And so the Church, while caring for the souls of men in her spiritual ministries, would also accord to the body its rights by reason of its redemption—to wit, its adoption by Christ. The Church's Head, in His glorified humanity, sits at the right hand of God. We, too, if we are Christ's, shall be clothed upon with immortality, we shall be conformed to His likeness; for in the Beatific Vision ours is the promise that we shall be made like unto Him, and the reason is, "For we shall see Him as He is." The Christian, therefore, thinks nothing human foreign to him. He is to attain the very perfection of his being—the measure of the stature of a perfect man in Christ Jesus. Thus shall we glorify God in our redeemed, consecrated manhood. Thus shall we render to our God the worship of the body as well as of the soul and mind. Thus shall the surrender of our very selves to Him be complete.

And the Church of Christ has a mission, a work to do—to inform, instruct, develop the spirit of man. Christ appealed to the intellectual part of humanity, and He did not appeal in vain. The Church is thus the mother of art, for art is the true exponent of the inner sense of man—that which apprehends, reverences, adores the good, the beautiful, the true, and so apprehends and reverently adores the God-Man—the revelation of the Godhead bodily—the Christ. The Church is the queen of sciences, for in the wide range of man's intellectual development we place under these two divisions of art and science all that man does and all that man knows, and of knowledge the Church recognizes Christ as the Fountain-head alone. His is the wisdom that cometh from above. "In the beginning," such is the Gospel of the Incarnation, "was the Word, and the Word was with God, and the Word was God." In these words of S. John there is revealed to us clearly the true source of intellectual as well as spiritual light. "That was the true Light which lighteth every man that cometh into the world." As the Church teaches and the Christian believes that every cunning device or invention of man is from the Spirit of God, and has been so from the first, so the Church teaches and the Christian reverently believes that Christ is the light of the world, and that it is alone in His light that we see light. Body, the "humanities" of the schoolmen in a broader, truer sense than the word was used of old; soul, in the full and glad realization of the breadth of that redemption which includes all who will be—that is, who are willing to be saved; and spirit, the intellect informed, enlightened, illumined, by that true light which lighteth everyone; here we have the Master's work set forth; here is the Church's mission exemplified. The trail of the serpent is indeed over it all—the body diseased, the reason perverted, the soul stained by sin. But the work of the Incarnation is again recognized.

understood as never before, and the Church, like her Master, her Head, and because she is His body, and because she is in her oneness with her Lord to be His bride, is continuing the work of the Incarnation; and the hospital, the school, the sanctuary have each their consecrated places and their sacraments, outward and visible signs of inward and spiritual grace, their special gifts and benedictions, and all that is helpful to the body, uplifting to the intellect and saving to the soul, is owned and honoured and made consecrate by, and for, Christ and His Church.

Such is the *rationale* of the connection of the Church with education—the highest, broadest, truest, most culturing and complete education the world can give. It is that all may reverently recognize and turn obediently to the Christ as the Great Teacher—the Teacher sent from God, the wisdom from above, the revealer of the truth, because Himself the Truth Incarnate. As the true idea of the Church as extending, bringing to us, making us to possess in all their fulness the work, the results, the continuity of the Incarnation is recognized, the students, the scholars of all ages, masters of the lore of the wisest, rich with the intellectual spirits of all past time, have bowed before the shrine of Him Who in His holy childhood was wiser than the doctors, and in His maturer years, when before the representative of the majesty of imperial Rome, and amid the very forecastings of the shadow of the Cross, could say, "I am the Truth." Learning since that day and hour has been the handmaid of the Christ. Under the sheltering wing of the Church the great Universities have been nourished and nurtured into intellectual life. In the true Church of Christ ignorance is not, and cannot be, the mother of devotion. The attitude of the highest learning, the truest culture, is faithward and Godward. The most profound intellect has bowed before Him Who is the Way; the soul must follow Him Who is the Truth; the mind must accept Him Who is the Life. The body, too, must prepare itself for the clothing upon it of the glorified humanity.

Brethren of the clergy and laity, members of the Church of Christ, bone of His bone, flesh of His flesh, in this our gathering here to plan, and talk, and act respecting the Church's good, the Church's work, the Church's mission, is it asking too great an act of faith to bid you to take up this work, to bear your part in this Divine mission? It is the doing of the work given to the Church's Head by the Father to do, and, because thus given Him to do, the Church's work and our work as well, since we are members of the Church, that we are bound and bidden to undertake. We must, if we are Christ's, take up and do this heaven-assigned work. We must as members of Christ, members of His Body, the Church, go down into the very depths of sin and shame and suffering with Him Who came to minister to the poor, the outcasts, the sinners, of each day, each generation,

each age ; to bring up from these very slums, these very depths of human degradation, the uplifted, the regenerated, the ennobled souls, saved by the Church's ministries of love ; redeemed because her Lord came to seek and save the lost. She must with lavish hand increase, intensify the relief offered to those in need, crushing out with ceaseless effort, coupled with the exhibition of a boundless love, suffering, sickness, shame ; and she must reassert her control over the training and teaching of youth, the revelation of imperishable truth, so that the men of intellect, the scientist, the philosopher, shall "Hear the Church" as she testifies Him to be the Truth, the Life, the Way. All this she must do, because the Body and Bride of Christ, and we, her members, bone of His bone, flesh of His flesh, must bear our part in this blessed work, which means the furthering of the setting up for ever of the kingdom of heaven on earth. O Lord Jesus, King of Glory, help us to live and labour in Thy fear, Thy strength, Thy love, doing ever the work given Christ and the Church of Christ to do for the glory of God and for the salvation of men ! Blessed then shall we be as fellow-workers with God in the three-fold mission of the Christ and His Church to the bodies, spirits, and souls of those for whom Christ became incarnate and died upon the Cross.

THE SERMON

BY

THE BISHOP OF ARGYLL AND THE ISLES

(THE RIGHT REV. JAMES ROBERT ALEXANDER
CHINNERY-HALDANE, D.D.),

PREACHED IN

SNEINTON CHURCH, NOTTINGHAM,

ON TUESDAY MORNING, SEPTEMBER 28TH, 1897.

"But when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of Truth, Which proceedeth from the Father, He shall testify of Me: And ye also shall bear witness, because ye have been with me from the beginning."—*S. John xv. 26, 27.*

HERE we have, my brethren, a two-fold witness to Jesus our Lord and our God, and yet a witness that is essentially one—the witness of the Holy Ghost and the witness of the blessed Apostles, in whom and through whom He spake.

Concerning the Holy Ghost, the Lord Jesus said, "He shall glorify Me, for He shall take of Mine and shall declare it unto you." And to those whom He had chosen to be eye-witnesses and ministers of the Word, His assurance was, "It is not ye that speak, but the Spirit of your Father that speaketh in you." And as it was at the beginning so it is now, and so it shall be to the end, even till the Lord shall come again. The two-fold witness to Him must always be continued—the witness of the Spirit and the witness of the Church—the Holy Ghost proclaiming through the Church the glories of Jesus, and the Church, inspired by the same Spirit, bearing the same witness to her Lord and God and Saviour.

Let us now, under His own blessed guidance, consider for a little while the way in which this witness has been borne, and is being borne, both by the Spirit and by the Bride, by the Holy Ghost, and by the Church, which is the mystical Body of Christ.

First of all, there is what may be described as the historical witness to the Lord Jesus—that witness which was given by the Holy Ghost by means of those inspired writings which we call the New Testament, within the compass of which we have

divinely set forth that which Jesus began to do and to teach, until the day in which He was received up. For in this New Testament of our Lord and Saviour Jesus Christ we recognize, not only the fullest and most perfect revelation of that Person and of those events upon which we build all our hopes, but we see in it, what is even more wonderful, the Divine witness borne to the Eternal Son by the Eternal Spirit, even by that Spirit concerning Whom our Lord had said, He shall glorify Me, He shall testify of Me—by that Spirit Who of old spake by the Prophets, and Who has now spoken again by the blessed Apostles and Evangelists.

But there is one thing we must observe with regard to the revelation of our Lord Jesus Christ given to us in the holy Gospels. It does not come to us mainly in the form of a series of dogmatic statements concerning Him. It provides us rather with the historical though supernatural details of His sojourn here below, recording His gracious words and mighty works, and laying most stress upon the commencement and wondrous ending of that period of thirty-three years during which He, as God incarnate, dwelt among us, and manifested His glory, the glory of the Only Begotten of the Father, full of grace and truth.

And yet formulated dogmas are the necessary consequence of an intelligent acceptance of the historic narrative given to us by the holy Evangelists. Take, for example, the Catholic dogma of the true Godhead and perfect Manhood of our Lord. Apart from this, the holy Gospels are to a great extent unintelligible, and our blessed Lord's own teaching becomes inconsistent with itself. How, for instance, it might be asked, could One Who is true God say to His hearers, "I came not to do Mine own will, but the will of Him Who sent Me," and to His Father, "Not My will, but Thine be done?" How, on the other hand, could One Who hungered and thirsted, and was weary, and at last died on a cross; One Who, both before and after His Resurrection, was clothed in human flesh, and Who ascended into heaven with a body that could be touched and handled, how could such an One, so evidently bone of our bone and flesh of our flesh, claim equality with the Father? How could One, Whose humility was, if we may venture so to speak, His prominent virtue, accept and encourage such worship and devotion as He was continually receiving? How could He always proclaim Himself as the supreme object of His disciples' belief, and hope, and love? How could He make eternal salvation to depend upon faith in Himself as the Light of the world, the Saviour of the world, the only begotten Son of the Father, and the final Judge of all the millions of the human race? How could He, Who often had not where to lay His head, say "Come unto Me all ye that labour and are heavy laden, and I will give you rest?"

There is only one key to all these mysteries and seeming inconsistencies, and that key is the dogma of the Incarnation, the dogma which sets forth Jesus as perfect God and perfect Man, of a reasonable soul and human flesh subsisting; equal to the Father as touching His Godhead, but inferior to the Father as touching His Manhood; God and Man in the unity of His one eternal Personality.

And this brings us to the consideration of another way in which the Holy Spirit has borne, and still continues to bear, His Divine witness to the Lord Jesus, thus glorifying Him. I refer to the Catholic Creeds and to those forms of sound words in which the Church, enlightened by the Holy Spirit, in her councils and otherwise, has been guided to proclaim from age to age the one Faith that was once delivered to the saints—the truth as it is in Jesus. For we who have been taught by the blessed Apostle that no man can say that Jesus is the Lord but by the Holy Ghost, cannot doubt that it was that Divine Spirit Who guided the Church in her Creeds thus to give to the Lord Jesus the honour due to His name, and teach her children by the words of their lips and with the adoration of their hearts to worship Him with a holy worship.

For see what the witness of the Christian Creeds is with regard to our Lord, His Godhead, His Manhood, and His redeeming work. In those Creeds we confess that we must worship one God in Trinity and Trinity in Unity. And in this ever-blessed and undivided Trinity we have set before us Jesus as one with the Father and the Holy Spirit, and though one with us in His created nature, we beheld Him in His Divine nature, over all, God blessed for ever. And thus He is proclaimed to be God of God, Light of Light, very God of very God, begotten not made, and of one substance with the Father.

So also with respect to His Manhood, the witness of the Holy Spirit through the Church is no less clear. For the Creeds, summing up the truths of Divine revelation, teach us to believe and confess that He was conceived by the Holy Ghost and was born of the Virgin Mary; that though He was rich yet for our sakes He became poor; that having thus come down from heaven, and having thus taken upon Him our nature in the womb of a pure virgin, He suffered the just for the unjust, was crucified, dead and buried—that having descended into hell, having risen again the third day, and having ascended into heaven He lives and reigns with the Father and the Holy Ghost, though still clothed in that human nature in which He suffered, but which is now glorified with that glory which was His, not only before His incarnation, but before the foundation of the world.

All this we believe, all this the Church has confessed from age to age, and still confesses in every land. And thus are fulfilled the wondrous words uttered by our Lord and Saviour on the

night in which He was betrayed, when He declared that not only should the Spirit of Truth testify of Him, but that also His disciples should have their share in the glorious work, for He added, "And ye also shall bear witness."

But here let us pause for a moment and turn our thoughts from the witness borne by the Church as a whole to the witness which, in these lands and in this age, we ourselves, collectively or individually, are bearing to our Blessed Lord and to the truth of His Gospel. And in so doing let us ever keep in mind that the Church exists not only for the good of mankind, not only for the salvation of souls, but, above all, for the glory of her Divine Lord and Head, and that all things might work to the praise of His glory. And let us remember, too, that we have been admitted into fellowship with His Apostles and saints, in order that with them, and through that Holy Spirit Who wrought in them, we might have our share in bearing witness to our Divine Lord and Saviour.

And now let us ask ourselves how, as Anglican Churchmen, we stand in this respect. What is the witness of our own branch of the Church Catholic?

Far be it from us to boast and to thank God that, while other portions of Christendom have erred, we have always walked, and still walk, in the perfect way of God. It has not been so with us, nor is it so now. In many ways we have erred, and in many respects we still fall far short of the standard of catholic and primitive perfection. But, nevertheless, as to the witness, both in the past and in the present, borne by the Anglican Communion to the true Godhead and perfect Manhood of the Lord, to His blessed Passion and precious Death, to His mighty Resurrection and glorious Ascension, there is no room for doubt or misapprehension. Whatever may be weak, or cold, or imperfect in any of our formularies, they leave no room for doubt as to our attitude towards Christ our Lord. That attitude is one of unqualified adoration. Not only does the Anglican Communion hold fast to the Catholic Creed, but in all her own statements of doctrine, and in all her formularies, she bears an unwavering witness to Jesus as very and eternal God. And no less strongly does she assert and hold fast to the vital truth of His perfect Manhood.

Most explicitly does she proclaim that He, being of one substance with the Father, has taken man's nature in the womb of the blessed Virgin, of her substance, so that two whole and perfect natures—that is to say, the Godhead and Manhood—have been joined together in one Person, never to be divided, whereof is one Christ, very God and very Man. And no less clearly does she teach, witnessing to the resurrection of her Lord, that He, very God and very Man, Who truly suffered, was crucified, dead, and buried, did truly rise again from death, and

took again His body, with flesh, bones, and all things appertaining to the truth of man's nature, wherewith He ascended into heaven, and there sitteth until He return to judge all men at the last day.

Such is the true teaching of the Anglican Communion as a whole. It behoves us, however, to see to it that as individuals our witness to our Lord Jesus Christ is equally true and equally faithful. For there is always a danger lest, through external influences or through the inward temptations of Satan, individuals should be led astray from the right path.

Faith in our Lord's Deity does not, I fear, always seem to be a very practical thing amongst us. If it were, a deeper tone of reverence would pervade everything said or written about Him. The fact would never be lost sight of that the Person Who lived and taught and suffered, and Whose words and works we sometimes discuss, was, and is, none other than the Second Person of the Blessed Trinity.

Again, it is impossible not to fear that there are persons who do not truly realize the Manhood of our Blessed Saviour as a present and as an eternal fact, and who fail to take comfort from the recollection that He not only *was* Man here below, but that He *is* Man in His ascended glory, and that He shall be Man for ever and ever—the eternal life of each member of His Church depending upon the eternal existence of His glorified Humanity, by means of which we are, through the Holy Spirit, one with Him and He with us.

Moreover, we may all well ask ourselves whether as individuals we are holding fast to the true doctrine of Holy Scripture and of the Church as to the propitiatory nature of our Lord's atoning death. When He died, He died as a witness to the truth, especially to the truth of those wondrous facts which He had proclaimed concerning Himself in the face of both friends and foes, and on account of which He was condemned. He died, too, as an amazing example of self-sacrificing obedience and of humility. But, above all, His death was a sacrifice for sin. Upon the altar of the cross He offered a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world. Surely it can only be to those who have a very insufficient realization of what sin is, and of their own sins in particular, that this truth will not commend itself. God grant that we may all be enabled more and more faithfully to bear witness through His grace, and with adoring gratitude, to the great truth that by the death of Jesus an infinite sacrifice has been offered for us, that we are redeemed by the blood of God, that none other than God-incarnate has suffered on our behalf, that He has paid the price which none but He could pay, that He has given His life as a ransom for many, and all this that He

might be the propitiation for our sins, and not for ours only, but also for the sins of the whole world.

And along with a true witness to our Lord's atoning death, there should be on the part of each individual an implicit belief in all that the Catholic Church as a whole, and our own Church in particular, has so plainly taught as to the truth and reality of our Lord's Resurrection and Ascension. Not only should we hold fast, as I have already said, to the great truth that the Lord is now, and ever shall be, Man; but we should never forget the reality of the human body and soul with which He arose and ascended. In other words, we should keep in mind that it was not merely in appearance that He passed from death to life, and from this world to heaven, but that Christ's Resurrection was a true Resurrection, and His Ascension a true Ascension—a change of place as well as a change of condition. All this has to be remembered if we would bear a true witness to our risen and ascended Saviour.

It is specially important, my brethren, that we should all, both clergy and laity, lay much stress upon such truths at the present day. Not that this age, in comparison with other ages, is an age of unbelief. There are now, as there always have been, since the day that Christ came unto His own and His own received Him not, many who reject Him and His Gospel. But, nevertheless, faith has grown, and the number of those who believe in Jesus Christ and who worship Him has wonderfully increased during the course of the present century. At the time of the French Revolution the so-called "Age of Reason" was by vain and foolish men proclaimed and inaugurated. But since then Christ the Eternal Word has gone forth conquering and to conquer.

See, for example, what a contrast there is between the heathen philosophy of the last century, which too often served as a substitute for Christian doctrine, and the revived fervour of the present day. What interest is taken now in all that has to do with religion—what zeal there is even among those whose zeal is not according to knowledge. The present age cannot in any special sense be called an age of unbelief. Yet in spite of this, and on account, perhaps, of the commanding position to which Christianity has now attained, the present age has its peculiar dangers. There are now everywhere men and women who do not believe the Christian faith, and who nevertheless differ little outwardly from average Christians. Many of these, consciously or unconsciously, have learnt to speak the language of the Church, and to talk as we do, to a great extent, about the truths of religion. Writers who in other ages would have rejected or derided our Lord have now learnt to proclaim His virtues, and even in some respects to obey His precepts. Christianity is in the air, and its influences make themselves felt in society, even among those who know not Christ as the Lord,

and who love Him not as we do. Consequently there is a great deal of spurious Christianity, more dangerous perhaps than open unbelief. This counterfeit Christianity has its Christ—a prophet indeed, but only one among many prophets ; a Son of God, but not the only-begotten ; Incarnate, but only in the sense in which Divine virtues and Godlike powers are said to dwell in men of noble character—a Saviour, indeed, greater perhaps than any that ever came before or that have followed after, but not essentially differing from them in His claims on our allegiance. He died, but rather as a human example than as a Divine victim ; He rose, and is even said to have gone up to heaven, but not in any literal, or, as we should say, true sense—His kingdom shall have no end, but this only in the sense that the influences of His noble life will make themselves felt for ever, though long ages ago the substance of His material body was mingled with the dust of Palestine.

Such is the Christ of some at the present day, and such is the form that infidelity has to a great extent taken in our time. It is a sort of half tribute to the faith of Christ's Church. Modern unbelievers will not say, like some of old, that Jesus is accursed, though they refuse in any true sense to call Him Lord. They reject the facts of the creed, and yet they sometimes speak its language.

Such unbelief can hardly commend itself as very honest, and certainly it is not very robust in character. But it is all the more dangerous because less outwardly hostile than the infidelity of past times. For many who would be roused to a holy indignation by open attacks upon their Lord are in danger of being deceived by unbelievers who name His name with apparent reverence, and who veil their rejection of the fundamental facts of Christianity under language often differing very little from that of Holy Scripture or of the Christian Creeds. Therefore it is, that not only as a Church, but also as individuals, it is our duty and our privilege, in the power of the Holy Spirit, to bear a faithful witness to our Lord, to the truth of His eternal Godhead, to the perfectness of that Manhood which for ever He has united with His Divine Personality, to the sacrificial virtue of His atoning death, and to the reality of His Resurrection, and of His Ascension into Heaven.

But there is yet another way in which the Church, inspired by the Holy Spirit, bears witness to Christ, in addition to the testimony borne to Him through the inspired writings of the holy Apostles and Evangelists, through the creeds, and through the faith of individual Christians. I refer to the witness of the sacraments. For every sacrament, if rightly understood, will be seen to be not only a means of grace for men, but also a witness to Christ the Lord. We have but to look at some of the sacramental rites which are constantly administered amongst us to see

the truth of this assertion. Take, for example, holy baptism, the initiatory sacrament, the sacrament of regeneration, in which both the death and the resurrection of our Lord are so evidently set forth. "Know ye not," says the blessed Apostle S. Paul, "that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore, we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Apart from the atoning death and life-giving resurrection of Christ, baptism has no meaning, and can convey no grace. But Christ suffered for us and rose again. And so that One Spirit by Whom we are baptized into the One Body thus bears a continual witness in the Church to the crucified and risen Jesus.

Then, again, in the Eucharist, whether regarded as a sacrament or a sacrifice, we see that indeed Christ is all, and that in every aspect of the holy mysteries, the Holy Spirit manifests Himself as bearing witness, and as co-operating with our Lord.

How is it that Jesus is present at all in the Blessed Sacrament? Is it not through the mysterious working of that Holy Spirit through Whom He was Incarnate in the womb of His Virgin mother? How is it that the worthy receivers of the Body and Blood of the Lord, being made partakers of Him, are preserved in body and soul unto everlasting life? Is it not through the co-operation of the Holy Spirit? Is it not because Christ is our Life, and the Holy Ghost the Life-giver, Who imparts to the souls of Christ's people that life which is from their Lord? How is it that our sinful bodies are made clean through Christ's most sacred Body, and our souls washed through His most precious Blood? Is not this, too, through the Holy Spirit, Whose office it is to apply to sinners the merits of Christ's Passion and Death? How is it that through Holy Communion worthily received, Christ's people are so united with Him, and He with them, as to become like fruitful branches of the vine—fruitful in good works to the glory of God the Father? Is not this also by the Holy Spirit, Who is the bond of every holy union, and Who is able to convey to the soul those inexhaustible treasures of grace and virtue which are laid up in Him Who is the Lord our Righteousness.

And the witness of the Holy Spirit to our glorious Lord is also very clear when we look at the Eucharist in its sacrificial aspect. At the Christian altar we have no mere oblation of bread and wine, no mere offering of the fruits of the ground, for then our sacrifice would differ little from that of Cain. Nor is the Christian Eucharist a mere offering of praise, such as we might present at any time, and do present in all our acts of worship. It is much more than this; it is the showing of the Lord's death. It is the response of the Church, in the power of the Holy Spirit,

to those words of might and mystery which He, Who is the great High Priest after the Order of Melchizedek, spake on the night in which He was betrayed ; it is the pleading upon earth before God of that atoning sacrifice which Jesus, our great High Priest within the veil, ever pleads in heaven, where He, our advocate with the Father, and the propitiation for our sins, ever lives and reigns a priest upon His throne, to make intercession for us. Truly, in the Eucharist there is the witness of the Spirit and the witness of the Church to Christ the Lord.

And there is the same witness to Jesus by the Holy Ghost in the Church, and by the Church through the Holy Ghost in every other sacramental rite. The inward and spiritual grace in Confirmation is that unction from the Holy Spirit by which souls that have been united to Christ in Baptism are, through His Divine grace, enabled to continue Christ's for ever, and to walk in His ways until they come unto His everlasting kingdom.

Then, again, when in the ministry of reconciliation, the word of pardon is spoken, it is always in the name of our Lord Jesus Christ, Who (breathing forth the Holy Spirit upon His Apostles, and saying unto them, Whose sins ye do remit they are remitted) left power to His Church to absolve all sinners who truly repent and believe in Him. And thus it comes to pass that in every absolution there is, through the Holy Spirit, and by the Church, a fresh witness to the power of His grace and the merits of His Passion.

And so, moreover, the Christian priesthood is, in the power of the Spirit, a standing witness to Christ. Whence comes the Christian ministry, and for whom does it exist ? Was it not from Jesus Christ, through the Holy Ghost, in its commencement ; and is it not continued that His Gospel might be preached, and that the benefits of His Incarnation might, through the same Spirit, working in the sacraments, be extended to all His people ?

It was the Lord Jesus Who called His Apostles and ordained them to be the first ministers of His word and sacraments. It was He Who upon the mountain in Galilee gave them power to administer Holy Baptism. It was He Who in the upper chamber committed to them the ministry of the Eucharist. It was He Who entrusted them with the ministry of reconciliation. It was He Who also bid them preach the Gospel to every creature.

We have but to consider the Christian ministry in order to see that, as it is from Christ as to its origin, so it has Him for its end. Thus, by the ministry of the Church, as well as by her creeds and sacraments, the Holy Spirit bears His witness to our Lord.

But there is yet one more witness to Christ to which I would draw your attention—a witness in which, as in all the rest, the Holy Spirit graciously manifests His Divine power—I refer to His witness to Christ in the sanctified lives of the members of His mystical Body. For what is sanctification ? Is it not the

communication of the righteousness of Jesus Christ to His people, and the manifestation of that righteousness to the world, to the praise of His glory? Christ, as the blessed Apostle teaches us, is our sanctification, but the Holy Ghost is the Sanctifier. The righteousness of the saints is the righteousness of Christ, communicated to them by the Holy Ghost. It is He Who takes of the things of Christ and imparting Christ's goodness to the souls of His people, makes them like unto their Lord, and enables them, not in word only, but also by their lives, to bear witness to Him, so that the world may take knowledge of them as men who have been with Jesus.

And now, my brethren, with these thoughts in our minds, let us ask ourselves in conclusion, why we have come together in this Church Congress.

For friendly intercourse doubtless—for mutual encouragement—to learn from one another, and to profit by the communication of the experience we have individually gained in our various spheres of work. For these and many other good and high ends this conference has been convened.

But there is one desire that should now take possession of our minds above all others, and that desire should be that, through the grace of the Holy Spirit, we may bear a faithful witness to our Lord and God and Saviour, Jesus Christ. May this be granted to us, and thus may we be enabled to glorify Him, thinking and speaking of Him always as very and eternal God, Who for us men and for our salvation became Man, and Who, perfect God and perfect Man, has given Himself as a sacrifice for our sins upon the Cross, but Who now, risen from the dead and ascended to the Father, lives and reigns in that heavenly glory with which He shall come again to judge the world and to receive His people to Himself.

THE SERMON

BY

THE BISHOP OF CALCUTTA

(THE MOST REV. EDWARD RALPH JOHNSON, D.D.),

PREACHED IN

HOLY TRINITY CHURCH, NOTTINGHAM,

ON TUESDAY MORNING, SEPTEMBER 28TH, 1897.

"Who is worthy to open the book, and to loose the seals thereof? And no one in the heaven, or on the earth, or under the earth, was able to open the book, or to look thereon. And I wept much, because no one was found worthy to open the book, or to look thereon: and one of the elders saith unto me, Weep not: behold, the Lion that is of the tribe of Judah, the root of David, hath overcome, to open the book." —*Rev. v. 2-5.*

THERE is ever in the heart of the zealous Christian a longing to know what is coming upon the Church in the near future, a longing not prompted by mere curiosity but awakened by a sincere desire to prepare accordingly and direct his course with wisdom and confidence. And there are special times when the condition of things seems to be critical, and the longing then becomes more intense and the cry rises in the heart, "Who is worthy to open the book?" Who can tell us enough of the future to enable us to prepare for it? It is well, however, for us to remember that we are always at a crisis; each day is a turning-point on which the future depends; we are always in tribulation and in the kingdom and patience of Jesus Christ.

We may, I think, regard the present occasion which is bringing us together as one of those when we may let this desire find expression. Indeed, it may be said that our main object in coming together is just this—to help each other to scan the horizon of the near future for our branch of Christ's Church, and to take counsel together as to how we may best advance to meet what is before her. And speaking generally, and without being an alarmist, we must surely consider that the times are critical. If your programme does not contain such anxious subjects as on some former occasions—as, for instance, on the occasion of the Congress held at Rhyl (the last Congress at

which I was present), when the attack upon the Welsh dioceses of the Province of Canterbury had to be met—it still presents for consideration subjects that are full of importance as well for the nation as the Church. And there are questions not in the programme of vital interest as affecting the future of our communion, concerning which we may well desire to look well ahead in order that we may form right judgments upon them, and lay our plans for action.

But the future is a sealed book—a book of which the Prophet Isaiah says, “Men deliver it to one that is learned, saying, Read this, I pray thee, and he saith, I cannot, for it is sealed, and the book is delivered to him that is not learned, and he saith, I am not learned.” But S. John, pondering over the perplexities and anxieties of his time, and yearning for some unfolding of the mysteries which they had brought before him, thinks of the blessed Revealer of all truth Who had prevailed to have the fullest control over all things in heaven and earth, and he turns to Him, and as he does so he hears the angel host proclaiming that the Lamb that was slain is indeed worthy to lay open the secrets of the sealed book. And so the Church ever turns to Him to make her way plain before her face in anxious times, and we to-day will do the same, meditating for a space on the revelations made in this wondrous book, which contains the vision of the Church’s life, not by a vision or series of visions of the historical events of her life in a regular sequence, but rather by a general setting forth in symbolical terms the great principles which are being ever worked out in her chequered history.

Turning, then, to Him who holds the book in His hand, let us understand how we on our part must be qualified to listen to His voice.

I.—We seem to learn that we must have reverently studied the book of the past and must have been able, in some measure, to understand it. It was certainly such a contemplation of the past that led S. John into that current of thought which prepared him for the visions which he saw. Our Lord had taught His disciples to search the Scriptures; He had explained to them the bearing of all that Moses and the prophets had spoken on the events of His own time. And how naturally must this habit of studying the past have been confirmed during the later years of S. John’s life! The delay in the coming again of Christ, the confusion, the failing of men’s hearts for fear of what was coming, the conflicts, the trials, the sufferings, the persecutions—all would send him back to the prophets of old who had spoken of such things. Thus the form which the visions took is largely the outcome of the study of Isaiah, Ezekiel, Daniel, and Zechariah, read in the light which the life, and death, and resurrection, and ascension of Christ had thrown upon them;

and thus he was prepared for the revelations which gave him the sad but grand view of all with which the future was pregnant. And as we study the history of the past with all the added experiences of these nineteen centuries since S. John wrote, what is the impression left upon the mind? Is it not simply the same as that which filled S. John's mind—a sense of perplexity at the strange anomalies; God's power and goodness ever manifesting itself and man's perversity ever frustrating His purposes, success and failure ever mingling as the result of all efforts, strength and weakness ever influencing the course of events together? If we study the history of the past in regard to the great principle of unity, or in regard to the relations of man with his fellow-man; if we compare the ideals with actual achievements, and mark how the problems of life are constantly recurring under new conditions and never receiving fully satisfactory solutions, it seems disheartening for the fruits of advancing effort and experience seem never to be gathered.

II.—But, then, further, we must qualify ourselves to receive the revelation by responding to the invitation, "Come up hither, and I will show thee things which must be hereafter." Transported in spirit, we must have before us the vision of the great throne of God's majesty, we must ascend to the steps of it and thence survey the scene. There we shall see the agencies of His power, the forces of nature at His command, the seven spirits of His operation, the angelic host, the human agents, all grouped round the throne, and the Lamb that was slain in the midst of it all. There He is with the seven horns of complete authority, the seven eyes of omnipresence, the seven spirits ready to go forth and do His bidding. He has won the right to deal with all the affairs of His Church.

III.—The mind and heart thus prepared is then ready to see the future all unfolded and to understand it.

And what is revealed? He that was dead and is alive again going forth the leader of our host to complete His victory—the faithful and true One, having on His head many diadems, and His garments sprinkled with blood; therefore, as in the past, so in the future, to the eye of the faithful, God is manifestly with His Church, and we see Him with it to the end victorious. Here is the wisdom, here is the patience of the saints. The appeal will go up again and again, "How long?" but all must wait till all be fulfilled; it is enough to know that the evil one and his agents, the evil from without and the false prophet, the evil within, the evil world with its allurements, its luxury, the proceeds of oppression, extortion, and fraud, are all seen at last cast out for ever into the pit of oblivion.

The main lesson to be learnt seems then to be this. Victory there shall be assuredly in the end, and this certainty must be

ever kept before us ; but in the meantime we are to be content and thankful just to know, that if we be but faithful the battle shall be maintained. The prayers of the saints do ascend up before God out of the angels' hands, and the answer to the prayers is fire from the altar cast upon the earth with voices and thunderings and lightnings and earthquakes, ever fresh renewals of the conflict. It is enough to be assured that, though there may be repulses and losses here and there, in the main the conflict shall steadily advance towards the triumphant end. Satisfied with this, let us faithfully survey the field at the present stage of our own contest, and brace ourselves to go forward calmly and faithfully.

I suppose we are all conscious that the battle has entered upon a new phase. Looking back half a century, we note how the battle in certain directions has been successfully maintained ; but there has been a change of front, and new modes of attack have been introduced. One of the most insidious methods is that which assails the faith under the pretext that matters of faith are uncertain, and so are matters of indifference so long as a good life is manifested. We discern the fallacy that underlies this position, and the question asked, "On what basis is this good life to be built up?" exposes it; but is that enough? Are we not met by a further pretext suggested by a not altogether unreal difficulty? "So much that used to be taught confidently is now discredited that we know not what to believe or teach, and we wait until our confidence is either restored or resettled." A most anxious work has assuredly to be done by devout students and teachers of the truths of Holy Scripture before these difficulties can be arranged. The whole subject of education is largely influenced by this difficulty, and while the battle is maintained to secure that the Church may teach what it thinks and believes, we must not shut our eyes to the fact that teachers need help and guidance in regard to the question as to what they are to believe and teach. How largely the Church's life in the near future depends upon the wise and faithful dealing with this subject! The effect of any uncertain sound is felt in an attitude of indifference assumed by many as they go forth into the world, and it is carried on in the lives of many who leave these shores and migrate to distant lands.

Not unconnected with this is the mass of difficult problems generally spoken of as social problems, regarding the relations of man to man in the ordinary concerns of life—problems so intricate that we can but endeavour to cherish the true spirit in which they should be met, the spirit which flows from the consciousness of our Brotherhood in Christ ; the growing laxity of opinion and practice concerning the sacredness of the marriage

tie ; the tendency to utter unscrupulousness in the conduct of trade and our commercial relations so long as success results, more wealth, more influence, and more power. How startling it is to read of the false prophet who comes out of the earth (not the sea), that is, from among God's own people, a double-faced deceiver, having the appearance of a lamb, but who speaks like a dragon, who exercises the authority of the world power, doing great signs (the attractive results of a sensual culture), and tempts God's people to compromise with evil, to make an image of the beast, and to receive his mark, that they may succeed in their worldly traffic, no man to buy or sell successfully without the mark of the beast—that is, without resorting to immoral, un-Christian methods (Rev. xiii. 11, etc.). Again, can we fail to see the advance of a bare materialism in unbounded luxury and lavish display? Can we fail to be anxious as we read in Rev. xviii. 3, etc., of the great symbolical Babylon, the symbol of prosperity and luxuriousness, the proceeds of success through the adoption of the worldly methods—the symbol of that prosperity apparently so satisfying and so enduring, the great city under whose influence and patronage the merchants of the earth waxed rich by her wantonness?

Those of us who labour in distant lands bring anxious accounts of what we witness. We plead with you to look to your home training, your education, and to see to it that the overflow of your sons and daughters into other lands is pure and refreshing in those regions thirsting for the water of life. The words of the Epistle to Sardis need to be pondered over—"Be watchful, and strengthen the things which remain that are ready to die, for I have not found thy works perfect before God. Remember, therefore, what thou hast received and heard and hold fast and repent." Evil is ever changing its tactics. Now the attempt is to frighten the faithful by the display of its forces. "Who can withstand them?" is the faithless question prompted. Then the attempt is made to cajole us: "Submit, and all will be smooth and easy." False prophets, who should know better, rise up amongst ourselves to assure us, "Give way here, and give way there, and all will be well." Then, if this fails, the enemy becomes exceeding fierce, and the attempt is to crush us; and the cause seems well-nigh a desperate one. "Here is the patience of the saints."

But let us not misread the lessons of the past, or make a wrong forecast as we look forward to the future, and make preparations to meet it. If laxity and restlessness need to be guarded against, there is no less a danger to be avoided in the opposite direction. S. John lived in a time that was specially critical, in that it was a time of transition and true movement. We sometimes long for details of his work as he built up the

Churches he addressed, for we can only just conjecture what the task must have been. We think of his tender, loving nature, and find it difficult to realize the stronger qualities which must have characterized it. Upheavals of social and political life, such as have probably never been surpassed in their violence, were taking place; the nationality of his own people passing or passed away in the clash of neighbouring powers, and the infant Church emerging into a settled organized life. Surely we learn that it must ever be the Church's task to guide the movements of a new order of things, and that, like the house-holder, she must ever be bringing forth out of her treasures things new and old. A rigid refusal to adapt the never-to-be-changed old deposits to the new surroundings is but to take up the position of the Pharisees. In this sense the time in which we live is surpassingly critical; and, strong in our faith, armed with the great convictions which centre round our Creed, we must step out bravely and not be afraid to make history, blending the old and the new, welcoming freedom, yet acting in the knowledge that nothing is free to live its true life unless it be living in accordance with the laws of life for it.

Brethren, if our forecast of the future is to be influenced by our study of the past, assuredly there is no room for doubt, still less despondency. What wondrous things some of us have seen in our own experience since we first joined the ranks! We find it difficult to make younger men believe what we have to tell them; but at least we are deeply conscious that, as we pass away from the scene of the conflict, our words must be words of strength and encouragement. With all her faults and shortcomings, our beloved Church, our Anglican Communion, stands vigorous in the very forefront of the battle. Never was there a time in her history, or perhaps in that of any branch of the Catholic Church, when her members were more resolute to rise up and face the questions which confront her. There is almost a feverish anxiety to sweep away abuses and obstacles to life, an almost endless number of organizations is grappling with the almost inexhaustible number of problems that await solution in our complicated and ever-changing circumstances. The future, if it demands from us more watchfulness and more consciousness of responsibility, beckons us on with more and more hope and humble confidence. He to Whom it has been given to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, is one with us, and we are one with Him. Our cause is His, and He hath the name of King of Kings and Lord of Lords. Finally, let us maintain and ever hold up to view the highest ideals, that all may at least aim high; let us be watchful at a time when so much concerning our Church's outward position prompts feelings of pride,

and carefully note the attempts of the evil to undermine all by drawing from us the life-blood of a high moral character based on the faith in all that the Incarnation has done for humanity; let us be watchful against those insidious attacks which work so secretly but so surely. But at the same time let us go forward. The vision of the Church's future reveals how much depends on your humble but unwavering faithfulness, and if we be but faithful we shall one day join in the song of triumph round the throne.

THIRTY-SEVENTH ANNUAL MEETING
OF THE
CHURCH CONGRESS,
HELD AT NOTTINGHAM.

ALBERT HALL.

TUESDAY AFTERNOON, SEPTEMBER 28TH, 1897.

At Two o'clock the Right Rev. GEORGE RIDDING, D.D., Lord Bishop of Southwell, took the Chair as President, and delivered the following

INAUGURAL ADDRESS.

THE Mayor has, in the name of this city, given a most cordial welcome to this Congress. I desire to give it a no less cordial welcome in the name of the diocese. Our welcome has not lagged behind, but hastened before the appointed time. Many of you may have been incredulous that a Church Congress and a Goose Fair were mutually exclusive. I was! I thought that it might be wholesome for the Congress to study humanity revolving mechanically to the sound of trumpets; but I learnt that every hall in the city was engaged years before for the obsequies of the geese, and that no Mayor, or Council, or Home Secretary, "all the Queen's horses and all the Queen's men," could disturb the sacred birds from our capitol for an hour without an Act of Parliament. I have been glad to find the change of date convenient to some of our visitors.

We have, many of us, heard serious words elsewhere introducing this Congress; the Congress returns corporate thanks to all the preachers, and its members their individual thanks according to their distribution severally; and "on this occasion I am myself most particularly bound to thank" Frederick, Lord Archbishop of Canterbury. We thank him for his presence here in this first year of his office, notwithstanding the

special press added by the National Jubilee and the Lambeth Conference. We thank him with anticipatory gratitude for much that we hope further from him; but at this moment I thank him for the inspiring introduction to the Congress given in his serious words elsewhere. As soon as I stop, other most serious words will begin—here on the Body of our Communion, and in another place on its Mind. I shall not interpose any particular seriousness of my own. We do not enjoy the beneficent arrangement of scientific associations, who, after the Presidential Address, go home to meditate or bed. The circumstances of our Congress are special enough to satisfy my office.

Twenty-six years ago the Church Congress met here. I am afraid to say how like its programme was to ours; but I cannot forbear to observe two links of interest in our two first speakers. By quite undesigned coincidence, the speaker who last time spoke first on the topic of that day, the then new Education Act, will presently speak first on the topic of to-day, the Organization of the Anglican Communion, Bishop Barry. He will be followed by Bishop Wordsworth, the son of the revered bishop who was president of the former Congress, in which his striking personality was so large an element. May they lead the present Congress to no less successful an issue.

The Jubilee of our beloved Queen is still fresh to colour the sentiment of our Church gathering. We retain still happily a goodly contingent of representative bishops from all parts of the world, who, by the fortunate coincidence of Church and State anniversaries, have been enabled to associate their Churches with the world-wide loyalty evoked by the Queen's Jubilee throughout the empire and beyond as truly as at home and in our National Church. The National Church rejoiced in their wide enrichment of our home feeling from Churches so varied in their ties and degrees of independence. Church and State loyalty alike exemplified the unity in diversity which we cannot create artificially, however we are always trying in vain. The Jubilee loyalty reminds Church and State alike that realities are growths: though growths are developed by sympathetic cultivation. The loyalty that is a growth of "the native-born," is a growth out of kinship in interest and goodwill, developed by expressions of affection and recognition. Expressions are so often all that is needed, in public as in private life, to vivify sentiments, which without them often remain dutiful but dead. You will hear the story of the Victorian Era from one rarely qualified to speak. I shall not anticipate that, nor do I suggest any formal

memorial from the Congress. Freshly gracious through unprecedented series of receptions and demonstrations as the Queen showed herself, even of congratulatory addresses "there must come satiety at the last," and the most self-conscious enthusiasm will scarcely press for a separate utterance from the Congress at this period, to repeat the loyal sentiment of which the Church has been so largely the mouthpiece in every parish and pulpit of the land—"God save the Queen."

"Sorrow and joy revolve like the wheeling courses of the Bear," as the Greek poet sang. With our pæan of joy our Church has, too, her dirge of lament, in the memory that last year's Congress had scarcely closed when our late Archbishop passed from his final utterances on that chief of Church Congress subjects, the unity of the Churches. *Tanquam cyanea vox*, his utterances thrilled emotional hearts, ever the readiest to respond to loving sympathy, and though dead still speaketh, as that sister Church has lately testified, even in the midst of her own like mourning for a chief deeply loved and honoured. It is a sorrow to us that that sister Church's venerable Primate has felt unable to preach and speak here to-day. His spiritual poetry might have given our lament some touches of music, with which I am not gifted, that I should claim *ὑμῖν εἰδῶσαι* to pour out the heart-friendship of half my life. To those who knew, the Lambeth Conference has been a continual reminder how keenly Archbishop Benson would have rejoiced in the stately services, the historic pilgrimages, the goodly brotherhood, of which the accessories particular to this year's Conference were so much due to his imagination. Here your memory of him is asked to stir active attention to his two last practical methods for strengthening the Church at home in self-knowledge and finance. They carry the authority also of chief lay Churchmen who co-operated in their preparation, among others of the late Lord Selborne, who had had them much at heart. Following his revered father's footsteps, his son, in company with a welcome comrade, will advocate the first scheme, in fitting memory of an archbishop who pressed so specially on the Church the old lesson, *γνώθι σεαυτόν*. If the Church will "know herself," she will not lack faithful sons now more than in the past. The second scheme unites both motives, memorial and loyalty, as by gracious accord "Queen Victorian." It will be urged by speakers of known energy in the movement, who will not go beyond the feelings of us all, however earnestly they present the necessity which threatens increasingly to cripple our clergy and impair the future of our Church's service. I

hope very earnestly that they may be enabled to stir a generous appreciation of the privations and endurance in which our clergy so often maintain spirit for their office, under conditions well nigh hopeless, and in which they alone are forbidden to help themselves. Our present Archbishop completes our assurance of the two schemes' fitness by the unreserved support which he has given them with his most earnest impressiveness.

You will not be surprised if I now call your attention indirectly to the Lambeth Conference of Bishops of the Anglican Communion. The venerable Archbishop of Ontario, who claims to be the originator of Lambeth Conferences, was to have expounded their purpose to us. Unhappily he is suffering from an accident, for which his doctor, with that aversion which doctors show to congresses, has ordered him home. We regret to lose his privileged revelations. He might have illustrated as well as defined its precise character, as essentially not a council, but not a convention either, nor a convocation, nor an assembly, nor a synod, nor even a congress; but a conference. We other bishops have tried to grasp this, but will not try to distinguish.

I have no title to speak of the Lambeth Conference, except as it influences this Congress. The arcana of the Lambeth discussions are impenetrable. The published reports and resolutions contain all that I or any other man may tell. Our publication will not have startled the world. I can believe that the frequent resolutions reaffirming simply identical resolutions of 1888, may strike people who were not there, as if our Church had been "marking time" in the last decade. Our impression was quite the reverse on the spot. A literary man might say, "The time of the Church is not measured by decades." But one epoch-making change in the decade at any rate was marked in the adult independence developed by daughter Churches. A mother's conference with her nursery is not like one with her grown-up daughters from settled homes. Mothers are slow to consider daughters grown-up. Daughters may be premature. But centrifugal strains are created by continued leading-strings, and it is from independent positions that blood thicker than water returns by innate attraction to make a richer home, a larger Fatherland, a dearer mother Church. We met as a grown-up family. Henceforth two hundred Church centres, when they contribute thought or action to the great permanent Church Congress, which *sedet aeternumque sedebit* upon things old and new, will converse not as with strangers, but with brothers able to appreciate the personal equation of

each event and agent. Names are persons, and persons have names. Unlike this Congress, we met as homogeneous experts, described by one of our really clever brothers as "just like each other, except in opinions, in which we were like other people." And yet so independent, that when I read the latest theory that bodies are unities of unconnected vortices of immaterial force, I saw that we were indeed a body.

I refer then to Lambeth as a secret conclave. If aught ooze out in uncontrolled forgetfulness here, it must be taken to be the speaker's own remarks, for which the Conference is not responsible, nor the President of this Congress. I feel it important to say this, because our programmes could not fail to overlap, if they were good, and I desire to point out that it is the office of this Congress not only to interpret to the Church at large what the Conference determined, but also and even more to debate irresponsibly ideas which the Conference has not adopted. Congress and Conference differ essentially. Conference means to exchange ideas—Congress only to meet, it may well be in encounter; indeed a Congress captured by one party is not a Congress. Congress stimulates ideas by irresponsible utterances, without personalities, of course, or temper, but also without compromise, or reserve, or respect for persons, or reasonableness. It is the happiness of its President that there is no thought of agreement. So the terrible process of making, mending, and managing resolutions is unknown. You will not be called to "stand and deliver" vote or reason; no despairing secretary will implore you to keep up your hands till you are counted; no speaker looks for converts in a division list, or resents adverse or neutral attitude; no one feels *impar congressus*. On this principle Congress has lived and grown. I believe that thirty-six years have sent home as many as could have been expected with an impression that a little more time would have made them see more than they thought in what they heard. But an advocate here must speak as to a jury which goes home to ruminate on its verdict under supervision, and requires to take away a very strong impression. So let no one deem it insubordination in Congress to fulminate the strongest bolts where Conference was serenely calm. Congress imaginations prepare future Conferences.

I said that the Lambeth Conference cannot but influence us. One obvious influence lies in the welcome presence here to-day of so many of its members, able to expound, from their different points, Church problems which our insularity may suppose universally uniform. I feel

their presence a comfort in regard to several of our most delicate subjects, on which it may justify as well as assist our discussion. In forming programmes the fascination of supreme interest in some subject often overrules all question of its solubility, as young painters set their hearts on gorgeous effects, regardless of the capacity of paper or artist. In that feeling Dissent was the topic most imperatively pressed on us as indispensable. *Quod felix faustumque sit.* But in the absence of one party, it is hard to be just in debate to either side, or to be credited with it. Whether our Home Reunion Society built its bridge last night, I cannot tell you. I wait to see it. I know no example of any corporate reunion from a separation. Only the *μετάνοια* of mutual Intercession will disperse the feelings which divide more than convictions. Still the spirit which pressed for discussion may avail more than the discussions. I hope and trust that the spirit which has desired, and the speakers who will lead, the discussion, will avert the most sensitive criticism, but my hope of progress or fresh ideas finds it a relief to turn to our transmarine brothers, who in mission lands or mixed settlements may have learnt to build bridges or to do without them.

Again, can they assist us from their varied experiences in the problems of practical life and industrial relations, in which religion has its test and its opportunity, and in which the Church may nevertheless be called indifferent because she cannot be partisan, and has no new counsel, but only the old old Gospel? We have enthusiasts to speak on them, but they will not dispute the judgment of one of our most human and knowing veterans, that Congress has as much to learn from men in business as to teach them. We have done our best to enlist such teachers, and thank those who have not declined. Our programme was made when industrial problems presented no acuter phase than the ever present vital interest of forming opinion upon their general principles. I doubt if the topic would have been so unanimously selected at this moment. Congress might shrink from seeming to debate actual crises beyond its direction. But the bolt had not fallen out of the blue when our list was made. The conflict, which falls heavily on this city, quickens interest very painfully, but gives no standpoint even for experts to argue its particular issues here. The Church deplures war industrial no less than national. The sufferings of war fall on those who have no voice in it. The effects of war last long after, crippling often for ever both victor and vanquished, nation or trade. The spirit of war is more fatal still in its destruction of feelings and

relations which make men and lives. Trials of strength rankle as much as they exhaust. I have seen three conflicts, with neither liberty nor betterment of any kind resulting, but wide suffering, embitterment, and disaster. Our best contribution may be our Congress principle itself, that differences are best settled by free discussion in the spirit of co-operation. Can our transmarine brethren teach us new links of brotherhood and conciliation?

The more familiar subjects invite specially our visitors to freshen them; though, indeed, the old types are presented in special varieties. In education, *e.g.*, we have ostracized the elementary schoolmaster for being always called good. We hope that the Church may return in wiser, if sadder mind, to the parliamentary preliminaries of grants and denominations and associations, for turning away to think again what national education means. If despair says in the face of all departmental developments, "We are not educating"—perhaps our transmarine brothers may tell us where people *are* educating, nearer than Japan. More hopefully interesting still it will be if, in our Art department of Church progress, some virgin unconventionality of genius from the native born shall show our honoured master of the craft a new school to form ideas after a new type, modelled on native born antiquity. The Churches of the Victorian era can scarcely have had to begin reforms yet, and it was shrewdly observed that the more democratic the country, the more conservative were the bishops. So it is to ourselves that we hoist the Reform League flag again to fly till leaguers as well as authorities recognize reform to be a standing department of an old Church. Our this year's debated specimens are three views of Church regulation and appointments—As they exist, As we wish, and As other people wish. The third is the aspect most easily overlooked. Congresses must repeat subjects. "It is their nature to." They exist to talk ideas into people's heads or out of them. An unappreciated idea comes to Congress, assembled in an impressionable or (better) disputatious mood. If it "takes," the owner will find, as a water-colourist, that, the blank sheet wetted and rubbed, the first wash is but a ground for wash after wash to dry in before there is the picture. An idea must come to Congress after Congress: rejoice when it gains enough attention to be called heresy, and go on till people say, "Is that all? who ever doubted that?" Ask Archdeacon Emery how often people have had to wash in these thirty-six years. I feel that ten years' talk all over the world, as each place can talk best, will not be too much to prepare for any

general advance by those who shall meet at the next Lambeth Conference.

Our visitors may also help to talk ideas out of people's heads. I said that our World's Jubilee concourse exemplified unity in diversity. It was made clear that loyalty went hand in hand with independence. Colonial support rests on spirit, not coercion. My strongest conviction from primitive history, from England's history, from the history of Rome, is, that the same principle holds for our Churches. I shall not trespass on the wisdom and experience which will presently suggest lines possible for closer organization or evolutions thought natural from our present stage. I feel sure you will be advised that the measure of connexion must be what the daughter Churches wish, not what the mother Church requires. My previous question is, What is the ruling aim? Is it service or is it idea? Union in spirit, help, counsel, support, brotherhood, we presuppose; by service, by concord, by alliance. I suspect no English desire for rule, even in the guise of service, but a world-wide Conference seems to bring into the air a spirit of emulation in size and power, and to suggest organization for an idea. Size and power seem to attach to a grand idea of a world-wide Church living by a central heart. The imagination is natural. The question is, Is it true? If mediæval Rome inspires that imagination, history points to her as warning, not example. I speak of no faults of mediæval Rome, but what attached to the idea under the best conditions in the best hands. *Mole ruit sua*. Early Rome influenced Western infant Churches by forming systems, training leaders, raising standards, setting models, correcting faults; this is the service of old Churches to young. Rome sent Augustine, but Augustine had no mission of papal supremacy. He was to bring, not Roman use, but whatever use would help England. He came from Gregory, who would have no one call himself universal bishop. This was the free spirit of Augustine's mission, and in that free spirit grew the Church of England. But history shows me no instance of country or Church elevated by Rome since her revolution to form a centre of universal jurisdiction. Destruction of liberty was her subsequent policy, and destruction of liberty killed her services. Administrative unity of coercion was Rome's instrument; its failure is beyond revival, however men may dream. For an Anglican Communion in the twentieth century, mediæval Church rule is an impossible anachronism. But my question is, What service is aimed at? This, I ask our visitors to say: being assured that the mother Church

will desire to be one with them always most fully in spirit and mind, and in the body to stand by them as closely as they wish, if it be only as *magni nominis umbra*: but being assured also that for our race, at any rate, England and America are our sufficient witness for Church as well as State to the Colonial premiers' principle, that bonds of affection are not strengthened by tightening, but tightened by strengthening.

We are very brotherly grateful for the presence of so many transmarine brothers. It is a kindly compliment that two American bishops are present at no small sacrifice. One, of rare personal acquaintance with Churches of all ages and lands, will help that vital question for a wide communion, the standard of worship and Churches' liberty in that regard; the other will present the acutest form of the difficulties known near home, where races meet that differ in temperament, culture, and history—a problem which our dear brother townsman, the Bishop of Natal, will illustrate for our own colonies. The speciality of our Congress is its missionary character. The gifted and devoted young bishop of South Tokyo, from his station on the farthest Eastern ocean, combined with his singularly prophetic speech and bearing was, we thought, the ideal missionary to speak to us, as he spoke with moving power in his last utterance at Lambeth, of what has been done and what remains to do. That voice is silent. I shall only, in his place, venture to follow the Lambeth Encyclical in emphasizing, as the conclusion of the whole matter, that the Conference calls this Congress to consider as its chief point, what has been done and what remains to do in this expansion of the Church of England, from Corea to Dunedin. Yes; but how many? Weak outposts on an unreduced frontier are mockery, temptation, and triumph to the enemy. Forward movements may entail such semblances of occupation to prepare the way. A bishop of a continent in our own time may recall when he took his life in his hand and landed alone—but not alone—at the farthest and least known point of the earth. But if the broken chain of outposts in the wide world challenges regard for their heroic gallantry, are they subjects of boasting for a Church of opportunities and obligations like ours? Can we even glory in our Church as a nursing mother, caring to provide for her own sons who go out over the world the ordinary ministrations of religion? The Lambeth Encyclical speaks thankfully of growing missionary earnestness in our Church. We may be jealous, too, of any disparagement of the Christian efforts which

did in the past what has been done, or of zeal such as I know in this city, and you in others, able to stir more enthusiastic meetings for missionary enterprise than any other cause. But the most zealous will be first to admit that our Church, as a Church, has not set that expansion of Christianity in the front of her duties as she ought, and that, despite the multiplication of individual agencies, the Church has yet to develop a living force of momentum enough to occupy effectively the world to which the hand of Providence beckons her. We hail with hopefulness the comprehensive vigour of our Church's Provincial Boards of Missions. We hail with hopefulness the spirit of the association of our younger clergy that desire to offer service abroad as part of their office in our Church at home. A wider missionary union needs outlets and guidance in their zeal to evangelize the world in the present generation. Days of missionary intercession have moved many to offer themselves for the work. I cannot doubt that it must be one result of the Lambeth Conference itself, "to give missionary work a far greater prominence than it has yet assumed in the minds of many Churchmen as the cause of our Lord Jesus Christ." I hope that our Congress sessions, which are so specially opened to that cause, may aid that result. The Encyclical styles it "the work that, at the present time, stands in the first rank of all the tasks we have to fulfil." Home work and missionary work live or die together.

The aspiration of the Lambeth report on missions is no less true for this Congress. Suffer me to adopt it for my conclusion: "May this be our aim, as it will be our highest glory, to be humble instruments in carrying out the loving will of our Heavenly Father; in lowliness of mind, praying for the Divine blessing, and confident in the Divine promises, ministering the Gospel of the grace of God to the souls that we love; and thus, in promoting the kingdom of truth and righteousness, may we fulfil the sacred mission of the Church of God, by preparing the world for the Second Advent of our Lord."

THE ORGANIZATION OF THE ANGLICAN COMMUNION.

A CENTRAL CONSULTATIVE BODY.

A TRIBUNAL OF REFERENCE.

THE COLONIAL CLERGY ACT.

PAPERS.

The Right Rev. ALFRED BARRY, D.D., D.C.L.; Canon of
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CHURCH ORGANIZATION. It is a great and difficult subject, but is in some sense the subject of the moment, fit to claim the first attention of this Congress, as it recently claimed that of the great Lambeth Conference. As in other main Church questions, we can see that, great as it is, yet it is but the presentation to us of the highest phase of a yet larger subject, which affects our whole life; for under all aspects the right organization of society is the urgent problem of our time. The Church in England helped society to solve it here in days gone by; may not the same duty be laid upon what has now become the world-wide Anglican Communion, in the wider sphere of our present English expansion?

I.—I propose to speak briefly of the question in relation to the Anglican Communion as a whole, taking for granted the diocesan and provincial organization of the various Churches. The question is not merely one of form and outward arrangement. Organization (it is true) implies an inner life, of which it is the expression and the machinery; but all experience tells us that it can react upon that inner life, to help or to hinder its development—as in individual being, so in the larger being of a community, which in no mere metaphor is one body with many members, thrilled through by a common spirit. The inner life of the Church is the indwelling presence of Christ by the Spirit of God. But, as the body and soul are both parts of God's creation of man, so the existence of some organization, binding all members and all branches of that Church together, is clearly a part of the Divine purpose. The Word, the Sacraments, the Ministry of the Church are its main elements, universal and unchangeable. But the secondary phases of organization may well vary with age and circumstance. What (it is now asked) should be the character of this freer organization in reference to our own time and our own Anglican Communion? To that question it seems to me that an authoritative answer has been given in the late Lambeth Conference, as in the Encyclical Letter and the resolutions given to the world, so also (I may add without breach of confidence) in the deliberations out of which these issued.

It must be a free Federation of Churches—mother, daughter, sister Churches—with a primacy, indeed, here, but one which is in no sense a supremacy—a Federation expressing itself in common deliberation and counsel, on which common action may be taken freely by each Church

in its own self-government, under what the Encyclical very truly describes a growing "sense of belonging to one body, subject to one Master, striving towards one aim." It has always seemed to me that the idea, which in some minds has become the apprehension, of a shadowy incipient Papacy at Canterbury, is, in face of the actual circumstances and tendencies of the Churches of our Communion, the vainest imagination, the purest anachronism. But if any doubt existed on that subject, the experience of the Conference must have dissipated it into thin air. The Anglican idea of a visible unity within our own Communion, as also with other Christian Communions, is set forth as absolutely different from the Roman. It is not Empire, but Federation—a free Federation of Churches in "the unity of the Spirit and the bond of Peace." It is an ideal far harder to realize. I am not surprised to see that those who represent the cruder ideal of a despotic Church system are unable to conceive that it has any reality—much as I suppose the rulers of despotic monarchies would fail to understand the free growth and internal independence of our world-wide Empire. All one-sided ideals have a seductive but dangerous simplicity, ill-suited in the long run to the complex reality of human nature and human life. But hard though its realization may be, I do not think it can be doubted that with some such ideal lies the destiny of the future.

II.—Towards a fuller development of this free federation we are certainly moving, somewhat slowly and tentatively, after our English fashion, by force of circumstances, even more than by deliberate purpose. Look only at the resolutions of the late Lambeth Conference, and remember that it necessarily reflects through the bishops the public opinion and co-operation of the Church at large, and that, though not claiming a formal Synodical character, it is substantially a great Council of our whole Communion, whose utterances must carry with them a supreme moral authority.

By those resolutions, first, the Conference itself, hitherto dependent on the initiative of the Archbishop of Canterbury of the moment, becomes an institution, with a fixed qualification of membership, with an ordinance of periodical meeting, with a provision for formal communication of its resolutions to the various branches of the Anglican Communion, for respectful consideration in all cases, and for free action thereon where it shall seem desirable. Beyond this, as yet, no step is taken, but it seems evident that already in this there is earnest and promise of fuller organization in the future of the Conference itself.

Next, it has been resolved to form a Consultative Body, to which resort may be had, if desired, for information or for advice, by any of the Churches of the Communion, with a view obviously to some unity of policy and action in matters which concern—and many there are which must ultimately concern—the welfare of the whole body. In view of some technical difficulties, real or fancied, the formation of this body was left to the Archbishop of Canterbury, but its general constitution was sufficiently indicated in the Conference. Wisely and rightly it was laid down that recourse to it must be left absolutely free; that it "can have no other than a moral authority"; that "it must win its way to general recognition by the service which it can render." Still its creation is a decided step; and

just because its authority is simply moral, it will, I believe, be very real now, and will advance in that reality year by year.

Then, once more, the Conference sets its seal of approval on that growth of provincial organization in the Churches which has already begun; it desires, as far as may be, to stimulate this growth for the future, and it carries out that desire by giving its approval—in some cases formally asked, in all sure to be welcomed—to the assumption of the title of Archbishop by the Metropolitans of such provinces, only desiring that it should have from the sister Churches a general recognition. Even if consecrated in England under Royal mandate, it provides that any bishop belonging to these provinces shall take an oath of obedience to his own Metropolitan, and declare that he will pay “due honour and deference to the Archbishop of Canterbury, and respect and maintain the spiritual rights and privileges of the Church of England and of all Churches in communion with her.” I shall be greatly surprised if the effect of this resolution is not seen in a far fuller development of provincial organization, which is a most important bond of unity, before the next meeting of the Lambeth Conference.

I do not desire to exaggerate the significance of these steps; personally I could have desired to see a still further advance. I confess that the fear of over-centralization, which seems to be felt especially by our American brethren, appears to me groundless; and that the danger here, as in other phases of the experience of the English-speaking race, is of having too little of organization rather than too much. But if a movement is to be deep-rooted and permanent, it is well that it should grow naturally, and, therefore, gradually. Delay is better than over-hastiness. Enough, perhaps, has been done for the present; and ten years is, after all, but a moment in the great life of the Church.

III.—But in the advance, which we confidently hope for, it is, I think, of the first importance to realize—more, perhaps, than is generally done—the varied character of the Churches represented by the two hundred bishops of the recent Conference. For it is clear that the growth of Church organization is greatly complicated by these differences. How shall it be real and effective, and yet so far simple and elastic, as to recognize and provide for them all?

There is, first, an obvious distinction between the Church at home and the other Churches of our Communion, due to the fact of that national recognition, which we call Establishment, still accorded to us here, while elsewhere it has either never existed or has ceased to be. Like all earthly things, that Establishment has its drawbacks, though I confess that experience both of its presence and of its absence has taught me its immeasurable preponderance of advantage under our present circumstances, to the Church, and even more to the nation. It must bring with it greater complication and difficulty of action than is felt in Churches absolutely self-governed. It is obvious that the clear conception of this difference of condition, and of all that it implies both for evil and for good, must strongly affect the character of the organization, which is to include all the members of the one Body.

Then, looking to the Churches abroad, we must draw again a marked distinction between those which are still daughter Churches, and those which, even if they once had the daughterly relation of dependence, are now sister Churches on the footing of a perfect equality. The Church

of Ireland, the Episcopal Church of Scotland, and the Church in the United States of America, all are so far National Churches, that, although unfortunately they are very far from including within their pale in each case the great mass of the people, they nevertheless desire to serve the whole body of the nation so far as their service is accepted, and feel that the one condition of their welfare, and of the progress which we happily can trace in them all, is just that measure of independence which our Church herself assumed, under appeal to a General Council freely chosen, at the Reformation of the sixteenth century. Of such independence—manifested, as you will remember, by independent developments in constitution and liturgical worship—their representatives are pardonably, if in the opinion of some of us excessively, jealous. The Church of England must undoubtedly be recognized as “the predominant partner”; for in numbers and resources, material and spiritual, she is more than equal to all these put together. But she is only a partner still in a free sisterly partnership, and nothing can be done which may even seem to infringe on the character of this relation.

Then, in the next place, putting these sister Churches aside, there are further distinctions of character in the other Churches, which may be called daughter Churches still. There are the Colonial Churches, properly so called—primarily Churches of Englishmen, although in all cases having missionary relations to subject races—having full independence and self-government, but both by circumstance reproductions with difference of the old Church of England, and by their own deliberate resolution determined not to depart from that Church in doctrine, worship, or discipline. It is clear that their relation to it is the closest and most intimate of all. As in the relation of our Colonies themselves to the mother country, they and we must recognize—and, indeed, some special resolutions of the late Conference did plainly recognize—a true solidarity binding us all together, not so much by law as by free loyalty of adhesion. Church organization might well in their case admit of far closer relation than in the case of the sister Churches.

Then, in the next place, there are native Churches, as in India, China, Japan, planted, indeed, by English hands, but striking root in a far different spiritual soil, and dealing with characters and conditions wholly diverse from ours. They have to include races which have a civilization and literature of their own, and are, or are rapidly becoming, capable of self-government and independence. Already they are developing a native Ministry. No one, I think, doubts that, if ever these races are to be largely evangelized, it must be through a native Christianity, having its own prophets and evangelists. Clearly for these Churches such a resolution as that which has been generally passed by the Colonial Churches would be quite out of place. A general unity we must have in Catholic faith, in Catholic order, in the cultivation of a close relationship with the mother Church and other Churches of the communion. Beyond this there should be nothing in our organization to check free and varied development. Now, and perhaps for some time to come, the Church at home, like the nation itself, must have the responsibility of some leadership, involving both help and direction. But this leadership should be, so to speak, jealous of itself, acting only where it is morally bound to act, and preparing for a willing abdication when the right time shall come.

Distinct, again, and intermediate between these two extremes, is the case of the native Churches, now being founded among the more uncivilized races of the world, as in Africa and Polynesia, which, like what we call the barbaric races of old time, the Church has to civilize and Christianize at once. They have to grow, like the others, into self-government and independence; they call, at least as strikingly, for variety of treatment and of development; they will have to rely, in the same way, on a native Ministry, both of Pastors and Evangelists. But they are obviously in an earlier and more imperfect stage of spiritual life and culture. They will need far more of tutelage and direction, which may well show itself in a greater closeness of relation, in order to guard against the growth of superstition, vagary, looseness of faith and order. Once more it is clear that here also there must be such elasticity of organization that it may automatically adapt itself to this phase also of condition and need.

IV.—What, lastly, is implied in this variety of conditions and requirements? Speaking broadly, without entering into details which cannot be foreseen and included under any general rule, we may again say in one word, Freedom, both in growth and in actual working, under a strong sense of true spiritual unity. The organization must grow up out of the growing conviction, which I think we can trace, of its spiritual value and even necessity. It must be taken advantage of by the various Branches of the Church, just in proportion as they feel that necessity for themselves, without desiring even indirectly to press it upon others. It must temper, but under no circumstances infringe upon, the primary right and need of self-government and variety of development. Under such freedom in Church as in State, there will be, no doubt, some measure of irregularity, some appearances of vagueness and looseness of cohesion, as compared with the military discipline of a despotic and highly centralized system. But we have learnt, in respect of our national life, to understand that these drawbacks are as nothing, in comparison with the living force and permanence of the freer development, which is a growth and not an artificial creation. We have to take home to ourselves the same lesson in relation to our ecclesiastical unity. The history of the past must surely teach it us in respect of the whole life of our Church here. We have but to extend that teaching to the larger life and world-wide extension of the great Anglican Communion, already so marvellously developed in this present century, but destined surely under God's blessing for a far greater development in the future.

A CENTRAL CONSULTATIVE BODY.

The Right Rev. JOHN WORDSWORTH, D.D., LL.D., Lord
Bishop of Salisbury.

THE various congregations of the Christian Church in primitive times met, as a matter of course, in Council perhaps as often as they met for public worship. The original name for the Church in Greek, "*Ecclesia*," implies rather an assembly for discussion than an assembly for worship. It is remarkable also that, in the only section of the Gospel which deals with the functions of the Church, our blessed Lord puts first the work

of "binding and loosing"—that is of deciding on difficult points of sacred law—and then goes on to give His promise to faithful prayer where two or three are gathered together in His name (S. Matt. xviii. 15-20).

In the earliest age, too, there was little or no distinction between legislative, executive, and judicial powers. The Sanhedrin and the local councils of the Jews—to which our Lord refers (*συνέδρια*, S. Matt. x. 17 and S. Mark xiii. 9) in His warnings of future persecution addressed to the Apostles—had possessed these powers indiscriminately. So it was too, in the primitive Christian assemblies, which naturally adopted many of the traditions of these earlier bodies, though of course with a far deeper sense of spiritual power and of direct responsibility to God.

But as life, both within and without the Church, has almost perpetually grown in complexity, a division of functions and responsibilities has been a necessary process, though not always a very healthy one. We must always in the Church keep first principles at least in view, and go down in thought to the root of things, which lies in the spiritual unity of the body and every one of its members with the living Lord. Division of labour is an incident of our life in its present conditions, a convenient arrangement whereby time is saved and work done, not an ideal state; and in arranging for it we must try to combine with it the fullest co-operation and consent of all the parts of the body, as far as is compatible with direct and effective working. The subject before us is a particular case of this great problem.

In considering a problem of this kind we Anglicans have two remarkable advantages. We have the standing warning of the failure of the Latin communion from over division of functions amongst officials and from over centralization in the Papacy; and we have, secondly and positively, the experience of the principle of representation in politics, which is the great glory of the Anglo-Saxon race. We have also possibilities of locomotion and intercourse which our fathers never dreamed of. It will be a much more serious fault on our part if we fall into a system of officialism and of papal concentration of powers, than it is to the Latin Churches to have done so. Inexperience, mistakes as to the meaning of Scripture, reliance on false and forged documents, imitation of imperial methods, these are some of the causes of the great calamity which has deformed the spiritual life of the longest-lived and largest portion of the Western Church. On the other hand, the good results of concentration of power issuing in quickness and uniformity of action, constancy of tradition, impressiveness as regards the world, and passionate loyalty on the part of many adherents and agents, cannot be witnessed by us without a desire to secure similar blessings without the corresponding errors and misfortunes. What an instrument in the hand of God might the Anglican Communion be if it could be as strong as the Roman, and yet retain its spontaneity and the vitality of personal religion and individual access to God which the Reformation endeavoured to secure for all its sons! Many elements of strength we have which other reformed Churches do not possess, and there seems no reason why with these advantages we should not attain this great ideal of service.

It was, I imagine, with feelings of this kind, and with a high sense, I know, of responsibility, that the first Committee appointed by the recent Lambeth Conference, that empowered to deal with the new and very

far-reaching and delicate subject of "the organization of the Anglican Communion," approached its important task. The form in which the task was referred to us suggested a four-fold division, touching what we may describe in four words as the *legislative, executive, judicial, and constitutional* powers of the Church. Our suggestions on three out of these four topics were accepted by the general body, and form the substance of the first ten resolutions. You will not be surprised if my remarks on some of them re-echo those of Bishop Barry, though our papers have been written independently.

The first of these four subjects was dealt with in the resolutions (1-4) concerning the Lambeth Conferences, which, though little noticed, and received as a matter of course, are amongst the most important of the sixty-three. These Conferences have now become, as far as our resolutions can constitute them so, regular assemblies of the Church, meeting at certain intervals, made up of certain persons, and possessing the right of initiative in Church business throughout the Communion, and communicating their resolutions formally to all the Churches which constitute this world-wide society. I will not enlarge on this head except to point out that the Church has in this matter gone far before even the dreams of practical politicians, and created an international Federal Council, embracing the natural representatives of Churches in three great empires outside the British, viz.: the United States, China and Japan, besides a mission in the East African German protectorate, and in the French possession of Madagascar. It is because bishops are the natural and real representatives of dioceses in a Church constituted like our own, that we are able to form this Federal Council. Of course if bishops ever became, in any large number, partisans, they would cease to represent the Church, and the Council would lose its effect.

The second head, that of *executive* business, is touched in the fifth resolution on "A Consultative Body," which is my special subject this afternoon. The third point of reference, which dealt with *judicial* appeals under the title of "A Tribunal of Reference," led to the proposal of two resolutions (which you will find on page 56 of the published account of the Conference) which were for the time withdrawn from consideration. All I need say on these resolutions is that the procedure advocated in them is, in my opinion, certainly desirable wherever a local branch of our Church consists of only one provincial or primatial jurisdiction, with a small number of bishops, as is the case in South Africa, the West Indies, Australia and New Zealand, and I may add in Scotland, though that is a peculiar and more difficult case. In such cases, if a bishop were tried for heresy, the court of first instance would, unless there were permission for appeal, also be the final court, and this would be contrary to sound principles of justice. I trust that the provinces abovenamed will most of them voluntarily agree on some common system like that proposed in the resolutions, and this appears to me a not unreasonable hope. The Australian and West Indian Churches have already some time ago decided in favour of allowing appeals, but their plans do not exactly agree with each other or with the proposals of the Conference committee. They could, however, I imagine, be revised and the joint plan extended elsewhere.

The fourth head, which I have called, for the sake of brevity, *constitutional*, is treated in resolutions six to ten, on the development of

provincial organization, on the title of Archbishop, and on the promise to be made by colonial bishops consecrated in England, which includes a profession of respect towards the rights of the whole Communion as well as of the Archbishop of Canterbury. If the promise to respect the rights of the whole Communion could be made universal, it would be a great instrument of unity.

The constitution of a "Consultative Body," which is my special subject this afternoon, is perhaps the most remarkable single step taken by the Lambeth Conference. The need of it is, however, obvious if the unity of feeling in the Anglican Communion, of which we have had recently so remarkable an experience, is to be extended and developed. As the Encyclical Letter well says in its paragraph dealing with "organization," we must "secure steady and rapid intercourse between all branches of the Anglican Communion" if our life is to be really one. It must be steady and regular, and it must be rapid; that is to say there must be a body, sufficiently small and sufficiently concentrated to enable it to meet regularly and frequently, and yet sufficiently representative of different interests and types of experience and ecclesiastical tradition, for the whole body to look to it with confidence for information and advice. The subjects on which resort would be had to it would, I suppose, especially be details of administration, executive policy, or legislative projects. The Lambeth Conference, both from its growing size and its less frequent meetings, cannot possibly discharge such duties, though it could naturally come in at the end of a decennial period to confirm or re-consider the advice of the Consultative Body as far as it touched the general interests of the Communion, and to revise its constitution, if revision were needed. It is, of course, to be remembered that this Body could not be encumbered with petty local questions. The resolution which we have passed limits the power of consulting it to the integral parts of our Communion, viz., according to the nomenclature adopted in several passages of our resolutions, "National Churches, Provinces or Extra-Provincial (*i.e.*, mostly missionary) Dioceses." It would not be competent for a single diocesan bishop to set it in motion against the will of his fellow-suffragans of the Province.

The authority of the Consultative Body will also, as the Encyclical goes on to say, be a moral one. It will certainly have no more power than the Lambeth Conference itself to enforce its decisions; but being a standing committee, meeting, I presume, regularly once a year, it will soon acquire strong traditions and a settled policy. These traditions will, in matters of indifference, become habitual customs tending to uniformity, and thus insensibly the power of the Consultative Body will increase. As the growing sense of the value of unity strengthens, and men see that it tends to promote loyalty within and impressiveness without, and to make smooth and effectual working easier, adherence to the decisions of this Body, if they are wise, will grow to become a principle. I cannot doubt that this Body may be a most potent instrument; and I believe that its influence will be almost entirely for good, if its constitution is sound from the beginning.

What, then, should its constitution be like? The necessary conditions for its success are—(1) that it should be able to meet easily, both for its ordinary deliberations and on emergencies; (2) that it should contain wise and strong men as well as representative men; (3) that it should

not be overweighted with officials or give too great preponderance to one portion of the Communion.

It is honourable to our Archbishop that the task of creating such a body, one of the most difficult and delicate tasks imaginable, should have been by general consent left to him, and this is only one of many instances of such confidence reposed in his wisdom. It is not for me to anticipate how he will proceed; nevertheless I may point out some obvious considerations as to the best way of securing the attainment of the three conditions which I have laid down, viz., ease of meeting, strength of composition, and fairness of representation. I shall also illustrate incidentally the sort of questions which would be brought under discussion.

In the first place we have in the British Isles both a very large Church population and a body of learned and experienced prelates and other legal and historical experts, especially in our Universities, such as no other portion of the communion as yet can claim. The Church of the United States has, indeed, a larger number of bishops than we have in the British Isles, namely about eighty as compared with seventy-one, and their wide practical experience makes their presence on such a Council of the greatest importance. But its Church population is comparatively small, and it cannot be doubted that for very many years to come the centre of the Communion, and consequently the place of meeting of such a Council (as the Encyclical calls it), must be in England. We must imagine it meeting, say, in London, the largest city perhaps of the world, and to give liveliness to the picture, let us add meeting every year in the autumn, perhaps during the first fortnight in November. The Archbishop of Canterbury is naturally its president, and with him, as all tradition of legislative enactment and ancient custom suggests, the Archbishop of York and the Bishop of London. All three must necessarily be strong men.

The Church of England should not, however, be left entirely to be represented by *ex-officio* members. It would seem fair that each of its Provinces should be represented by a bishop elected by the Upper House of its Convocation. I take it for granted that representation would be by a bishop elected by bishops, because another kind of election, for instance, of presbyters by presbyters, would introduce more ambition and party-spirit. Perhaps a system of rotation might be tried. Scotland would naturally be represented by its Primus, and Ireland by its two Archbishops, all three being holders of elective offices. This would give a nucleus of eight members from the British Isles. Then the Church of the United States, only five or six days distant now by sea, claims very distinct representation. It should have at least three representatives, either *ex-officio*, or chosen by its House of Bishops from time to time. When its provincial system is developed, as we may expect it will be, some change in this representation will be natural. The question next arises what should be the representation of the Indian, Colonial, and Missionary Dioceses. Eastern Canada is a short distance further off than the United States, the West Indies are somewhat further still, Bombay is about sixteen days, and Cape Town about three weeks distant. It is not very easy to draw distinctions between the outer Provinces of our Church as to accessibility, and I therefore suggest that, as this proposed Council is not a legislative body,

and as one of its essentials is ease of meeting, they should only be represented when they desire to bring a question before it, but that their episcopal representatives when present should vote on all questions raised at the meetings. In all cases where any Province or Extra-Provincial Diocese raised a question, it should, in my opinion, have a double representation, if it should so desire, (1) by a bishop of its own or some other province, if not already so represented; and (2) by another learned person, resident in any part of the Communion, who should be an assessor, and not a member of the body. The whole body would of course have power to invite the attendance of similar experts, as assessors, for any part of its proceedings, and this would be a most important element in its constitution. The method of co-opting a certain number of members might also be considered.

The working of this supposed constitution may be illustrated by examples. Supposing the Church of Ireland, for instance, desired to be informed, or to ask advice, on some subject connected with the Romish controversy, it would already have its two Archbishops on the Council, and would not, therefore, appoint another bishop; but it would choose a learned person, say of Trinity College or one of the English Universities, as its special assessor. If the Episcopal Church in Scotland had formed a basis of reunion with Presbyterians, it would naturally refer it to the Council (pending the meeting of the next Lambeth Conference), and would choose a special assessor besides sending its Primus. If the Church of South Africa or the Diocese of Equatorial West Africa wanted advice, let us say, as to the treatment of polygamists, it would delegate one of its bishops and another learned man. If the Church of the United States wished advice how to treat our Swedish or Moravian brethren, or how to prevent the extension of a schism, or how to re-arrange some overlapping missionary jurisdiction in Alaska or China or Japan, it would already have its own representatives, and would add to them another learned man, very probably the bishop immediately concerned with the difficulty.

I have spoken of some of the questions which are known to have arisen already, or are clearly likely to arise. It would be very easy to add others, and the Archbishop of Canterbury is clearly conscious of many difficulties of administration which are now referred to him, on which, if we may judge by the language of the Encyclical, he would be glad to have the advice of such a Council. What I have said may perhaps suffice to show the probable, or, at any rate, possible working of such a body. Very much of its success depends upon the readiness of its members to attend, the choice of the right time of meeting, and the willingness of the Church at large to give it a fair trial. The sketch I have ventured to give is not an "inspired" one. It only represents my own conclusions as having taken a part in the work of the committee which dealt with organization, and as being able to throw more light upon it than an outsider could do. My chief aim has been to show that the subject is not only important in itself, but that it forms part of a large scheme which is worthy of the earnest attention and the prayers of Churchmen. I may add that it is specially desirable that it should receive attention at this Congress, because some of the comments published on this part of our proceedings rather seem to have missed the mark. I have noticed, for instance, an apparent confusion between the

"Consultative Body" and the "Tribunal of Reference," and a failure to perceive that the different groups of resolutions emanated in substance from the different committees whose reports are appended. "Where" (asks one writer), "are the resolutions to which the first report refers?" The answer, of course, is, "In the first ten resolutions of the Conference."

It is also regrettable to observe on one side a complaint that little has been done, and on the other to see evident traces of a suspicion of any centralizing action, and a mistaken idea about the early precedents in regard to appeals. The fact is that the Conference has done much to lay the foundations of a strong organization, and to prepare the ground for Churchmen in every Province to build upon, if they have only courage, imagination, intelligence, and self-denial. The Consultative Body, as conceived in this forecast, is not likely to advance the interests of any party in the Church, or to initiate startling developments, or to minister to the ambition of any official person, but it will (if successfully created) subserve steady and conservative progress long after we have passed away.

A TRIBUNAL OF REFERENCE.

The Most Rev. EDWARD RALPH JOHNSON, D.D., Lord
Bishop of Calcutta, and Metropolitan of India.

I FIND it difficult to deal with this subject apart from the general subject of the organization of the Anglican Communion, and without reference to the previous special subject, that of "A Central Consultative Body." Indeed it seems to me that it would have been well if each person reading a paper had been allowed to deal with the whole question.

I must just crave the indulgence of the Congress if I say a few words on the general subject, so as to provide a framework to which what I shall say on the special subject may be attached. The phrase "Organization of the Anglican Communion," may be to some misleading. It appears that the term conveys to different minds a very different meaning. Some hope that it means a very definite binding together of the several branches of the Anglican Communion under the Patriarchate of Canterbury; some conclude that it means nothing very definite, and, therefore, nothing at all binding. I take it as meaning only that we desire to meet the present requirements of the position in a practical way, without attempting to frame any scheme for what can be properly called an organization. What may come in the future we cannot say, but matters are certainly not ripe for the adoption of any complete system such as can justify our speaking of the Anglican Communion as in any real sense an organized body. The present need seems to be the formation of such a link between the Church at home and the branches of the Church in other lands as may secure that the daughter Churches shall not unconsciously drift away into heretical or schismatical independence, and may supply them with all the information and advice which they may from time to time require. In the colonies and elsewhere outside the home organization, the want of competent advisers is greatly felt. As a rule there are no experts in the colonies competent to advise generally on ecclesiastical matters, or to supply those in authority with

such information as may be essential for the forming of a right judgment on questions which arise from time to time. Then, further, the need is felt of some competent body to whom, when all parties concerned are agreed to do so, matters under dispute may be referred for actual and final decision.

The essential connection between the branches of the Church of Christ is maintained by the common faith in the great truths which they hold in common, the maintenance of the order and discipline of the Catholic Church, and the historical Episcopate: but it is obvious that questions will continually arise which require much wisdom and knowledge to be brought to bear upon them, and differences even of a serious character will from time to time occur which, with every desire on the part of the disputants to be faithful, can hardly be settled without reference to someone whose judgment will carry weight and ensure respect. As I have said, such a person is not always on the spot in the colonies, and such persons are to be found in England: the documents to be referred to are not always in the colonial libraries, as they are in the English libraries; and in the colonies there are no precedents to follow.

This will be quite enough to explain how the natural course of events has given rise to the idea of having some competent body in England to be resorted to for information, or appealed to for a decision, as occasion may require, and you will perceive that the idea is originated, not in any desire to see the Anglican Communion organized in accordance with a mere theory, but as a practical way of meeting a practical difficulty. And it will be noted that this practical need which has arisen is a distinct indication of progress. The Churches in the colonies have advanced so far in their own independent organization that the time has come when such interaction is found necessary. Indeed, we may say that, had such a body existed at an earlier period of the expansion of the Church of England, many anxious matters might have been more easily and sooner settled. The facilities nowadays enjoyed for rapid and easy intercourse have made it possible to take the desirable step of calling into existence this tribunal of reference.

I may now quote a resolution proposed by the committee of the Lambeth Conference appointed to consider this matter, a resolution, however, which the full Conference decided not to adopt:—

"That it is advisable that a tribunal of reference be appointed, to which may be referred any question submitted by bishops of the Church of England, or by colonial or missionary Churches.

"That it is expedient that the Archbishop of Canterbury should preside over the tribunal, and that it should further consist of the Archbishop of York, the Bishops of London, Durham, and Winchester, and representatives of each province not in the British Isles which may determine to accept the decisions of the tribunal; the bishops of each such province having the right to elect and appoint any one bishop of the Anglican Communion for every ten or fraction of ten dioceses of which it may consist; and that the tribunal have power to request the advice of experts in any matter which may be submitted to them."

You will remember that this resolution was adopted by the committee, but was not adopted by the Conference as a whole. It serves, however, to show the lines upon which some members of the Conference thought such a tribunal might be adopted, and it expresses generally the kind of tribunal which would meet the needs of the case. You will further note

that the resolution only recommends a tribunal to which questions *may be* referred ; there is no idea of establishing a court of appeal, but rather one of arbitration, and there is every reason to believe that such a body might often be resorted to for the settlement of disputed questions.

I must also draw your attention to the constitution of this tribunal as proposed.

Certain members of the home Episcopate are naturally associated with the Archbishop of Canterbury, but to these would be added representatives of each province in the colonies determining to accept the decisions of the tribunal. It would thus be a mixed body, partly permanent and *ex officio*, but partly representative, and there is the additional precaution taken to secure the best possible guarantee for the competence of the body by giving the tribunal power to call in experts—experts, that is, in the question at the time before them. The presence of the representatives appointed by each of the provinces would ensure that the question would not be decided on the basis of home experiences and precedents alone ; the local circumstances and freer conditions of the Church's position outside England would be brought to bear upon the points at issue, and the province concerned would know that there was one member of the tribunal who would be familiar with the general aspect of affairs in that province. This representative character of the tribunal would be an important feature in its constitution, and would serve as a safeguard against some of the evils which might arise from the reference to a court of appeal entirely composed of men acting *ex officio* or as nominees of the Archbishop.

I myself have great hopes that some such tribunal may one day be adopted. It may be that matters are not fully ripe for such a definite step, and it was prudent, we will not doubt, for the Conference to decline to adopt it. It is important to note that the Conference did not actually reject it ; it only decided that the resolution be not put, which may, I think, be interpreted as meaning that it was not advisable to adopt it *at present*. It is something that the question has been discussed ; it will now be before the public, and time will show whether it may or may not be wise to re-open it at a future time.

That the subject should be ventilated is a sign of progress, and it is, no doubt, well in such an important matter to avoid anything like a hasty conclusion. In the meantime we shall see what results follow upon the appointment of a Consultative Body. It seems quite possible that the experience gained in the use of it as a fountain of advice and information may help to the further adoption of a tribunal of reference. In fact, it seems possible that this Consultative Body may itself develop into such a tribunal. It is by cautious advances such as these that the organization of the Anglican Communion may become so established as to secure the thorough independence of each of its branches, with that cohesion and co-operation which is the foundation of a true unity for Christendom.

THE COLONIAL CLERGY ACT.

The Most Rev. WILLIAM GARDEN COWIE, D.D., Lord
Bishop of Auckland, and Primate of New Zealand.

IN the letter recently addressed by the bishops assembled at Lambeth to the faithful in Christ Jesus, the Divine purpose of visible unity amongst Christians is mentioned as a fact of revelation. In order to extend and strengthen this visible unity amongst Christians throughout the world, the first care of English-speaking Christians should be to extend and strengthen it amongst themselves. Large sections of the Christian populations of the United States of America, Canada, Australia, New Zealand, Africa, India, and other parts of the world, are—we rejoice to know—entirely at one with the Church of England in the essentials of doctrine and discipline, as inherited from the Church of the Apostles. This visible unity of our own section of Christ's people throughout the world was plainly set forth at the recent Conference of nearly two hundred bishops in London, under the presidency of the Archbishop of Canterbury. One great means by which the unity in Christ of English-speaking Christians may be strengthened and made visible is the free exchange of clergy among the provinces and ever increasing number of dioceses of the Anglican Communion. Those who, like myself, have had personal experience of clerical work in many parts of the British Empire, know how greatly the whole Communion has benefited by the temporary or permanent employment of English clergymen in the colonies and elsewhere out of England. And those who thus give some of their best years to service abroad are not slow to confess the advantage it has been to them, to preach the same Gospel and administer the same sacraments in circumstances altogether different from those in which the clergy of the established Church of England do their work. Our young clergy, born and educated in the colonies and in India, would, in like manner, derive much benefit from a sojourn in England, ministering for a time in some of our ancient churches, and listening to the teaching and the preaching of distinguished scholars and eloquent divines.

In nearly all parts of the British Empire at the present day there are universities and colleges at which the sons of colonists and others can receive a high classical and scientific education, fitting them to hold their own with the young men of England, Scotland and Ireland. We hope that, as time goes on, an increasing number of our university graduates in the colonies will wish to be prepared for Holy Orders at our theological colleges. At present, however, some of the bishops in the colonies are not able, even if they desired it, to insist on a *university degree* in all their candidates for the diaconate. Even in England there are dioceses in which such a rule could not be maintained without a serious loss to the Church. Not only has a university degree often to be dispensed with in our candidates for deacons' orders, but also other educational attainments that are generally required by the bishops of England. If, for instance, a candidate for Holy Orders has a good knowledge of the language of the native race to whom he desires to minister, a bishop may think it right to dispense with a knowledge of Latin, when there is little prospect of such a candidate acquiring sufficient knowledge of Latin to enable him to pass the bishop's ordinary examination in that language.

There are other gifts and acquirements qualifying a man to make a good deacon in special circumstances, which a bishop may feel it his duty to accept in place of qualifications required by him in his ordinary candidates. Accordingly, in dioceses in which missions to the so called "native races" are carried on, there will be clergy who have not passed examinations in all respects equivalent to those which the clergy in England are required to pass before admission to deacons' orders. Of these clergy ordained out of England some will, from time to time, desire to make their home in England, after a longer or shorter sojourn in the country in which they were ordained. This desire to work in England, instead of abroad, may be in consequence of failing health, of altered family circumstances, or of other unforeseen changes; and in some of these cases, as the Conference Report on the subject states, "a certain soreness" has resulted from the operation of the Act. It seems not unreasonable, however, that the Church of England, through one of her archbishops, should be assured that a clergyman coming from a distant part of the empire is duly qualified to minister to her people; and has not, by beginning his clerical life in a colony or in India, escaped the tests of educational fitness that English candidates for Holy Orders have generally to pass.

When last I was in England, to attend the Lambeth Conference of 1888, the Archbishop of Canterbury informed me that he had been applied to for a licence under the Colonial Clergy Act by a clergyman in priests' orders from a New Zealand diocese, who had not passed an examination in Latin; and that, as the clergy in England were required to pass an examination in that language before ordination, he felt bound to require the priest from New Zealand to be examined in Latin before his application for a licence could be granted. The Archbishop added that he would make the examination as easy as he could, and appointed one of the letters of Cyprian as the special subject. For myself I share the confident hope expressed by the sub-committee of the Lambeth Conference, that "the archbishops and bishops in England will administer the Act in a generous and considerate spirit, especially in dealing with the case of colonial clergy of long experience and proved efficiency." Here I would take the liberty of remarking that my brother clergy, who work with me just under your feet, prefer being called *New Zealand* clergy, and not *colonial* clergy; the latter adjective having acquired a somewhat ambiguous meaning, and so become unsuitable to designate men who are doing their work as faithfully and efficiently in the Greater Britain of the South-West Pacific as are any staff of clergy in England or elsewhere.

It must not be thought, from what I have said of the benefit that a sojourn in England would be to some of our junior clergy ordained in New Zealand, that the benefit of such a sojourn would be all on one side. Men of education, intelligence, and zeal, trained in the schools and colleges of a non-established Church, amid the surroundings of a colony like New Zealand, are qualified to be of much help to the Church of the mother country, in her praiseworthy efforts to follow the good example in many respects set to her by her juvenile daughter.

I am not a little proud of being a member of the governing body of a national university which was the first in the British empire to confer degrees upon women. Our young New Zealand clergy who are

graduates, having passed their B.A. and M.A. examinations at the same time with their sisters and cousins, would perhaps help their equals from Oxford and Cambridge to understand how the conferring of university degrees upon women would not necessarily enfeeble the virile constitution and customs of those universities. Our young New Zealand clergy would also be able to show, from personal experience, how the conferring of the parliamentary franchise on all our women of the age of twenty-one years had led to no harm or inconvenience, but that the men of New Zealand were wondering why the women of the colony had remained so long without the right to vote at parliamentary elections.

It is, however, specially in matters ecclesiastical that qualified clergymen, coming from the "free" Churches of the colonies, would be able to afford help in English dioceses, where a return to primitive ways in some directions is not unreasonably desired. Our New Zealand clergy would explain the harmonious working of our canons for the election of vestrymen, and of other parish officers. They would explain the system by which our parish clergy are, to the general satisfaction of the parishioners, nominated and appointed; and by which our bishops are nominated by the clergy and lay members of our Diocesan Synods, and their nomination is confirmed by the General Synod, the supreme governing body of the Church, so that the sanction of the bishops of the province is always obtained before any new bishop can be consecrated. Far be it from me to encourage friends in England to offer inducements to any of our New Zealand clergy to quit their posts for work in England. My own staff of clergy is at present far too small, and I should miss any one of them who left me.

To sum up what I have intended to say:—

(1) I do not think that any difficulty, at present removable, will be caused by the Colonial Clergy Act to competent clergy coming from the colonies who may desire to work temporarily or permanently in England.

(2) I think it very desirable that there should be a free interchange of clergy between the Churches of the United Kingdom and those of the Colonies and elsewhere.

(3) In my opinion the Church of England would benefit as much as would the Churches of the Colonies by such interchanges.

The Right Rev. the PRESIDENT.

DOES any member of the Congress desire to say anything, either by way of controverting or supporting anything contained in the several addresses which have been read. (After a pause): As nobody desires either to support or answer what has been stated, or in any way to qualify them, we must now close the meeting and adjourn till the evening.

VICTORIA HALL.

TUESDAY AFTERNOON, SEPTEMBER 28TH, 1897.

The Right Rev. the LORD BISHOP OF HEREFORD in the Chair.

METHODS OF THEOLOGY.

THE INDUCTIVE METHOD.

THE HISTORICAL METHOD.

PAPERS.

Sir G. G. STOKES, Bart., Lucasian Professor of Mathematics,
Cambridge University.

IN the investigation of natural science, we have to proceed both inductively and deductively. We have in the first instance a number of distinct phenomena presented to us, arrived at by observation or experiment, some of which give us reason to suspect a mutual connection of such a kind as to lead us to think that they may be looked on as consequences of some common cause, and to induce us to endeavour to find out a theory which shall embrace them all. Should such a theory present itself to us as exhibiting features of probability, we deduce consequences from it other than those phenomena which suggested it, and examine whether these conclusions are verified on trial. It may be that the theory when thus tested so bears on it the stamp of truth that we can trust to the conclusions which flow from it even though we may not be in a condition directly to verify them.

Now the degree in which we proceed by induction and deduction respectively depends on the maturity of our knowledge of the subject. When we are feeling our way to the discovery of truth, we must bear in mind the various phenomena that we are endeavouring to connect by a comprehensive theory; we must, as it were, examine a number of witnesses, and fairly and impartially put their testimony together. We must suspend our judgment until we have considered the testimony of the various witnesses.

Now if even in the physical sciences, where the facts we have to reason upon are derived from the testimony of our senses, or from the accounts given by others of the testimony of their senses, and where the mental faculties called into exercise are akin to those which are called into exercise in mathematical reasoning, we have thus to bear in mind and weigh the testimony of independent witnesses, it stands to reason that in such a subject as theology, which lies outside the direct exercise of our senses, in which experiment is not available in the same way as in natural science, and in which the moral faculties are called into play even more than the intellectual, there should be still greater need to weigh fairly the varied evidence bearing on any proposition as to the truth or falsehood of which we are seeking to arrive at a conclusion.

At first sight it might appear as if it were not so, and possibly there may be some who think that it is not so. It may be said, our theological doctrines were given us by revelation from God; we have nothing to do on our part but simply to accept them. But the case is not so easy as such a statement might make it appear. I assume that we are all ready to admit that a revelation has been made from God to man; but without calling that in question, there is still room for enquiry as to the extent and meaning of what is, or may be supposed to be, revealed. Were it not so, the expression sometimes applied to theology as being "the queen of the sciences" would be a complete misnomer; there could be no science in it, for the case would be closed. The very fact of the existence of such possibilities of question affords exercise for our faculties, spiritual as well as intellectual, and is thus conducive to what I may call our spiritual education.

There is a class of minds that cannot brook uncertainty, that prefer to start with something that may be taken as an axiom, and to reason inductively from it. What shall be taken as a starting point from which everything is to be deduced is a question which will be answered differently by different persons. One may take an infallible Church, another an infallible book, another human reason, including of course the moral as well as the purely intellectual faculties. This isolation of method in the endeavour to arrive at the truth in matters of theology, by putting the method adopted in a position of supremacy to which all else must bow, has a strong tendency to produce intolerance, and to lead us to hold aloof from our fellow Christians of some different school of thought, and thus to lead us, from not taking the trouble to enter into their views, to lay to their charge things that they know not. Moreover, the convictions arrived at in this manner are liable to be rudely shaken. The fundamental proposition assumed as an axiom may be an exaggeration or imperfect representation of some truth, and again a mistake may be made in some step in the chain of deductions drawn from it. The conviction arrived at in this way may be compared to a weight hanging by a chain; the support is no stronger than the weakest link in the chain. On the other hand, the conclusions arrived at after calmly weighing the various considerations from very different quarters bearing on the question, are verified by such a system of cross checks that they may be compared to a weight supported by a net. An individual thread may give way here and there, and yet the weight be sustained. And even where there is no danger of abandonment of the faith, the too exclusive employment of a single method may lead to errors in detail which might have been avoided by taking a more comprehensive view. I feel a strong conviction that Christians of different schools of thought have much to learn from one another, much of value which may be missed by a too exclusive attention to those who most nearly agree with them, either neglecting those of other schools, or attending to them merely to criticise and find fault. None of us can claim a monopoly of divine truth, we are members one of another, we can help one another even in the very difference in the points of view from which we regard divine truth. It may be that there is some truth ignored, or even some positive error maintained, by those who are on the whole of one way of thinking; that the omission or error is strongly felt by those of a different school, who set themselves strongly to correct

the defect. It may be that in the reaction they are themselves carried into error in an opposite direction. It is possible that their error may be even greater on the whole than that of the first set. Yet if the first set instead of merely opposing the errors of the second endeavour in a loving spirit to throw themselves into their ideas, to see matters through their spectacles, to understand them ; while their own principles protect them from falling into the errors brought about by the reaction, they may be led to see, and to correct, the defect in their own system. And this endeavour on the one side to enter into the feelings of the other side is the surest way to win over the latter, who would be likely to be only repelled by vehement controversy, and to lead them to correct the error into which they fell by overshooting the mark.

And the same principles apply to the marshalling of evidence derived from investigations which, though not themselves directly theological, are rightly or wrongly imagined to bear on theology ; such, for example, as scientific conclusions. We need not go back to the days of Galileo to find scientific conclusions which were established on good evidence denounced by theologians as opposed to truths belonging to the department of theology. The older among us can remember a time when certain conclusions to which scientific men were led on good geological and other evidence were rejected by theologians as opposed to the biblical account of the creation. It is pretty generally allowed now-a-days that in this case the opposition arose from the adoption on the theological side of an erroneous principle of interpretation. Theology may here have derived benefit from natural science, for if the appearance at one time of opposition between the two led to the detection of an erroneous system of interpretation on the side of theology, the error of such a system of interpretation, if uncorrected, might, when applied to some purely theological question, have led to error in theology.

I have already hinted at a sort of rough classification of the witnesses whose testimony we have to weigh in the endeavour to arrive at the truth. We have to take account of (1) a general consensus of opinion in the Christian Church ; (2) the teaching of that book which is held to be authoritative throughout the Christian world ; (3) the innate moral sense. It is true that in their origin these cannot be wholly separated from one another. But there is not infrequently a tendency to save trouble of thinking by adopting some one method as of absolute authority, passing lightly over all questions of evidence as to whether it rightfully possesses a claim to such exclusive adoption, and resenting as superstition or free-thinking the attempt to secure a fair hearing for some other of the witnesses.

In the few remarks I have ventured to make, I have confined myself to generalities, and may not, I fear, have made myself easily understood. It might be more interesting if I were to endeavour to illustrate my meaning by reference to questions of controverted theology, but I refrain from such a course as that partly because I think it would not be becoming in me as a layman to enter into such questions before such an audience as the present, partly because it might lead to controversy unsuitable to the occasion.

The Ven. J. M. WILSON, M.A., Archdeacon of Manchester.

Introduction.—To treat this subject properly would require two volumes octavo. I am allowed about two thousand five hundred words. My paper must be suggestive rather than exhaustive.

The inductive method consists in observing facts, in tentatively assuming some hypothetical connection among them or explanation of them, and in verifying or discrediting or qualifying that hypothesis by comparing probable consequences of it with other observed facts. The deductive method starts with certain axioms as true, and affirms as equally true the inferences which logically result.

For whom I am writing.—The inductive method in theology demands the attention of three classes of persons. I do not think it will interest others.

(1) Those who, possessing a capacity for religious experience, have also undergone the discipline of a real education in scientific method, or have at least felt its influence. They find that this discipline affects their whole personality, including their attitude toward religious belief. It does not destroy faith, but it partly shifts its basis. To understand the nature of this influence may help them.

(2) There are others, including many of the clergy, with similar capacity for religious experience, from whose nature or education the scientific spirit has been, apparently, almost wholly left out. They often fail completely to understand those who have felt the scientific spirit : and they make sad the hearts of those whom God has not made sad by their ignoring this inevitable growth of the human mind, and perhaps even denouncing it. They may gain something from a study of this subject.

(3) There is a third class. There are persons brought up in a narrow school of religious thought which they resolutely but ignorantly identify with Christianity, and having had their eyes opened to its weak points have abandoned religion altogether, apparently without any feeling of unsatisfied needs. Such persons sometimes take pleasure in denouncing as dishonest any wider orthodoxy than that which they once knew. There are strange allies in the defensive war against a reasonable faith.

Influence of the results of inductive sciences on religious thought.—The inductive sciences have of course obtained results which to persons who possess a real, and not only a popular acquaintance with them, have deeply affected religious thought. The widening of our knowledge as to the extent of the universe, and its duration in time, as to the antiquity of man, the processes of creation, the mysteries of force and life and mind, has directly affected religious belief. The sciences have at the same time to philosophic students greatly increased the mystery of the universe, and have convinced them that physical science deals with but a fraction of experience.

Influence of the methods of inductive sciences.—But the inductive sciences have by their methods indirectly affected the many, as well as the few ; and affected them, I think, far more deeply, though less obviously. The extension of knowledge by the use of this method has given it an extraordinary fascination, even to those who do not know the word induction. Surely it is the one instrument for obtaining

knowledge. Surely it must be universally applicable. This is the tone. Moreover, it has indisposed men to rely on any authority. It has made it impossible for them to accept any statement without knowing on what facts it is based, and looking round for verification. It has also raised the standard of knowledge. It makes men expect and desire the same sort of moderation, and accuracy, and regard for truth in all that bears on religion that they find in the region of inductive science. This is the important thing for us teachers to remember, that whatever the methods of theology may be, they are to-day judged by a generation which is intimately affected by the inductive methods of science, and views everything with some reference to the standard of knowledge set by science.

The various methods in theology.—The question, therefore, becomes inevitable for our generation, how far this inductive method, so potent an instrument elsewhere, is applicable in theology?

It is certainly not the only method. There is a necessary distinction between the sciences of fact—the purely inductive sciences—based on what has been and is; and the sciences which regulate and inspire action, resting on an ideal of what may be and ought to be. There are, unquestionably, in ethics and in theology elements which are not arrived at by induction from experience. With these intuitional and revealed and historic elements I do not deal in this paper, except to acknowledge their existence. But it is worth remarking that these elements must be tested by experience. As Hooker says (III. viii. 4), “We stand on plainer ground when we *gather by reason from the quality of things believed and done, that the Spirit of God hath directed us in both*, than if we settle ourselves to believe or to do any particular thing as moved thereto by the Spirit.” We must prove the spirits, whether they be of God. But the inductive method has also been used directly in theology in colligating experience into commands, and in the formulation of doctrines; and may still be used with advantage in enforcing and illustrating those commands and doctrines.

The basis of induction in theology.—The verifiable facts, besides the external universe, with which the science of theology deals, are the necessary laws of thought, the normal action of conscience, the sentiments and convictions of the best people, the results of morality and its opposite on the individual and on nations; in a word, the total experience of human life, and in particular the experience of the noblest souls. For we soon learn to recognize that we are not all equally gifted with spiritual insight; and for determining the ideal of what may be, and the standard of what ought to be, we look to the exceptional, not to the average man. It is obvious that these facts are of two kinds: the historical, the observed practical results of certain lines of conduct, open to the study of all, and the intuitions and aspirations of the noblest souls, imperfectly expressed in language and in life, appealing mainly to the few.

There is a corresponding twofold division in the nature of the inductions in the theology of the relations of God and man, according as they primarily express the Divine laws and sanctions of human conduct here on earth, or primarily define the laws of the interaction of the mind and will of man with those of God the Supreme

Mind and Will. There is, of course, a common element in the two divisions ; conduct and thought mutually influence one another.

Induction applied to Divine commands.—Take the Decalogue as illustrative of laws of conduct. It unquestionably forms part of our theology. It is introduced by, "God spake all these words and said." What is the nature of its authority for us? Educationally, of course, and historically, that authority is to be sought in the narrative itself, and the volume of which it forms part. But, scientifically, may we not say that the moral intuitions to which these Ten Commandments are due, sprang out of observation and experience, and that the commands are thus of the nature of inductions? Prior to analytical thought on the nature of their authority, they are accepted as Divine without question, and their divineness is thought to arise from a miraculous enunciation, or writing, of these commands. But if this thought becomes impossible to anyone, their divineness is not impugned by the recognition that they may be inferences, made, we know not by what inspired insight, from widespread experience under Divine laws. We forget, perhaps, what untold centuries of human experience lie behind Sinai. A nation united in the worship of one God, and in the effort to keep their thought of Him pure ; a nation that respects its oaths and religious observances ; which maintains the sacredness of the parental and filial tie ; and protects life, and purity, and property and good fame, and recognizes the rights of ownership—such a nation will have its religious instincts elevated and satisfied, and it will also prosper. These are laws of human nature, which, however first arrived at, may be seen to be inductive in their nature, and capable of verification.

It is by this method that, if we wish to convince the world, we must deal with questions such as those of divorce (see Report of Divorce received by the Lower House of Convocation of York, c. xiii.), and other legislation affecting sexual morality.

Induction applied to theology proper.—Let me next turn to what is more commonly regarded as theology. Here one is met by objection *in limine*, that in a region outside matter and experiment there can be no induction, because there can be no verification, and nothing can be known. In such a region it may be honestly urged that you must choose between the acceptance of a professed revelation and agnosticism.

Not precluded by the subject matter.—This is not quite so. Every scientific man knows that there is no proof that there exists a reality corresponding to our sensations. Nevertheless, this reality is legitimately postulated, and is verified from infancy upwards by infinitely varied deductions from the assumption. It is no more unscientific to assume that there exists a reality corresponding to our reason and ideals. They also are facts which have an origin. This reality is postulated and verified similarly from infancy upwards. It is a mistake to think that science—when it is understood—indisposes a man to recognize a region outside matter and experiment ; for even in its own domains it is brought to the verge of this region, and it is hazardous to hazard an induction about it. Nor, again, can it be said that in physics we know what we are dealing with, and in theology we know nothing. In physical science we know nothing of the ultimate nature

of matter or force, and only have some phenomena to observe, which throw little or no light on the ultimate mystery. We believe the law of gravitation, the instantaneous transmission through space of a force. No greater impossibility can be conceived. Gravitation has a velocity, if I remember right, at least eight million times greater than that of light. We believe such a statement without understanding it, because it works. Who can understand the hypothetical ether with its contradictory qualities? But we believe in it. I give these instances to remind ourselves that in resting on mysteries physical science and theology are exactly alike. Inductive methods are admissible in neither or in both.

A single example taken.—But, it will be asked, can you regard any central doctrine, such as the Incarnation, as approachable by the inductive method? And I answer Yes. Men reach this truth in many ways; and I do not say that one way is better than another. The variety of ways is itself a confirmation of its truth. But I am sure that we teachers do well to recognize that there are many ways, and not forbid anyone because he followeth not with us.

I have used the theory of gravitation as an illustration. It has passed through the stages of surmise, hypothesis, theory, and accepted fact, unimaginable as it seems to the philosopher. It cannot be correlated with other modes of force. Its only analogue is the equally mysterious force of will and thought. And in the same way the Incarnation, in its broadest sense, to those who accept it first as a surmise (as it may have been to the disciples till they rose to the declaration, "Thou art the Christ"), and then as an established and dominant and master-truth (as it was to S. Paul and S. John, and is to the Church at large), becomes verified by experience, and co-ordinates and illuminates the whole spiritual world: it becomes the central doctrine of philosophy and religion, and the great stimulus to holiness and righteousness. The stages of surmise and hypothesis are over for the Church, but they may survive for the individual. It is not verbal acceptance, but inner insight, that is meant by "I believe."

I feel sure that when we look into our minds this is the evidence on which some of us rest; and that to avow this will give us strength and convincingness. Many of us will remember the last words that Bishop Lightfoot published; his belief that "the truth that Jesus Christ is the very Word incarnate, the manifestation of the Father to mankind, is the one lesson which, duly apprehended, will do more than all our feeble efforts to purify and elevate human life here by imparting to it hope and life and strength, the one study which alone can fitly prepare us for a joyful immortality hereafter!" It is a grand testimony to the power of the doctrine. But the point I am urging is more than this—it is that the doctrine of the Incarnation is the truth which, duly apprehended, verifies itself by its placing other truths in clear order and perspective; that it is *the supreme induction*; that it is in the field of philosophy what gravitation is in astronomy. In childhood we were taught it, and believed it as children believe, unquestioningly. Then comes the age of enquiry; and that is the time to teach that though the doctrine is from its nature incapable of direct demonstration, and though no authority can bear the weight of so stupendous an assertion, yet as an induction from verifiable facts it holds the field and commands the assent of the intelligent and reverent student.

There is no time to give further illustrations ; but I must add a few remarks.

I do not suppose there is anything new in what I am saying. I only desire that somewhat greater emphasis in our own thoughts, and therefore in our theological teaching, should be laid on the verifiable nature of doctrine. Doctrine and dogma have arisen in order to explain certain facts, and to those facts they appeal. The inductive method fastens our eyes first on the facts of life, in their widest sense, and compels us at every stage to test our theology by its conforming to facts.

The deductive method which saturates popular works on Church Teaching, and characterizes much of the ecclesiastical thought of to-day, is connected with the powerlessness and poverty of our theology, its abstraction from the great tide of the human mind, and its feeble traditionalism. Enslaved by it, we are apt to neglect the new light and revelations of God which He has given to the world through the methods of science, and to neglect also to use the same methods, so far as they are applicable, in the supreme science of theology. It is not safe to keep our minds in compartments. The convenient remark, a thousand times repeated, that the spheres of science and religion are separate, is little more than an excuse for laziness of mind, and for shutting the door against the greatest revelation of our century.

The importance of the inductive method in Apologetics, and in explaining the origin, meaning, and value of dogma, is obvious.

One important effect of recognizing the inductive method is that we naturally assign varying degrees of certitude to our inductions, according to the evidence by which they are verified. The central truths become more to us, and are held with deeper conviction ; and we are not compelled to regard every dogma which comes before us with a certain degree of sanction as equally certain. We can be rightly confident only so far as our beliefs are in unison with the general verdict of the best human conscience ; only so far as our creed conduces to piety and practical virtue, to the love of God and man, which constitute the aim of religion. But this is the inductive method. On the deductive method the last proposition of Euclid is as certain as the first ; and the Roman Catholic Church there are no degrees of certitude of dogma. This is easy and gratifying to the teacher, but is the direct cause of much insincerity. The inductive method produces not only varying degrees of certitude, but reserve and modesty in statement. There is a kind of dogmatic teaching which offends the reverent and thoughtful by excessive confidence and intimacy. To some minds it appears authoritative, but ignorant ; not pious, but presuming.

Another consequence is that we can recognize progressiveness as well as simplification in theology. How can it be that the immense additions to our knowledge of God's works and methods of creating our immense activity in the pursuit of knowledge, and the convergence of varied intellectual influences, should have no expanding, simplifying or pruning effect on theology ? The demand for progressiveness is one of the ways in which the vast progress of knowledge under inductive methods of reasoning has affected men's attitude towards theology more than most of us are aware. Progress in science, political education, social life, is a dominant thought ; and men feel that progress cannot be limited to one or two classes of things ; it must affect

highest of all. We can tolerate any incompleteness, social, ethical, scientific, theological, provided we recognize it as the pathway, and the only pathway, to something better. Our minds are expectant of more reasoned and sounder inductions than some of those which have passed, or still pass, current as theology. And such progress is a fact. To shut one's eyes to this, or to deny its possibility, seems to me literally and awfully atheistic. "If the Spirit which spake unto our fathers is for ever a living and present Spirit, if the Comforter is really to guide men into all truth, then His later lessons," said Bishop Thirlwall, "may well transcend His earlier." Preliminary generalizations may be, and are, modified and absorbed in later generalizations in theology as in every other science.

Finally, teaching by authority must always in every subject, as an educational necessity, precede teaching by induction, and therefore it will always be essential in religion. But the inductive method is the natural method for manhood, as the dogmatic is for childhood, and should never be absent from the mind of the teacher. Both leave large space for the operation of faith, which is trust in a Person, and for the yielding the soul to spiritual influences.

THE HISTORICAL METHOD.

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THE intellectual life of the nineteenth century is essentially "historical." This means that while other periods have started from *a priori* views of what men should be, we start, or profess to start, with what men were. We do not invent a Social Contract to explain the origin of society, but ask how society did as a matter of fact grow, and are ready to make very wide researches in order to answer that question. It is needless to say that we are not always consistent in our professions, and that a great deal of confused thought, in which some bad history is combined with a half understood philosophy, is often the result. Nor is it necessary to assert that the movement is altogether beneficial. A brilliant writer on Constitutional Law, Professor Dicey, has pointed out how injurious it may be if the minds of writers and thinkers are devoted too exclusively to answering the question "How the Constitution arose?" and not what is after all the more important question, "What is our Constitution?" And in religious questions, students may be so much occupied in asking the question, "What is the origin and history of religion?" that they quite forget that what is important for the mass of mankind to know is, "What religion is true?"

Now (1) what do we mean by the historical method?

It is often most easy to illustrate an abstract subject by showing what it is not. It is the opposite of the scholastic method. That deduces truth from *a priori* principles and fits the texts of the Bible into a system which is only partially, if at all, constructed out of it. The historical method begins by asking what actually was the teaching of the earliest preachers of Christianity. The historical method, again, is the opposite to the system of thought prevailing in the last century, which brought everything to the bar of human reason. We have learnt to distrust

human reason. Eighteenth century philosophers thought it was the element of the divine in man, nineteenth century philosophers suggest that it is the errors of our forefathers in a crystallized form. To correct it, we must pass from theories to facts. We must not look at mankind with coloured glasses, but examine the actual facts of religious history with a microscope. We must be historical, and especially in studying Christian theology. For, after all, Christianity is a revelation. We can look back to a definite time when the teaching we call Christianity began. And the question whether there was such a revelation, and what, if there was such, were its contents; or, to put it differently, Is Christianity true? and What is Christianity? must be answered, at any rate to a large extent, by an appeal to history, and by the right application of the methods of historical research.

Our next question (2) then is, What are these methods? Historical method, as I understand it, implies two things. It implies, first of all, a habit of mind which is sometimes called scientific, as being that which a man of science ought to possess; a habit which can only be obtained by the most careful mental training, by the desire, and not only the desire but the capacity, to see facts as they are; to make correct historical deductions, not to read into them our own theories and prejudices. This is exceedingly hard to acquire even in secular methods when men's interests are not aroused—it is infinitely harder in religious methods, when men feel that there is so much at stake. No one can ever hope to free himself entirely from his prejudices, and those who make the most parade of doing so are often the least successful; but the judgment of an individual will be corrected by the judgment of a school and by the opinion of the educated world, and the work of a generation trained in such methods would gradually eliminate many errors.

But we must have not only the habit of mind, but also the method, and the latter will largely help the former. A good training in secular history is the best preparation for the study of ecclesiastical. What its methods are, I need not dwell on; the use of good evidence, the criticism of sources, judgment in weighing evidence, the power of distinguishing a fact from a guess, and a truth from a theory, are then—most difficult of all—the power of looking at things as they appeared to the people of the period we are describing. How difficult this is, every student of the history of philosophy knows. Almost all writers read their own thoughts into ancient philosophy. Grote finds utilitarianism in Plato, or condemns him for not teaching it. We do not want either. We want to know what people taught, what the origin of their ideas, how they developed, what things seemed to them; above all, what were the questions they put to themselves.

The controversies of the early Church were never precisely the same as our own; the point of view was wholly different; the words they had had different meanings to what they have had since. Grace, justification, gospel, sacrifice, these are all words which have been transformed by centuries of theological thought; and when we read them in the New Testament they inevitably convey to our minds something different from what they did to the members of the Roman and Corinthian Churches in the first century. We must not begin by asking, what did the early Christian writers say about transubstantiation but, what was

teaching about the sacraments? What questions did they ask themselves? What was their point of view? We cannot, as a rule, fit their answers into sixteenth and seventeenth century formulæ.

Let me now turn (3) to certain false methods of historical research at present current.

In an age like the present, the question must inevitably arise, in some men's minds, Is Christianity true? And, of course, anyone who wishes fairly to investigate the question, must lay aside his prejudices and fearlessly face the issue. We recognize that it would be unhistorical to assume that Christianity is true. Strange as it may seem, it is necessary to point out that it is equally unhistorical to assume that it is not true. There are many persons who begin by telling us that Christianity must be investigated like any other religion. We assent. We then find that our historical enquirer tacitly assumes from the beginning, that Christianity is on the same level as other religions. He has formed a scheme in his mind of the religious development of mankind, in which a revelation would be a disturbing element. When Renan tells us that the only person competent to write the history of religion is one who has believed in it, and has now ceased to do so, he assumes, of course (and all through his investigations there is the tacit assumption), that Christianity is not true. When a writer begins by assuming that a miracle is impossible, his investigations are just as valuable, or as valueless, as those of a person who assumes that it is true. He can make no greater claims for impartiality as an historical investigator.

Nor has a person succeeded in fulfilling his duties as an historian who ignores the points in which Judaism or Christianity differ from other religions. There is a school of writers on the Old Testament who imagine that they are exceedingly historical. They call Abraham, an Arab Sheikh; the brazen serpent, a "totem"; the tribes "clans"; for the word prophet, they prefer "nabi." They habitually assume that the Jewish writers have misrepresented history; they continually point out the resemblance of this or that custom to those of the surrounding nations; they tell us how little the whole people was—"the Temple of Solomon was a little temple for a little people." Now all this sounds exceedingly clever and imposing, but it does not look facts in the face. It is perfectly true that the Jews were a Semitic tribe whose language and customs—even their religious customs—resemble those of the surrounding nations. But there were elements in it which were quite different. It is quite true that their temple was small, but the fact remains that their history has been unique, and its influence world-wide. No one who fails to account for that has looked facts in the face. He is just as unhistorical as the old-fashioned critic who knew nothing of literary criticism. Only his error, perhaps, is on a big subject which is important, and the error of our forefather's was of slight account.

Baur's view of Church history was very imposing, and anyone who had the courage to say that he disbelieved it used to be looked upon as behind the times. But it has fallen, and the criticism on which it depended has fallen with it. For it has become apparent that the criticism was largely developed to suit the theory; that Baur was as much *a priori* in his methods as a Jesuit historian, only with Hegelianism substituted for Ultramontanism. It sounds very scientific when

Dr. Hatch begins his Bampton Lectures by assuming that Evolution can be applied to the development of the Christian ministry, but it really shews the *a priori* element in his work. The word Evolution itself does not really convey much meaning, but it conceals the fact that the question has been begged—how much has the ministry been a human development, and how far was it of Divine origin?

More instances might be given, if time allowed, to show that there is a large element which is unhistorical and unscientific in the negative theology of the day, and that this arises partly from a confusion of thought, from confusing the investigation of Christianity like other religions—which is perfectly legitimate—with the assumption that it is like other religions; partly from the assumption that all religion must be explained by some theory of uninterrupted religious development. The criticism has partly, but not entirely, been inspired by this *præjudicium*, and therefore has failed. It is often more pretentious than really learned. The claim that it is unbiassed—made often somewhat arrogantly—cannot be maintained. But it has swept aside many cobwebs, and it has helped in developing a more definitely historic method, because both sides in the discussion will feel the need of something outside to appeal to. Neither orthodoxy nor unorthodoxy will be listened to if they are simply dogmatic.

A true historical method demands, then, first of all, the recognition of genuine scientific methods for fixing the date of documents—methods which must demand the respect of both sides in the controversy. How much has been done will be apparent from studying Professor Harnack's volume on the dates of Early Christian literature. Although he is in some ways arbitrary and erratic, yet his methods are of sound, and his book, although by no means final, represents a marked stage of scientific progress. The recognized non-Christian theories of Church history are often quite behind the times. Many of the assumptions of M. Albert Reville in his latest work on the Life of Lord are untenable. Much of the criticism of "Robert Elsmere," on Supernatural Religion, is almost as old-fashioned as Dean Burg's theory of textual criticism.

And then an historical enquirer into the origin of Christianity must remember the great, almost stupendous, facts which have to be accounted for. No account of its origin will be satisfactory which does not explain, and explain adequately, the growth and history of Judaism, the points in which it differs from the surrounding nations, its development into Christianity, the life of Christ and the growth of Christianity. These are points which have to be explained, and some writers, who banish the supernatural with a light heart, seem hardly to have realised the task they have undertaken.

(4) We have lingered somewhat long on the first question: Is Christianity true? We must pass to the next, What is Christianity?

Whether for our own theological instruction, or for adjusting relations between different bodies of Christians, we are continually asking this question, and the answer must depend largely upon his for, whether it is the teaching of the Bible or of the Church that we want to know, the answer must be decided by history or historical methods. One person may appeal to the Bible—but the whole question is, What does the Bible teach? Another to the Catholic Truth—

what is Catholic Truth? It is perfectly easy if we start with certain beliefs, to prove them to our own satisfaction; but we shall not convince others. We want a method which may enable us to go behind our own formulæ and break down our own prejudices, and that would be attained if all were to agree to appeal honestly to history. We want the disposition to be willing to ask and accept the verdict of history, and the trained method to enable us to do so.

There are two ways of approaching the question of the Bible and inspiration. We can construct a theory of how it ought to be inspired, and then make our interpretation square with that; or we can ask, as a matter of fact, how far and in what way it bears the mark of inspiration in itself. We can construct an *a priori* theory of what ought to be the character of our Lord's human knowledge, or we can examine the record of His words, and find out what it is. We can make our philosophy explain what exists, or we can allow it to blind us to obvious facts. The value of our inherited beliefs is, not that they should hamper the free exercise of our reason, but that they should balance and restrain our judgment.

There is a true historical method in Biblical interpretation and criticism—there is the true historical method in studying questions of Church organization and all those many differences which divide Christians. I do not know that any better illustration could be given of this than the discussions in the short-lived *Revue Anglo-Romaine*. Of course it would not be true to say that there was not, in so numerous a body of writers, any attempt to prove a theory, but for the most part, both in spirit and in method, it presented a very high standard of historical enquiry. The question of Orders, in all its aspects, will admirably illustrate the difference between the two methods. We may lay down hard and fast rules derived from our own practice and condemn all others; or we may ask historically what has been considered necessary, and ultimately come back to the first question, What do we gather was the method of Christ, as shown by the ministry and teaching of the apostolic age? and what were the principles of the early Church? All Churches and parties might learn much by such enquiries. There are many in the Church of England who lay great stress on the definite, declarative form of Absolution in the Visitation of the Sick. Such a form may be wise and right, but it is worth remembering that all forms of absolution up to the tenth century, in all parts of Christendom, were prayers and not declarations. It may be right to lay stress on the Athanasian Creed, but to exalt it to a definite and necessary formula of belief, equal to the Nicene Creed—as we seem to do—clearly exposes us to the anathemas of the Council of Chalcedon. Non-communicating attendance may be a wise habit, but in the early Church it was only imposed as a penance. Prayers for the dead was a primitive custom; Purgatory, a mediæval. To suggest that the early Church at any age was congregational, is to be blind to facts; there is the element of succession from the beginning, but current theories of the ministry demand re-casting on lines suggested by Mr. Gore's book, and on the principle of the recognition of the laity as sharing the priestly functions of the Church. The ministry is apostolic because the Church is apostolic.

Historical criticism has been working, and has done something

towards drawing Churches together. Its action is partly destructive, ultimately constructive. The distinctive tenets of many Nonconformist bodies are dying out. Historical influences are forming and influencing theology. In Germany, old schools are dying away under the influence of greater historical knowledge. In France and in Germany there is a wise and sober historical school within the Roman Church. The Tractarian movement recalled the Church of England from the very unhistorical theology of the day to realize the existence of Church history. Its interpretation of facts was sometimes erroneous; its knowledge, like that of all pioneers (for the Tractarians were pioneers), somewhat inadequate and onesided, but it reminded us that Christianity was an historical religion, and that we may correct but may not cut ourselves off from its historical development. Historical criticism of the Old and New Testament, although often perverted and prejudiced, is compelling us to look facts in the face, to clear away what is not a part of Divine revelation, and to see that some things, as we hold them, must be re-stated. Both movements are, in different ways, appeals to history. They will, in many ways, correct one another. In an age like the present, which is historical, it is only by the wise study of history that we can make thinking men realize the claims of Christianity; and it is by the slow and steady influence of a wise historical criticism, affecting all Christian Churches alike, gradually modifying their distinctive tenets or errors, and concentrating our attention on the essential truths of Christianity, that I believe that the existing divisions of Christianity may be undermined, and men may be brought to a unity in Christ.

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ENOUGH will have been said in the preceding paper on the nature of the historical method as before all things an appeal to fact. Christianity is so much bound up with history that the first duty of the student is to ascertain, as nearly as may be, what were the historical facts. He will do so by the same methods by which he would ascertain the data in any other branch of historical enquiry. So far there is no difference between sacred history and profane. Only one caution must be given, and that has already been brought out with sufficient clearness. The historical method must not be employed as a covert means of getting rid of the supernatural. Wherever it has been so used, the use is wrong. It is no longer really the historical method. In itself that method is just as applicable to supernatural facts as to facts which are not supernatural. It is concerned with them only as facts. On the question of the cause of the facts it does not enter. To reject that for which the evidence is otherwise good, merely because it is supernatural, is a breach of the historical method; and where this is done the cause is sure to be ultimately traceable to that which is the direct opposite of this method, viz., philosophical pre-supposition.

These main points, I may assume as dealt with by the last reader. I may assume that every care has been taken to find out the facts, and I may go on to the next step, which is to put the facts so ascertained into

relation to other contemporary facts, and to construct a living picture of the whole.

Here comes in the difference between the newer methods and the old as applied to the Bible. The old asked at once, What is the permanent significance of the Biblical record? The newer method also asks, What is its permanent significance? but as an indispensable preliminary to this, it asks, What was its immediate significance at the particular place and time to which each section of the history belongs? Clearly here, there are different points of view which will need some adjustment, and I think that it may be best for me to take a concrete case in which the difference comes out rather conspicuously. I will take the case of prophecy.

It will be instructive to cast back a glance over the treatment of this subject in recent years. One who is not a specialist on the Old Testament can only profess to give what seems to him to be the main landmarks, and those only in relation to the present subject. Thus regarded, it would seem that the turning point in the study of prophecy during the present century was the work of Heinrich Ewald. Ewald's leading works were being translated during the latter part of the sixties, and throughout the seventies ("History of Israel" 1867—1874; "Prophets of the Old Testament," 1876—1881).

Ewald had a vivid imagination and penetrating insight; he threw himself back into the position of the prophets, and he sought to present to us the message which they delivered to their own age. He is allowed on all hands to have done this with very considerable success. The prophets became once more living figures, who spoke directly to us because they spoke directly to the men of their own day. In England, the popularizing of Ewald's methods begins with Dean Stanley's "Lectures on the Jewish Church," the first volume of which appeared in 1863. But this accomplished writer caught rather the picturesque externals than the real heart of the matter. A more thorough grasp was apparent in Robertson Smith's lectures on the "Prophets of Israel and their place in History"—a significant addition—first published in 1882, and in a new edition with an introduction by Dr. Cheyne in 1895. In the meantime (1877), an English translation had appeared of Kuenen's "Prophets and Prophecy in Israel." Of all Kuenen's works this is the one which some of us find it hardest to forgive. No doubt he was a great scholar and a man of wide learning; nor need we dispute the claim which some of his friends make for him to have had also a calm judgment in matters of criticism. But in this work he deliberately sets himself to prove that the words of the prophets were in every sense their own, and not, as they asserted and believed, the word of God; the conclusion being that there was no real converse between God and the human soul. This Kuenen set himself to prove; and the book in which he did so was as thoroughly an *ex parte* statement as one could easily see out of the law courts. That was certainly not an application of the historical method. The most searching answer to Kuenen was a work entitled, "*Der Offenbarungsbegriff des Alten Testaments*" ("The Conception of Revelation in the Old Testament"), by Dr. E. König, now Professor at Rostock. In this, Kuenen's thesis was directly grappled with, and it was maintained with much boldness and force, but not without some crudity and exaggeration, not only that the prophets were really moved by the Spirit of God, but

also that when it is said that "God spake," and that the prophet heard or saw in a vision, there were actual sounds audible by the bodily ear and actual sights seen with the bodily eye.

It is one of the great merits of the Germans that they seldom let an idea drop when once they have taken it up. They test and criticise it, and go over the ground again and again, until they have reduced it to some more workable shape. This has now been done for König's leading idea by Dr. Giesebrecht, of Greifswald, who contributed a paper to a volume of Greifswald essays, which he has since reissued in an enlarged form as a monograph under a title which we might paraphrase "The Prophetic Inspiration" (literally "the endowment of the prophets for their office," *Die Berufsbegabung der Alttestamentlichen Propheten*, Göttingen, 1897). This seems to me to be a treatise of great value. Dr. Giesebrecht belongs to the critical school, but he has handled his theme with a candour and openness of mind which I should call really "historical" in the sense of which we are speaking.

Two points especially concern us. One is that he insists strongly on the reality of the prophetic inspiration. The belief of the prophets that they were moved to speak by God is to Him no mere delusion, but a real objective fact. And the other point is that he also contends for the reality of the gift of prediction; not of unlimited prediction, but of a power specially given at particular times, and for the accomplishment of special Divine purposes. This, I think, will mark the lines of the answer to a question which will inevitably arise when we consider the application of the historical method to such a subject as prophecy.

I have said that the historical method seeks to place the facts which it discovers in relation to their surroundings. It takes the prophet as primarily the preacher, teacher, and guide of his own day and generation. But does it therefore refuse to him the gift of prediction? Does it confine the range of his message to the particular society to which it was given? It cannot do so if it is true to itself. It cannot be denied that the prophets were thought by their contemporaries to predict events, and that the power was considered so important a part of their divine commission, that special regulations are laid down for its exercise (Deut. xviii.). It cannot be denied that they themselves believed themselves to possess the power (e.g., Jer. xxviii.). It cannot be denied that many—though not all—of the events which they predicted came true, the non-fulfilment of certain prophecies being due, in part at least, to the conditional nature of prophecy. (Jer. xxvii. 3, 13, 19.) These are facts to which a sound historical method must do justice. To attempt to get rid of them is not to explain, but to explain away. And such facts supply a touchstone by which to distinguish between a true application of the historical method and a false. An instance of the former, *i.e.*, of a right application, may be seen in a writer of our own, Dr. Driver's "Sermons on the Old Testament" (pages 107 to 113).

I am not prepared to say that the subject of prophetic prediction has been exhausted. The last word has not yet been said. The different kinds of prophetic outlook need to be classified and considered separately. But I do believe that, after some aberrations, the enquiry as it now stands is on right lines.

Another question may arise in connection with the characteristic of the historical method to present each successive stage and phase of

revelation in relation to its surroundings. It may be asked whether there is not a danger in this of explaining it away as revelation. I reply as before that any theory or mode of presentation which seeks not only to explain but to explain away, whatever else it may be, is not the historical method. To explain without explaining away might be taken as the motto of that method. When, therefore, we see, as may be seen, in commentaries on the New Testament an increasing number of parallels from Jewish sources—especially from the Apocalyptic and other literature of the centuries on each side the Christian era; the Book of Enoch; the fourth Book of Ezra; the Apocalypse of Baruch, the Psalms of Solomon, the Book of Jubilees, the Assumption of Moses, nearly all of which have recently been made so much more accessible in good editions than they were; when we see copious quotations from such books as these, it must not be supposed that an attempt is being made to reduce the New Testament writings themselves to no higher level. And I may remark in passing that, although they vary somewhat among themselves, the level of the books I have mentioned is not really low. They at least come within the "sphere of influence" of the Old Testament revelation. When compared with the New Testament they show the point of departure, the ideas that were in men's minds, ideas which it was impossible to ignore and which were taken up; some to be added to and developed, some to be corrected, some to be denounced and opposed. Even in the case of our Lord Himself, this connexion with the current teaching is very noticeable. He puts new meanings into words, but the words that He uses are not new. Take for instance such leading conceptions as those of the "Kingdom of God" or of "Heaven," His own title "the Son of Man," His teaching as to the Fatherhood of God, the Second Coming and the Judgment. In all these instances He starts from the current language, though He recasts it and puts it to new uses.

The recognition of this is one of the leading principles in the study of the New Testament, as it is being prosecuted at the present time. And do we not all feel that it has gained greatly in richness, fulness, and reality? The more we can set before our minds in concrete shape the way in which Christianity affected the actual men and women of the generation to which it was addressed, the more we shall understand the message which it has for other ages, including our own, because it speaks to us through those permanent elements in human nature which are the same in all ages and connect the remote past with the present.

My own belief is that at this moment the conditions of Biblical study are more favourable than ever they have been, and that just because it is being conducted more and more upon the lines of that historical method which we are invited to consider. The historical method itself is being better understood, and perverse applications of it are being discarded. On the Continent of Europe for some fifty years, the dominant theory which was supposed to cover the history of the Church in the first two centuries, was that which took its name from the University of Tübingen. This theory, although those who held it passed for representatives of the best science of their time, was the reverse of historical. It was really a product of the Hegelian philosophy; it went on the assumption that all progress proceeds by a certain law—the law of affirmation, negation, and reconciliation, or synthesis. This

formed the scheme into which the facts were compelled to fall, whether they did so naturally or not. I do not say that the theory has done no good. It has thrown into relief certain groups of facts which are not likely in future to be lost sight of. To set against this was the arbitrary way in which it treated a great number of the data, deciding upon the conclusion before it had settled the premises, and as a consequence, manipulating the premises to suit the conclusion. But whatever the balance of good or evil in the Tübingen theory, as a theory it is now dead, and its epitaph has been written in the striking preface to Professor Harnack's last great work on the "Chronology of Early Christian Writings." It is true that this deals primarily only with the chronology, and true also that Dr. Harnack holds a number of opinions in which many of us would not agree with him. But his book was important as a sign of the times, and as a return to a sounder method of enquiry.

In England there had always been great reluctance to admit the Tübingen inferences, but there had not been the same skill in formulating principles. Now this is practically done in what we call the historical method. To study the facts as they really were by patient weighing of evidence, to approach them in a teachable spirit, ready to catch the least hint which they give spontaneously from within, and careful not to force upon them conclusions brought from without; this is a method which carries with it a promise of sound advance. Not least among its merits is this, that by its help we may hope to acquire a better understanding of the supernatural. Not crudely rejecting it as too many have done, and not crudely accepting it, as if the simple pronouncing of the name rendered any further explanation unnecessary, but reverently studying the laws by which it acts, we shall be enabled in some degree to enter into the counsels of God, and obtain some further insight into the method of His dealings with men.

DISCUSSION.

The Hon. and Very Rev. W. H. FREMANTLE, D.D., Dean of Ripon.

I WISH to say a few words in favour of the inductive method in theology. Every part of human knowledge is subjected now to the inductive method, and if we attempt to withdraw theology from it, we separate Christianity from all other human interests, and endanger its hold upon the minds of men. I do not mean to cast any blame upon the ordinary methods of Christian instruction. What we learn from our parents and from the Church comes home to us in our childhood; and some of us, as we grow in experience and intelligence, are able to take in fresh knowledge as merely expanding the range of the truth we have been taught. But with many it is not so. Fresh knowledge seems to compel them to break away from the forms of belief which they received in childhood. I was theological tutor for eleven years in a great college in Oxford; and young men would often come to me and say, "We can no longer attend the chapel, the whole subject of religion has become unreal to us." Would it have been of any use to say to these young men, "You ought to believe because the Church teaches this"? The Church was just what they were calling in question. Or, could I say, "You must believe it because the Bible says so"? They knew that criticism has raised many doubts which forbid us to use it literally; and the trustfulness which has been shaken needs to be re-established. We are driven back upon facts, that is, on the inductive method. There is, no doubt, a difficulty in applying the inductive method to theology, because it seems to imply a questioning of the principles on which as Christians we are living. But this is inherent in the method.

It does not make our life unreal to inquire into it ; Newton walked as usual while he was inquiring into the principle of gravitation. But it may be said that we cannot, in matters of faith, be so independent as to investigate fairly. Let us, then, take a statement of the case from one who starts from a different point of view from ours. Mr. Herbert Spencer, for instance, stands wholly on the basis of ascertained fact, and this is his verdict : " One truth must ever grow clearer—the truth that there is an Inscrutable Existence everywhere manifested. There will remain to man the one absolute certainty, that he is ever in the presence of an Infinite and Eternal Energy, from which all things proceed." It is true that Mr. Spencer speaks of this energy as unknowable. But we know it by its results. We see it evolving one form of life after another till it produces man, and forcing mankind to the discovery and practise of righteousness ; and that righteousness culminates in the cross of Christ, in His self-sacrificing love. What the facts of the world give us, then, is an Eternal Energy working through the whole order of things towards righteousness and culminating in Christ. What is this but to say that we have before us the image of an Immanent God, who is only presented to us in His fulness in the life and death of Christ ? Is not this almost identical with the words of S. John : " No man hath seen God at any time ; the only begotten Son which is in the bosom of the Father, He hath declared Him " ? Now, if by this path we can reach up to Christ and to God, you see how much more real the doctrines of religion become to us. They are closely bound up with facts and with conduct. Let me illustrate this by reference to the doctrine of the Incarnation. The inductive method shows us the Eternal Energy, the Immanent God working through the Creation and through Israel, so that it is said of the chosen people, " The Lord his God is with Him," and of its rulers, " I said ye are God's." Professor Sanday has told us that Kuenen declared it impossible that the prophets should have been *en rapport* with God Himself. But if what has been now said is true, it is impossible that those preachers of divine righteousness should not have been *en rapport* with Him. Through them and through the whole Jewish system the righteous God was impressing His righteousness upon men till, at last, the perfection of that righteousness was manifested in the person of Christ. And this makes the doctrine efficacious in conduct. The Eternal Energy, which the inductive method discloses, is always working towards us and in us, and giving us, through Christ and the Holy Spirit (by whom He expresses Himself), the power which we need. We can " work out our own salvation " because " it is God who worketh in us to will and to do " : we can become co-operators with Him in building up the kingdom of heaven.

The Rev. WILLIAM A. EDWARDS, Vicar of Bunbury, Cheshire

I DO not for a moment think that any observation of an insignificant listener like myself to the remarks which have been addressed to you by the preceding speakers will have any influence upon your minds, because the matter has been treated by masters. Still it may be that the words I wish to speak will have a certain interest, because I understand we come to these Congresses, not only to hear our masters and our experts, but also to give them information as to what I may call the thoughts of the ecclesiastical man in the streets. Nor do I want to deal directly with either of the two methods of investigation which have been set before us, excepting to point out that there seem to be certain consequences of the operation of both of them at work. It seems to me that one of the most prevalent ideas about Biblical study is, that we have grown to look upon the Bible, not as one book, but as a progressive literature. That, I think, is true. At all events, I have no doubt that the different methods of investigation have led to that result ; and it seems to me also that one result has been that the Bible has been more largely read and scanned than ever, and that people have come to believe that the collection of books is not only progressive, but in itself is a literature in which we have a long continuity of distinctive national thought and history of a great people ; and also that many of us have come to the conclusion that the Bible, although a perfect revelation for a special purpose, and containing the highest truths of God, is not, after all, entirely true in all minor details, and is not without possible amendments. All those ideas which have come into the minds of many should surely be regarded from a special point of view by those who fulfil the offices of teachers in the Church of God. It must be remembered that we have not only to satisfy ourselves that our views are theologically the best that we can attain by study, and satisfactory to our own consciences, and that our ideas fall within

those wide, generous, and grandly simple lines which our Church has laid down; but we have also to satisfy reason and conscience as to how far in practical teaching we should bring our people into contact with our own theological standpoint in regard to the Scripture, and how far it is incumbent upon us to bring before our people certain views concerning the Bible as an organ of teaching to which we may have been led by the exercise of either the inductive or the historical methods, or by other influences. It seems to me that we ought to be more courageous in our treatment of the Bible, and in the way we deal with it as a source from which we draw our teaching. There is a transition of thought about the Bible, and a desire to bring in new notions concerning it in the way of recasting, in many ways, the theological teaching of Christendom derived from it. But often we do not sufficiently trust the good sense of our people, and in the methods for the determination of biblical difficulties we give to those whom we teach a searching of heart and a disquietude, and lead them into confusion, when, by simple but honest interpretations and explanations, we might prevent doubts or hesitancy upon particular points. The line of teaching followed by the Archdeacon of Manchester, and others who think with him, has been of more use and value in the way of dissipating errors and difficulties than whole theological tomes, which are outweighed in practical utility by some small leaflets he has written for guidance in Biblical study. I should like it to be known that, despite a recrudescence from time to time of an extremely irreligious spirit in the columns of the so-called religious press, and in those persons who seem to combine the violence of the mob orator with that seclusion and quietude which we are wont to associate with the cloister, there are a great many of us who welcome with the warmest sympathy and gratitude the noble efforts which, in various directions, are being made to free the study of the Bible from difficulties and dangers.

The Right Rev. ALLAN BECHER WEBB, D.D., Lord Bishop of Grahamstown.

I DESIRE to direct attention to two points in the method by which we have actually arrived at the religion which we hold. In the first place, I venture to think that sufficient account has not been taken of the presence of one necessary factor in it—the Holy Spirit. The influence of the Holy Spirit, however, is not antagonistic to the natural working of the human mind in any method, whether inductive or historical, which it may be qualified to apply. Let me illustrate the point where the action of the Holy Spirit comes in specially, both at the beginning and the full settlement of our holy faith. S. Peter had facts around him from which he made inductions. He had before him the prophecies of the Hebrew Scriptures, the miracles, the character, the claims of our Lord, and, above all, the impression of His Divine Personality upon his mind. But there was still something besides these facts needed for the conviction at which he arrived, and the great confession of the doctrine which is the foundation of our faith. “Flesh and blood,” our Lord said to him, “hath not revealed it unto thee; but My Father which is in heaven.” That is the inspiring principle which has enabled us to say that Jesus is the Lord, and which is pledged to us in the household of faith. The other point which I would urge is this—more allowance should be made for the application of the deductive method. You have arrived, for instance, it may be, by the force of the historical and inductive process at the great truth that our Lord is God. But this truth, when it is once reached, forms a basis for the deductive principle. What follows from the acceptance of the confession that Jesus is Lord? is a legitimate question to ask. It is true that there is still room left for the operation of the inductive, and much more of the historical, process, in ascertaining as a matter of fact what our Lord said, and what He meant by His sayings, before you go on to draw out what is implied in His words. This was the course followed at the great Nicene Council which expressed and formulated the faith which we all hold to-day. The Church, which our Lord promised to lead into all truth, applied then the historical method, as well as the inductive, to ascertain the doctrine held by all. But it drew out from the facts, borne witness to by the Church throughout the world, the definition and affirmation of the Godhead. In consideration, therefore, of the life and history of the Church as a whole, we see that room must be left for reasonings by deduction of Christian philosophy; and it would seem to be equally clear that the conclusion at which we have arrived has been directed by the Holy Spirit as one great principal factor in our faith. All the powers of the human mind have to be exercised in the way of preparation for faith; but the

Holy Spirit, who is the Spirit of Truth, has been the Divine agent in giving us the certainty of the faith of the Church which we hold to-day.

The Rev. H. J. R. MARSTON, Rector of Icomb, Stow-on-the-Wold, Gloucestershire.

I SHOULD not have intervened in so imposing and striking a discussion by specialists and eminent experts, excepting that I stand here under the strong conviction that, through any controversy, the truth must ever stand in the face of any discussion, however impressive and eloquent. The point I want to lay before the Congress is that from the view of the Christian, the historical method is more important and more likely to have a fruitful application to Christian men and women than the inductive argument. The noble and impressive paper of the Archdeacon of Manchester carried no conviction to my mind, not because it was not learned and most lucid, but because I feel that the deductions drawn were jejune and attenuated. I am justified in saying that the subject matter of Christian induction is a matter of small importance as compared with love and devotion to Jesus Christ. That is a better theory than the noblest of our specialists could put before you. I may say that although there were also some very wise and ponderous and accurate things said by Mr. Headlam, there is a danger in discriminating between the natural order of the law and that which, according to S. John, is not subject to the operation of the law. The law was given by Moses, but grace came through Jesus Christ. The proper subject of the revelation of Scripture is the development of the forbearance of God with us according to the order of His grace; and that is what properly forms the subject of Christian enquiry. If we adopt the historical method exclusively, we expose ourselves to the risk of forgetting that there are two orders of things in the Bible, and that the order of grace is different to that of nature. That is a point of the greatest importance, and one that is laboured with the greatest effect by one of the German writers. By insistence on the historical method, we are all liable to forget the unchangeable difference between the order of nature and the order of grace in revelation. We believe not only that the Bible is endorsed by the Church, but is in itself an entire and self-sealing witness. There is a method better than the inductive or the historical, and it is the exegetical method, which is that the Bible is harmonious, and is always susceptible of interpretation by and with itself. That is a method of investigation which, I think, in conjunction with the historical method and the inductive method, may best be adopted by Christian thinkers and teachers.

The Rev. I. J. COWDEN COLE, Vicar of Upton.

It is perhaps not quite easy to get at the precise drift of the two methods which have been urged for our acceptance this afternoon. Certainly modern books of theology seem to proceed more or less on the lines both of the inductive and historical method, using the last term in as wide a sense as possible. Our latest theologians, however, appear to aim at grouping their historical facts round some point of doctrine, and almost insensibly to pass into the province of the deductive method. I have no doubt myself that the inductive method and the historical method—which may be said to permeate the literature of our time—are being applied to theology to meet a great popular want. An age of Biblical criticism demands freedom of treatment in theological matters. We can only get that freedom as we come to interrogate the real facts of our faith, and endeavour to see the growth of doctrine in the light of contemporary events. I think I may say that we owe much to the Universities of our country—Oxford and Cambridge—for taking the lead that they have done in all matters pertaining to biblical criticism and knowledge. As one of the rural clergy I fear we sometimes get behind the age, not having perhaps access to the newest works in theological literature. May I, however, say that we ought not to quite blind ourselves to some possible defects which seem to be inherent in the historical method? The historical method is being more and more applied, yet the knowledge of historical facts is not increasing. Historical knowledge at the best is limited—in popular education it hardly receives a place at all, though, on the other hand, the religious education of our Board schools is mainly non-deductive. Facts are said to be stubborn things, yet how difficult it is for us to grasp the full bearing of facts. We read into

historical facts—historians of every age have kept up the pernicious practice—ideas and prejudices which belong to our own modes of thought. Instead of letting facts speak for themselves we endeavour to illustrate the Horatian line, "*Et mihi res, non me rebus, subungere conor.*" Yet, after all, I do think in the investigation of the Church's doctrines, the historical method will help us a great way. It is the great method which the philosopher Comte has taught us to apply to the things of the world in which we live. From science to religion, after all, is not so great a step. Both in the end are shrouded in mystery, and the historical method is nothing unless it can take refuge in the great deductions of a common human nature.

The Right Rev. the CHAIRMAN.

WE have had a series of interesting papers addressed this afternoon to a very mixed audience. I always feel some doubts as to the effects that are to be derived from discussing these questions before mixed audiences. At any rate, I feel that those of us who are not experts may not be the worse for a word of caution before we separate. We have had strong meat supplied to us, and some of us are only babes, and I think that we shall go away with a feeling that the one truly beneficial consideration of such questions as these is that which is given by thoroughly well trained and disciplined minds, minds capable of dispassionate enquiry and thought. A great many of us cannot say that we have had much discipline or training for the consideration of these deep questions, and therefore I feel that we shall do well to cultivate the frame of mind that I have indicated, and that in regard to all such questions it behoves us to aim at modesty, and humility, and patience. I think we shall do well to go away after any such discussion as that of this evening with this thought, that the application of the historical or the inductive method to theology has shown generation after generation that there are a great many things held by primitive Christians and by mediæval Christians which have had to be abandoned, while in regard to some things that we value above all others, our faith stands on a firmer basis than ever before. These discussions should lead us to remember that while Christianity is unchanged, men are constantly changing their partial and incomplete conception of it. There is another aspect of the discussion to-day to which I should like to call your attention, as it shows how any true consideration of these questions leaves us with our faith, and belief, and hope, clearer and stronger than before. You have noticed the emphasis with which the Archdeacon of Manchester and Canon Sanday spoke of the progressive movement of revelation, and of its effect on our theological belief. That teaches us how, as yet, we know only in part, and that we should cultivate, as I have said, in the first place, humility; and that, secondly, we must hope by the grace of God that we shall receive more and more light as we press onward, using the light which God has given us, looking forward and not backward. "Not backward are our glances bent, but onward to our Father's home."

ALBERT HALL.

TUESDAY EVENING, SEPTEMBER 28TH, 1897.

The Right Rev. the LORD BISHOP OF NEWCASTLE in the Chair.

ARCHBISHOP BENSON'S TWO LAST PROPOSALS
FOR THE ORGANIZATION AND MAINTENANCE
OF THE CHURCH:—

CHURCH DEFENCE AND CHURCH INSTRUCTION COMMITTEES.
THE QUEEN VICTORIA CLERGY SUSTENTATION FUND.

PAPERS.

CHURCH DEFENCE AND CHURCH INSTRUCTION COMMITTEES.

LORD BALCARRES, M.P.

I DESIRE to sketch in outline the organization which was proposed by the late Archbishop of Canterbury for Church Instruction and Church Defence. I propose to state his aims and objects briefly, as I used to hear them developed by him, not in the form of an essay on the broad question of Church Defence and Instruction, but rather as a skeleton, a basis, for discussion of a subject of which the late Archbishop's views are not yet fully appreciated.

The motive of Dr. Benson's efforts in this matter was his profound conviction that organization is imperatively demanded nowadays. He felt that it should be in the power of the Church to bring concentrated force into play. Few trades or corporate bodies are at present unorganized; yet the organization of the Church has hitherto been defective—indeed still is defective, and in some respects her organization is less efficient than that of the football interest of the country. The need of this organization is not owing to the fact that a Government may be hostile to the Church, but simply because the Church should be as powerful as any other interest. In illustration of my claim, one has only to examine the parliamentary history of the past few years in the matter of legislation desired by the Church. We find that the aspirations of the Church are determined by the chance fortune of "the ballot." This simply means that the Church, although the most influential body in the land, is crowded out owing to the more powerful organization of other movements. The remedy must be found in some scheme which will carry organization into every parish.

I will state briefly what that organization consists of, or rather what we hope it will ultimately become. Its foundation is the parochial committee. This would give us 15,000 committees which would combine to form ruridecanal committees. These again would be gathered into groups forming diocesan associations. I think it would also be well to

have two provincial committees, and lastly, we have the Central Executive Committee in correspondence, and we hope in close touch, with them all. But we make no hard and fast rules. In some cases it has been found preferable to take as unit the ruridecanal rather than the parochial committee. In such cases we are quite willing to fall in with the local requirements, and actually in several cases the rural deanery forms the basis of our organization, and not the parish. What shall these committees do? It is almost a truism to say that there is much they can and should do; but at the same time the question is by no means easily answered. Dr. Benson hoped that they would be always ready for an emergency, which very often would be unforeseen, and that they should take a leading part in Church Instruction; his view being that Church Instruction predicates Church Defence, and that most of the attacks directed against the Church arise from misconception or from ignorance. Thus instruction would be the mission, though by no means the sole object, of these committees; and the method of carrying out this instruction is simple. It can perhaps be done most effectively by means of lectures or discussions on all matters of interest to Church people—such as sustentation, benefices, autonomy, and history. At the Central Office we have an immense collection of magic lantern slides, which are in great demand throughout the country for the illustration of lectures upon any and every subject. I may say that a selection of these slides can now be seen at the Ecclesiastical Art Exhibition, and I hope people will take this opportunity of seeing them, for it is otherwise impossible for them to realize the extent and variety of the slides which are at the disposal of all, and which are of the utmost value for lecturers.

Again, these committees can occupy themselves with the distribution of literature, which sounds a simple thing, but which demands much judicious care; good work is being done in this matter by many committees which are trying to educate the public opinion of the neighbourhood, and which are profitably engaged in promoting the education of their local Members of Parliament. These committees should be in close touch with what we call the Literature Committee of our Central Body. But it must not be supposed that these committees are limited to the work I have indicated. They are free to take up anything on which the Church is agreed; for instance, in one diocese the responsibility of maintaining the Clergy Sustentation Fund is practically theirs.

Let me say a word or two about the Central Executive Committee, which to some extent has a controlling voice in most matters relating to the parochial and ruridecanal committees. It is, of course, in correspondence with persons all over the country who are interested in Church Defence and Church Instruction. It has a staff of organizers who send us reports and guide much of the diocesan activity. Our Literature Committee, one of the most important spheres of work, has to organize lectures, discussions, and so forth; it answers attacks made in the press and platform. The *National Church* is carried on under its direction, and it has other agencies for watching the interest of the Church. Now we have many difficulties, one of which is presumably common to every enterprise, namely, that of finance. Only about six dioceses contribute to our Central Fund more money than we spend upon them; in some cases one-fifth and even only one-seventh of our expenditure is returned to the Finance Committee in the form of contributions. Of course I

do not forget for a moment the great work done locally without our intervention; but you will see that our financial difficulty is not small—ros. a parish would give us an annual income of £7,500. It does not seem very much to ask, considering that ours is a work which affects all, and which all should be induced to maintain. We should like to have diocesan collections, and a better patronage of what is called the "National Church Sunday." We are anxious, moreover, that those parochial and ruridecanal committees which do not meet often should not fail to appoint secretaries, so that it may be possible for the Central Committee to enter into prompt communication with the local bodies whenever necessary.

The Church Committee for Church Instruction and Church Defence is an amalgamation of two active bodies, namely, the Old Church Defence Institution and the Central Church Committee. The Secretary of our Executive Committee is Mr. T. Martin Tilby, who is well known to many as having been Secretary of the Church of England Scripture Readers' Association, and I am glad to think that we retain on our staff the invaluable assistance of two veteran workers in the cause of Church Defence, the Rev. Granville Dickson and the Rev. C. A. Wells. Thus the new body combines old and new traditions. The work of amalgamation, though a delicate process, was successfully accomplished, and the organization is now in good working order, though there are some parts of the country in which it still requires development. The basis of our work should be the acceptance of the proposition that Church Defence must be founded on Church Instruction. Without this latter bulwark Church Defence has a tendency to become political in the partisan sense of the word. This must be avoided at all costs; and I am perfectly clear that a course of instruction and study will show that the Church of England has not always found an invariable friend in either of the great parties of the State. But there are still so many misconceptions abroad on matters connected with the Church. I was once asked by a prominent Churchman whether we proposed to defend the Church of Cranmer or that of Laud. I felt that if one of our lecturers could have given an historical series of lectures, he would have learned that we do not profess to defend the Church of a man or a party, but the Church of a nation. Instruction seems to me to be needed everywhere, and not only in the humbler walks of life. A great novelist makes one of his characters—a Prime Minister somewhat tinged with Erastianism—offer, as though it were commonly done, a colonial bishopric to a nephew recently ordained deacon. Who is to blame for this but ourselves? and, where does the remedy lie if not in our own hands? These committees if properly organized and equipped could be of immeasurable service to the Church, making such errors impossible, and removing the multi-fold sources of danger which result from their embellishment. We ought, at the same time, to show that we can re-assert the position acknowledged by the Great Charter, "*ut Ecclesia Anglicana libera sit*," free to direct our own concerns, and strong enough, if necessary, to enforce the fulfilment of our wishes. I believe that much can be accomplished by these Church Committees for Church Defence and Church Instruction. I trust, too, that this may not be considered a layman's movement merely. It is more than that. It is a movement in which all those can join who feel that the Church's will has some right

to be regarded as the Church's law, all those who feel that the attacks made upon us almost invariably arise from ignorance. We must, therefore, keep in the forefront of our programme our cardinal principle that our most strenuous efforts must be directed against the chief enemies of the Church—against ignorance, against apathy, and against sloth.

The Right Hon. the EARL OF SELBORNE, Under-Secretary of State for the Colonies.

WE live under a democratic system; no interest existing under a democratic system can be considered in a position for self-protection unless it is organized. To take an illustration from secular affairs, say capital and labour, which between them embrace the whole industrial life of the nation. Would capital be in a position to protect itself from aggression, or would labour be in a position to protect itself from improper interference, without organization? No! This rule applies equally to the Church. Existing as she does, there are various matters which affect her very closely, of which the State is sure to take cognizance in some form or other, and other matters of which various combinations of people within the State would like to see the State take cognizance. This is not a question affecting specially any particular political party—such a combination might be formed from elements existing in both of the great political parties of the day. As examples, I will take three cases. There are many people in this country who do not regard the Church from our point of view, but rather as an institution which has to be tolerated, and which must be kept closely under the control of the State. The ideas of these people may lead them at any moment to demand increased interference on the part of the State. There is another body of persons who are conscientiously of opinion that the State ought to make no recognition of religious education. If they felt themselves strong enough, they would demand that the public education of this country should be purely secular. Again, there are people who look solely to the property of the Church, and believe they could put it to a much better use if they had the disposal of it. It follows, therefore, that organization is necessary for the Church, to enable her to assert her just position towards the State. The Churchmen and Churchwomen who exist at any particular moment are the trustees of the Church in this respect. It is a trust especially of the laity. The clergy have more than enough to do in attending to the spiritual affairs of the Church. Such interests of the Church as those I have touched upon must, therefore, be safe-guarded by the laity, working under the lead of the archbishops, and in each diocese of the bishops, and generally in harmony, and with the approval of the clergy, but taking the lion's share of the work upon their own shoulders, and not turning it over to the clergy.

Organization for these purposes must consist of two parts—education and preparation. Education will disarm attack, will have weakened its force when delivered. It is especially for its work of education that the Church owes so deep a debt of gratitude to the Church Defence Institution. This work the Church Committee for Church Defence and Church Instruction, which is the Church Defence Institution

equally with the Central Church Committee, is continuing with undiminished vigour. Preparation will enable an attack to be met. Surely it is not necessary to protest against the doctrine that such preparation can be deferred till the time of attack. That is a sure way to incur defeat, *Si vis pacem para bellum* applies in its entirety to my present subject. It was with a view to this preparation that the late Archbishop Benson recommended the universal formation of diocesan, ruridecanal, and parochial Church Committees. He placed before us a model; we can adapt that model to the varying needs of different localities, never departing from the model more than is absolutely necessary.

I wish, therefore, to impress very strongly on my audience that the form of preparation through which the education may be disseminated, and attack in the future encountered, is elastic. For instance, in the diocese of Chester it is proposed to use the existing parochial Church Councils for this purpose. There is no suggestion of a new society in any parish. Some apathy on the part of incumbents to the Archbishop's scheme may be traced to a weariness of the creation of new societies. That is not in any way the suggestion. It is rather a concentration of existing Church agencies in each parish, as the nucleus round which the necessary work may develop. What is that work? It is whatever Church work, whether in the Church as a whole, or in the diocese, or in the rural deanery, or in the parish, commands the general assent of Churchmen and Churchwomen.

No question of doctrine is ever admitted under the Archbishop's scheme, and there is no question or possible question as between parties within the Church. The Central Committee can only take up such questions as the Archbishops pronounce to have commanded the general assent of the Church. I might instance, in addition of course to the general work of education, such questions as Church Patronage, the Benefices Bill, and that position on religious education which has been taken up by Convocation; but in each diocese or in each parish the same truth holds good. Suggestions have been made, and in some cases acted on, both in dioceses and in parishes, to use the organization in connection with the Clergy Sustentation Fund, and again in connection with Church reform. What the late Archbishop of Canterbury and the Archbishop of York aimed at, when they set on foot this great organization, was to give the Church generally, machinery through which her laity could act to protect those interests confided to them, and to advance the work of the Church. No motto has yet been adopted, but if one were, I might suggest that all the aims and objects of the organization are embraced in the words, "Defence from ignorance, defence from abuses, defence from attack."

THE QUEEN VICTORIA CLERGY SUSTENTATION FUND.

The Very Rev. WILLIAM LEFROY, D.D., Dean of Norwich.

THE foundation of a fund for the sustentation of the clergy of the Church of England has at length passed the initial stage of debate. Nearly every diocese has its scheme. Affiliation to the Central Fund is generally adopted, and we can say, gratefully and hopefully, at the Nottingham Church Congress, what could not be said much earlier, that the

Clergy Sustentation Fund has now its legitimate and necessary place in the organic life of the Church. This became possible on June 16th, 1896. All honour to the noblemen and gentlemen of the laity who so far have taken the lead and the labouring oar. They received the sympathetic approval of the archbishops and bishops, and by directness of statement, conspicuous clearness of plan and of purpose, they have led thousands of persons to consider anew what is the duty of the laity towards the impoverished clergy of the wealthiest Church in Christendom. Nor should I be surprised if the founders of the Central Fund so influenced the bishops that they would throw the full force of their mental and moral weight into a measure to relieve the clergy from the unjust oppression and increasing fiscal exactions which legislation has heaped upon them. Theirs is the privilege and the duty "to undo the heavy burdens, and to let the oppressed go free," and to "break every yoke."

The Clergy Sustentation Fund has this memorable year received great impetus, the influence of which we gladly recognize. We see it in the association of Her Majesty with this urgent and imperative work. We see it in increased and increasing presentation of Easter offerings. We see it in the rising tide of opinion, swelling steadily into a national conviction that the clergy are cruelly wronged by being rated on their income while others are rated on their holding. We see it in the fact that since June, 1896, the Central Fund has received and distributed some £60,000, and has, through diocesan effort, produced a very large sum. All this is encouraging, hopeful, thankworthy. But we are here to-night to say the conscience of the nation is not yet aroused. The intelligence of the Church has not yet realized the gravity of the situation. The thought, sympathy, justice of England have yet to prove their appreciation of a series of conditions which, unless remedied, will surely dwarf the development of work in all directions, dishearten to despair a body of men whose sufferings are borne in silent heroism, and imperil the parochial expansion of the Church at home and its spiritual aggression abroad.

In the name of God and His Christ I believe it to be the individual, abiding, and imperative obligation of every adult layman to contribute to the support of the clergy. This is the conviction by which the whole Church is to be inspired. Nothing short of this will suffice. This principle, Divine in its origin, individual in its application, perpetual in its rule, must be proved, asserted, vindicated, until it is accepted. Let the truth be told. The clergy are, by the thousand, unwilling to advocate it. They consider its enforcement equivalent to pleading for themselves, which it is not; but whether it is or not it is an essential portion of the deposit of truth entrusted to them to publish. The burden of publication ought to be willingly borne by such of us as have no share in the result. My hope is that the members of every cathedral chapter in the land will place themselves, as far as possible, at the service of the local or central bodies, and, aiding the parochial clergy, who may do much by interchange of pulpits, work and teach until this individual obligation becomes an individual conviction. Knowing, as everyone knows, the difficulty of impressing the public mind with a principle which has been allowed to lie latent and lifeless for centuries, it is obvious that its revival, presentation, and acceptance is no easy

task. But the task must be faced. Upon its adoption nearly every other branch of work depends. Upon the adequate maintenance of those who preach the Gospel depends, partly, ministerial capacity, efficiency, supply. Upon these depend missionary work at home and abroad, educational advancement, parochial organizations of all sorts, and the social influence of religion. The moral side of national life is conditioned by the material support of those who mould it. If this be admitted, I claim for our subject a foremost place in the problems presented for solution in the closing years of this century. Let me now set before you two main considerations—first, what we need; secondly, how we may best meet that need.

(1) What we need. We do not need for our present purpose the initiation of a new clerical charity. Eleemosynary assistance has its due place amongst indigent clergy as well as amongst indigent merchants, physicians, and lawyers. But our fund has no connection whatever with alms. Nor do we desire even a remote approach to luxurious living, ease from work, or clerical celibacy. We need something like a living wage for work done, and this as a matter of justice, equity, and religion, for Christ has said, "The labourer is worthy of his hire." The general opinion of the Church, expressed in every diocesan scheme, is that, regard being had to population, no parish priest ought to have less than £200 a year net and a house. The diocese of Liverpool has reached a higher ideal. The Bishop says, "We have raised all parishes in which there are more than five thousand population to an income of £275, and those with less to an income of £235." Accentuating, then, the nature of the need, we glance a moment at its extent. Here we observe a very important factor in our problem—viz., the greatness of the inequality, numerically and stipendiary, experienced in the Northern and Southern Provinces. In the Northern Province there are but one hundred and twenty-seven benefices under £100 a year, the average value of each being but £65. In the Southern Province there are no less than one thousand two hundred and fourteen benefices under £100 a year, and of the same average value as above. In the Northern Province there are seven hundred and eighty-three benefices under £200 a year, the average annual value of each being £157. In the Southern Province there are three thousand seven hundred and eighty-three benefices under £200 a year, the average annual value of each being £151. The poverty of the clergy in the Southern Province appears to be, in the one case nearly ten times, and in the other nearly five times, greater than that in the north. This is caused by the difference between real and personal property, and the large dependence of the southern clergy on the former. This surely suggests the duty of the richer dioceses to help the poorer. It justifies the method of administration practised by the Central Fund, and it turns a strong search light upon any diocese that contracts itself out of the obligations of unity, sympathy, and solidarity. Here, then, according to the latest returns, we have in England and Wales one thousand three hundred and forty-one benefices, the average value of each being £65 per annum; and four thousand five hundred and sixty-six benefices, the average value of each being £152. To level up these benefices to £200 a year we require an annual sum amounting to £400,203. But we have not yet touched bottom. Tithe is still

decreasing. Taxation is increasing. Three years ago there were nine thousand nine hundred and thirty-eight benefices below £250 in annual value. To-day this number has increased by four hundred and ninety-six, or at an average of one hundred and sixty-five a year. In 1893 the net average annual value of a benefice was £256. It is now £246. This represents a yearly loss to the clergy of £139,000.* Hence my belief that the worst is not yet reached. Moreover, is it not hard to see why, after years of service have been rendered, and blameless lives have been lived, the position of unbeneficed clergy should not be sympathetically considered, especially where there is no pension fund, no scheme of compulsory retirement, and no reasonable hope of preferment? These facts and conditions embolden me to ask for £1,000,000 per annum, as the sum required, in the long run, to requite the clergy, to meet the prospective wants and obligations of a Church to which the "Lord is adding daily," and to enable her to minister to the spiritual necessities of a population which is still increasing all over the land. Let us now see how best this need may be met.

(2) Primarily and fundamentally by every parish in England and Wales having its own organization. In 1864 the present Prolocutor of the Lower House of Convocation in the Southern Province, advocating the formation of such a fund as we now possess, said, "Organize it properly. Work it by districts." In 1893 Chancellor Espin, Prolocutor of the Lower House of Convocation in the Northern Province, said, "Every parish in the land should have its own Clergy Sunday, or Church Endowment Sunday, call it what you will." For this I plead as the first and fundamental position to be taken in this constructive work. Two reasons render this urgent and imperative:—First, it is the application to this project of that parochial system which is already in existence, and which gives power and progress to every branch of Church work. Missions at home and abroad, education, temperance, thrift, the White Cross movement, the Girls' Friendly Society, and all other expressions of vitality are, in the first instance, parochial. Secondly, this is the only way in which the individuality of an obligation, which is Divine in its origin and authority, can be impressed upon the nation at large. So far as my inquiries and investigations have carried me—and I have examined every scheme in England—the only dioceses in which this principle is practically formulated are those of Salisbury, Gloucester, and Norwich. Two of these recommend the subdivision of the parish, voluntary collection from house to house, the Gloucester scheme stating "each Church steward may undertake from twenty to thirty houses." The Chester scheme, while giving most friendly recognition to the Central Fund, acknowledges the individuality of obligation in an emphatic way:—"A committee of laymen will be formed in each deanery, who will organize machinery for collecting from Churchpeople subscriptions of from one shilling per annum upwards." The schemes adopted by the dioceses of Bath and Wells, Crichester, Peterborough, Llandaff, Bangor, Truro, York, Manchester, and Newcastle expect that whenever a grant is made to a parish a local contribution will be returned. In some dioceses the Bishop's appeal is directed to be read to each congregation.

* *Vide Guardian*, May 12th, 1897.

There are, doubtless, difficulties in the way of the general adoption of parochial branches, especially in rural districts. The people are poor and dispersed over a vast area. Tithe is paid, but not to the parson. The professional agitator is on the war-path, and his Cretan blood is boiling; or the parson is unwise, inactive, or over-active. These conditions are to be reckoned with. But they are not to be suffered to suppress the propagation of a Divine principle. Anything is better than acquiescence in parochial paralysis as the normal expression of parochial vitality. Besides, the Church must, in this matter, rely more on the smaller contributions of the multitude than on the larger gifts of the few. The latter are uncertain, and, owing to the prevalence and pressure of present economic conditions, they will become fewer and fewer. We must cease to expect many munificent gifts from the landed gentry, some of whom are suffering sharply from depleted incomes, from the difficulty of meeting jointures levied in prosperous times, and from the greed of modern legislation.

Nor ought we to look to episcopal revenues. Many of the bishops have set a conspicuous example of generosity, even to the length of self-sacrifice; and I speak that which I know when I say the world would be astonished if it could peruse many an annual episcopal balance-sheet. These facts accentuate my contention. This fund must have as its permanent and reliable source of income the slender, but regular, contributions of the many rather than the larger, but unreliable, offerings of the few. Every parish must have its branch. Every adult Churchman should contribute. Why not follow the example set by the Churchmen of Sierra Leone, who contribute three halfpence weekly, one halfpenny to schools, one to foreign missions, and one to the maintenance of the clergy?

The next step is, naturally and normally, that every diocese should have its own fund, supplied and managed by the laity, under the presidency of the bishop; and, considering the difficulty of rousing men to the discharge of a duty which they have never been taught to observe, no reasonable opportunity should be allowed to pass without enforcing it. Information on this subject, accurate and authorized, should be circulated in every parish in the country. The existence of a branch "in every parish in the land" should be inquired into in every schedule of visitation questions. Rural deans, archdeacons, deans and chapters, bishops, should regard this question as primary, urgent, essential. On this subject, each diocese should be all alive.

Lastly, no diocese should be separated from the Central Fund. It is by affiliation poorer dioceses are helped by the richer. The Central Fund should be allowed a hearing, and even accorded unstinted help, especially in centres where the clergy are provided for by local munificence. Corinth may have such a reputation for generosity that but little, if any, Apostolic stimulus is needed to arouse it. It may even be used as an example to the more straitened communities in Macedonia. Yet a lurking fear of degeneracy, of selfishness, of embarrassment, may justify an urgent appeal, and even a deputation, in the interests alike of the poor saints, or, still more, of Corinth itself. The Church has suffered, and is suffering, from a dwarfing congregationalism, the healthiest corrective of which is insistence upon the oneness of her corporate life. It will be a reproach to us if in a matter

of primary and growing importance this narrow spirit should appear on a diocesan scale; withering by its shrivelling secretions the moral force which is most nobly expanded by making the strength of all the personal concern of each. But more. Not only should every diocese be affiliated to and aid in every way the Central Fund, but the latter should be careful to submit its claims to the substantial sympathy of England in great public meetings, held, not in the Church House, in an atmosphere almost wholly ecclesiastical, but in the London Mansion House, in an atmosphere commercial, cosmopolitan, and scented with the aroma of sympathy.

Meanwhile our episcopal leaders might address themselves to such reforms as are touched by the operations of this fund. We need further facilities for the union of small benefices. The clergy desire more work as certainly as they deserve more pay. They can cope with poverty more successfully than with indolence. Spare time is a greater evil than scant means. In some cathedral cities this danger is grave. In the city of Norwich there are thirty-six churches, in which are included five united benefices. This leaves us thirty-one parishes, in nineteen of which there are less than seven hundred and fifty persons, and these not all Churchpeople. In the thirty-one parishes there are forty clergy—an enormous waste of force, on which the lay mind dwells with amazement, while the clergy long for reform and yearn for work. Nor is this all. We need reasonable restriction upon the length to which patrons may go in asserting rights at the cost of efficiency. And we do not wisely to ignore a principle which lies in a text already quoted, "The labourer is worthy of his hire." This is obvious. It is Divine. But do not reason, usage, and even equity remind us that whoever pays the hire has some voice, if not in the selection of the labourer, then, possibly, in the duration of his tenure. Of such reforms men are thinking. And however earnestly we are asked not to incur this most necessary project with side issues, we must remember the place the laity hold in the Church; courageously concede the position to which the discharge of a long neglected duty invites them, and assure them that the redress of every wrong is, in the end, the best preparation for healthy, wise, and enduring reforms. Let the laity consider well the justice of the claim now made. Let it be discharged promptly and generously, and they will have done more for the further reform of the Church than many a Parliament.

SIR HENRY H. BEMROSE, M.P. for Derby.

IN attempting to discharge my task of dealing with the subject of the Clergy Sustentation Fund, I shall not dwell on the necessity for the establishment of some effectual means of augmenting clerical incomes. This subject has been discussed in Congress after Congress for twenty years past. The time for discussion has gone by—the time for action has come. We must not, however, forget that much has been done, notably, by the Ecclesiastical Commissioners and Queen Anne's Bounty. The grants made by the former, amounting to over £700,000 in ten years, have called forth no less a sum than one and a quarter million pounds in voluntary donations to meet them. The many diocesan and

other societies, all voluntary, have in their respective districts and areas done a great work in augmenting incomes and endowing benefices; so that in the last fifty-four years no fewer than 5,700 benefices have had their income increased.

But, in spite of all that has been done, the condition of things seems to grow worse rather than better. The causes which have been long operating to depreciate clerical incomes are aggravated by more recent circumstances, so that the number of small incomes has increased. Thus, in 1834 there were 1,305 livings of £100 and under; there are now 1,341 livings with *less* than £100. In 1834 there were 4,261 livings of £200 and under, there are now 5,907 *under* £200. Even during the years from 1880 to 1892 the number of benefices between £100 and under £200 increased from 2,595 to 4,173. These facts disclose a state of things which every Churchman must feel to be a disgrace and a reproach, and one which must be altered and improved.

There are three points of view from which we may regard our obligations and responsibilities to the Church—as members of the parish or congregation, as members of the diocese, and as members of the Church at large. In each capacity we have and must discharge our obligations; and it is the conviction, in the face of what has been accomplished, that the increase of clerical incomes can never be properly effected by local societies and local efforts alone, but only by the collective action of the Church, which has led to the establishment of the Clergy Sustentation Fund.

Let me now deal with the objects and methods of the Fund. The first object is to impress upon all the members of the Church of England the clearly defined Christian duty of contributing towards the support of the clergy. In this matter, as in so many others, evil has been “wrought by want of thought, and not by want of heart.” Churchmen have not been slow to give. We have spent millions on Church building, restoration, schools, and on other Church and philanthropic works and agencies, but we have largely forgotten or insufficiently considered, the living man on whose spiritual ministrations we so much depend. We have forgotten that he is as human as ourselves, with the same wants and necessities, that his education has been expensive, and, in many cases, a great burden to his parents. Then his family costs as much as ours—his children must be clothed and educated, and he has the contingencies of sickness and provision for the future: add to this the many calls made upon him, which it is much more fitting that the layman should bear. How can all this be met out of the starvation incomes of a large proportion of the clergy.

The parson naturally shrinks from making known his straitened circumstances. He can plead well for others, as we know; but for himself he cannot plead. And in many a parsonage there is silently and uncomplainingly endured a martyrdom of pinching and privation as distressing as it is disgraceful.

I have sometimes thought that people believe the clergy and their families to be ethereal or angelic beings. They say our Blessed Lord commanded His disciples to provide neither money, nor food, nor clothes, and so appear to think that this applies to a nineteenth century minister. But we are told the reason why the disciples were not to provide these things—it was because it was the duty of the laity to

supply them, amply and always, for the Master said, "The workman is worthy of his meat." If the clergy are to carry out that command literally, let us of the laity also obey it.

The second object of the fund is "to supplement and extend the diocesan organizations for the support of the clergy, to elicit contributions in this respect from the richer towards the poorer dioceses, and generally to promote the further sustentation of the clergy."

His own parish and church and congregation have primary and peculiar claims upon every Churchman, but as regards this and other questions, our horizon must be widely extended, and we must look, not on our own things only, but on the things of others also. Just as a new district in a town cannot itself build its own church, but can keep the organization in working order when once started, just as parishes vary in their resources and cannot in the matter of funds be always self-contained, so is it with dioceses. This is illustrated by the reduction in the ratable value of land since 1877, which varied from below ten per cent. in Cornwall and Cheshire to thirty-nine per cent. in Essex. The need thus being infinitely greater in one quarter than in another, the livings cannot be augmented save by the Church acting in her corporate capacity. Easter offerings, clerical aid agencies, and diocesan societies can do much. But there is need of a fund which shall at once stimulate local liberality, and, co-operating with diocesan organizations, shall supplement the funds of the poorer dioceses by the wealth of the richer. This the Sustentation Fund does. It proceeds on the plan of considering the benefices rather than the holders. It gives aid to those benefices in which the income is small, to those in which the income is reduced by agricultural depression and other causes, and to those of substantial value reduced by reason of the claims of the population and other charges. To show how this is carried out, let me give the figures of the distribution made in February for the first year, or rather a portion of the first year, of the Fund's operation. Of the thirty-five dioceses there are now twenty-six affiliated to the Fund. Up to December 31st, eight dioceses had sent up, as provided by the rules, twenty per cent., or one-fifth, of their gross available income for the year. The Committee of the Fund considered the circumstances of each diocese, and made grants according to the need. The figures show every diocese benefitted, and how great the aid is to the most needy. You will observe the differences between the sums which the dioceses sent up, and those which they received.

						One-fifth quota.			Grant made.		
						£	s.	d.	£	s.	d.
Carlisle	..	..	..	..	..	40	0	0	500	0	0
Exeter	..	..	..	..	..	192	14	6	700	0	0
Llandaff	..	..	..	..	..	100	0	0	500	0	0
Norwich	..	..	..	..	..	98	11	2	1,350	0	0
Peterborough	..	..	..	..	..	35	15	4	500	0	0
S. Albans	..	..	..	..	..	417	3	7	900	0	0
Salisbury	..	..	..	..	..	45	7	1	700	0	0
Truro	..	..	..	..	..	12	6	6	350	0	0
						£941 18 2			£5,500 0 0		

The grants are sent in block to the diocese, and the distribution made by the Diocesan Organization.

In addition to the above, twelve grants of £100 each were made, on certain conditions, towards augmenting the permanent income of twelve poor parishes, from a special donation of £1,500.

The income of the fund is as follows:—

	£	s.	d.
Church Collections	11,446	0	0
Donations	40,451	0	0
Annual Subscriptions	1,784	0	0
For Permanent Endowment, including one donation of £1,500	1,886	0	0
For Endowment in Llandaff	500	0	0
Special Investment	2,515	0	0
Interest	455	0	0
Legacy	9	0	0
	<hr/>		
	£59,046	0	0

And £465 Buenos Ayres Railway Stock.

Of the above sum, £48,000 has come in this year.

From this it will be seen that already Churchmen have recognized the Fund as the depository, not only for annual distributions in aid of dioceses, but for general and special endowment and investment. So far, this is satisfactory. But it is noteworthy that, so far, the sums received are contributed by 2,500 persons, not reckoning, of course, the offertories.

But my purpose in standing here to-night is to appeal, as a layman, to laymen. This is essentially a layman's question and work. The Sustentation Fund originated from a suggestion of a layman of position to Earl Nelson, who thereupon called a private meeting of laymen, thirteen attending, to consider the question. The following resolution was passed:—"That it is desirable that greater efforts should be made by the laity for the support of the clergy." The duty is here properly laid by laymen upon laymen. A proposal for the creation of the Fund was submitted to the Archbishops, and strongly approved of by them. The scheme was also warmly approved by both houses of laymen.

In generations long gone by the laymen who were then the propertied class—the landed proprietors, nobly recognized their duty and nobly discharged it. To their estimate of the value of the means of grace for themselves, their dependents, and the nation at large, and to their pious liberality, England owes it that the churches as landmarks stud the land. We of to-day live largely on the rich inheritance of the past. But silently and by slow steps a great social revolution has come about, and the incidence of wealth is altered. Land is still a great feature of wealth, but a hundred causes have brought it about that while the estimated value of land in the United Kingdom has steadily and continuously declined, notably since 1877, before and since that time the value of houses, railways, shipping, merchandise, and other property has increased enormously. We have entered on a new era of endowment, and the duty of providing it lies upon the commercial classes—those who live on other than landed property. Commerce has drawn the population from the country to the town. Will the new moneyed interest emulate the piety and zeal of their fathers? I earnestly press this duty upon my lay brethren. Systematic effort is needed. The Dean of Norwich practically has said that such an effort will be a new sensation for this generation. A few days ago I was talking with a young friend, a cyclist, who was counselling me as to cycles, should my

juvenility prompt me to take to one. He said, "You won't ride very comfortably for twelve months, because it brings into play cycling muscles which you have never yet used, and they must be developed." It seems to me that we laity have certain muscles which we have never yet used. If the effort be made and prove somewhat exhaustive, let us take comfort that practice will render it both beneficial and enjoyable.

In conclusion, let me name two canons of liberality which are laid down for us. The first is that we give as God has prospered us—and it is suggested that we do this systematically, once a week. Thus counting up our mercies would wonderfully inform our memories and stimulate our sense of duty. The other is—that we give as we have opportunity.

DISCUSSION.

The Right Hon. the EARL NELSON, Trafalgar, Wilts.

THERE is a caution which should be given when it is stated that only 2,500 people have given to this Clergy Sustentation Fund. That does not mean that there was not a great number of workers in the dioceses before we began, and others who by us have been stimulated to diocesan effort, over and above the 2,500 represented as giving to the central fund; nevertheless up to the present the question has been inadequately dealt with. It is essentially the work of the laity to collect the necessary money, and it is essentially a lay work to provide the money. We have gloried in our well endowed churches, and for many years have been content to allow the clergy to live on their own means, and to look to the clergy to do a good deal of money work in the parishes out of their own pockets; and yet the example set us by our forefathers in the rich inheritance of endowments to which we have entered ought to stir us up in this matter. I cannot put our claims more strongly before you than this. I find that people are very often anxious to find out reasons for not putting their hands in their pockets, and, therefore, as soon as we put our proposals before them they say, "We do not approve of this plan; we should look to something else," and they put the other plan on the other side. But I think our plan more likely to get the money, by proposing to give grants to the clergy in preference to the increased endowment of the livings. I am pleased to hear, as the Dean of Norwich specially mentioned, the diocese of Salisbury is one of those which are carrying on this work in a proper way. We have adopted a modification of the Irish plan. That is to say, to ask the parish to take a £5 share towards the increase of the income of the clergy, and then we from the central fund undertake to meet the £5 by a bonus. It is best illustrated in a neighbouring parish of my own where the living is only under £100 net, and the population 1,000. Here the lay impropriator and the rural dean took three shares for the good of the parish, which, with the money the Diocesan Board had to distribute, brought the vicar £30 for the current year.

The Rev. WILLIAM A. EDWARDS, Vicar of Bunbury, Cheshire;
General Secretary of the Church Reform League for the
Province of York.

I HAVE taken a very keen interest in the subject of Church defence, partly because in a small way I have participated directly myself in it, and also because I was born and brought up in a part of the country—the Principality of Wales—where the operations of the Church defence movement were particularly active and valuable, and also because I believe that the Church defence movement has been productive of very happy and salutary results, and that it fulfils a function in present-day life the value of which it would be hard to over-estimate. But for all that we cannot help feeling very earnestly that this work of Church defence should be pursued in a careful and

judicious manner. For instance, what kind of defence does the Church Defence Institution, as re-organized, aim at undertaking? I presume to that question would be answered the right of our Church to its national position and ancient pecuniary heritage, which has been presented to her by the faithful of past generations, and that they also defend the work of the Church, and point out how her historic national position in this land has been earned and maintained. But it seems to me that those who come forward in defence of these bases of the Church's position should be very careful in laying stress upon their value, and in passing encomiums upon them, that they do not also cover with the shield of their defence things which no one can or ought to defend. Do not let it be supposed that if we stand on a Church defence platform we must defend Convocations whose practical power is on the level with that of a debating society, and whose representative relation to the Church at large is worse than was that of the unreformed House of Commons, when it existed, to the country at large. Do not let it be supposed that we must defend the position of the laity of a Church which gives to the layman great, perhaps unduly great, power as a citizen, but which gives to the layman as a Churchman a very badly defined and very questionable position. Do not let it be supposed that we are going to defend a great number of things which admit of no defence. For instance, there is the system of patronage, which has many good points, but which has abuses which place a premium upon incapacity and corruption. Do not for a moment let it be supposed again that many of us who are loyal Churchmen will defend a system of finance concerning which so conservative an ecclesiastic as the present Archbishop of York said in his sermon preached at the last Congress at Shrewsbury in 1896, that the time was fast approaching when the whole revenues of our Church must be re-distributed. We shall promote the cause of defence, and insure our own position, and, indeed, I think it is the best and truest form of defence, if we fully admit and strenuously attempt to remedy these defects. Many of us have a quarrel with the official defence movement of our Church, laudable as it is in many ways, because we say that it has serious faults and limitations. It is extremely necessary that a man should defend his right, for instance, to the possession of his purse, if he can do so conscientiously. Again, if a man comes of ancient lineage, and is entitled to high place, and can prove that this is so, he is entitled to fight for the recognition of those claims. But if a man passes his whole life in the defence of his purse or the vindication of his position, his value to the community at large is very small. Do not let us lavish all our efforts and enthusiasm on some of these things, which are, after all, self-regarding; let us remember that the great feature of Church defence must be Church reform. From its past history and conditions, and from other reasons which are sensible, and which are received with every allowance by moderate and reasonable people, it may be impossible for the Church Defence Institution to go in for a detailed programme of controverted measures of Church reform. Still, there is no reason why, as we have been told already this evening, any measure which meets with the general approval of Churchmen, and which commends itself to the mass of the Church opinion in this country, should not be taken up and pushed forward by the Church Defence Institution. And surely that great reform, which is the key of all other reforms, is that which was suggested by Lord Balcarras in his most excellent address. That principle, assured to the Church by Magna Charta, should be vindicated, and we should obtain reasonable powers of self-government, and such an ecclesiastical legislative assembly as would commend itself to the sympathies of all, and do for the most influential body in this country what a similar organization has done for the Scotch Kirk. Let the new Church Defence Amalgamated Body take this into their consideration, and when they put to the front the need not only for defence but for instruction, do not let them attach the fullest importance, valuable as it is, to the great past record of the Church, but let them instruct us upon her present needs and possibilities of improvement, and let us make full use of every means of adaptation and correction within our reach. There are many valuable lessons to be learned from a Congress of this sort, and it is in the highest degree interesting and stimulating, but it is highly possible that it excites to a certain extent a spirit of complacency. We meet together very happily, and feel on very good terms with each other, but to anyone who believes in the mission of the English Church, in her Catholicity, and in her enormous practical responsibilities, this is not the time, and these are not the circumstances, for complacency. When we remember that some sixty per cent. of our countrymen are out of touch with the Church, and not only out of touch with the Church, but without a definite religious profession at all, then I think

that we should have searchings of heart and a spirit of humility. When we remember all these things, I maintain that we should be very humble and heart-stricken, and should take very great care to consider the urgent importance and the extent of those measures of reform which we propose to undertake.

G. F. CHAMBERS, Esq., Barrister-at-Law, Eastbourne.

I DESIRE to say a few words on the purely practical side of this question, and especially to sound a note of warning which seems to me needed. In dealing with the present and the future, do we sufficiently bear in mind the past—in particular, the past twelve years? In 1885, in the midst of the then general election, the great danger the Church of England was then in, speaking in a parliamentary sense, was suddenly realized. A grand awakening took place, and the Church's enemies were beaten back all along the line. The Church had rest more or less till 1892; there was then another swing of the political pendulum, not very pronounced, it is true, but still enough to encourage an attack on the Church in Wales. 1895 witnessed another general election, at which the so-called friends of the Church secured a sufficient preponderance to give us another period of rest. And now comes in the point which I wish so much to emphasize to-day. Parliaments, like other things, wear out, and come to an end; this present House of Commons will end in about four years, perhaps sooner. Are the friends of Church and State hard at work as if they realized this fact? I fear not. The change of front which, in a sense, has taken place in the organization of Church defence, is not without present risk and future risk; more particularly as we have lost the guiding hand of its great architect, the great Archbishop who realized more perhaps than any high ecclesiastic of this end of the nineteenth century the necessity of meeting altered circumstances with new methods of conduct and work. I heartily subscribe to the idea that plain instruction in the facts of Church work and Church history constitute an eminently effective form of Church Defence. This has very much come home to me as the result of having given some four hundred lectures on Church defence in all parts of England. But there is one phase of this class of work which I think is not, as a rule, sufficiently realized and enforced by Church defence speakers and lecturers. It is not enough to tell the story of what the Church has done and is doing, unless you supplement that information by an account of what the other side has done amiss, has left undone, or cannot do, as the case may be. We, as Churchmen, are on our trial, and have to defend ourselves. Our opponents tell us that the voluntary system is better for religion than the endowment system; that the Church's system of ecclesiastical government and patronage is necessarily full of abuses from which the Dissenters' system is free. I do not complain of these allegations being made; they are, in the abstract, fair issues to be raised. But I do say that we are entitled in discussing them to carry the war into the enemy's camp, and that too often we refrain from doing so. For instance, when a Liberationist attacks me on our patronage system, I answer him in the words of a famous Nonconformist minister, John Angell James, who spoke of congregations which "love their minister dearly with their lips, but hate him cordially with their pockets. They treat him like wild beasts, who are kept humble by being kept poor. They pray for a blessing upon his basket and his store, while they take care that his basket shall be empty and his store nothingness itself." A well-known Baptist minister, Arthur Mursell, was even more explicit. "There is not a more brow-beaten, abused, and over-borne set of men out of slavery than some of the Dissenting ministers. They become the mere tools of one or two rich well-to-do men, whose ignorance is only exceeded by their arrogance." Citations such as these I could multiply by the yard. I, for one, am not prepared tamely to allow the clergy of the Church of England to be exposed to a future under Disestablishment such as is here pictured, and I plead earnestly that while there is yet time (*i.e.*, during 1898, 1899, and 1900), we should, as part of our scheme for educating the people in Church defence, use our utmost efforts to show up the inner workings of the so-called voluntary system. When a Nonconformist twits me with belonging to an Act of Parliament Church which is ruled by the State and the Law Courts, instead of remonstrating, I say at once, *Tu quoque*, and exhibit documents such as 34 and 35 Vict., c. 40, "An act to alter and regulate the proceedings and powers of the Primitive Wesleyan Methodist Society of Ireland," July 1871; or I direct attention to L. R. 8 Eq. 249 (1881), where I find that in *Jones v. Stannard*, Vice-Chancellor Hall gave a decision that a Dissenting minister must either alter his teaching or resign his appointment. A very important duty to be performed by Church defenders is the exposure of fraudulent statistics. An example will explain my meaning. If a

Churchman point to the existence of more than twenty thousand churches as a proof of the vitality of the Church, a Liberationist may reply, "Yes, but please remember that the Nonconformists have provided more than that number of places of worship." The Churchman who knows his business will rejoin, "Yes, but what does your seemingly grand total include?" I have in my hand some extracts from the "Official List of Registered Places of Worship"—(p. 23) "Loft belonging to Robert Rowe"; (p. 30) "Club Room, Pelican Inn, Ebbw Vale"; (p. 23) "Railway Arches, No. 75, 76, G. E. R."; (p. 68) "Bakehouse of Mr. Jacob Crabbe"; (p. 56) "Assembly Room, Fox and Goose Inn, Redditch." Once again, I say we ought (of course with judgment, discretion, and charity) to be ever prepared to carry the war of Church defence into the enemy's camp. And this means the drawing of comparisons. Now we all know on high authority that "comparisons are odious," but only to one of two parties. As applied to the present subject, the drawing of comparisons means the duty of comparing the ways and methods of Dissent with the ways and methods of the Church, which done, we shall find at every turn ample proofs for the thesis that Disestablishment would do harm to everybody and good to nobody; or if this be deemed too sweeping, that Disestablishment would tend to cripple religion in the towns and blot it out in the rural districts, because the Church of England is, in an especial sense, the poor man's Church. We cannot press too strongly the point that the poor would be the chief sufferers by Disestablishment. Disestablishment would create an aching void in the national life which all the Dissenting sects put together never could fill. This is a patent and notorious fact, capable of statistical proofs of every kind. Let us, I say, make the exhibition of these statistical proofs an important feature in our Church defence work in the few years' breathing time which we have at command before the enemy again howls at the gate of the fortress.

The Rev. LUCIUS G. FRY, Vicar of S. James', Upper Edmonton.

I BELIEVE I am expressing the mind of many Churchmen when I wish the Church Defence Society would take up a bold position on the matter of Church reform, and make it clear that in defending the rights of the Church the Society does not defend the way in which the clergy are at present either appointed or paid. I hold in my hand a copy of the *Ecclesiastical Patronage Gazette*, which gives full particulars of some two or three hundred livings that are for sale by one of the so-called ecclesiastical agents at the present moment. Is it not a downright disgrace to the Church of England that her sacred offices should be bought and sold for money? Let the Church Defence Society say so boldly, and numbers of earnest Churchmen will then rally to its side. It wants courage, no doubt, to take a stand on such a point as this: it is "heresy," for the time being, when we touch the rights of patrons in the matter of advowsons; but as the President has said in his Presidential Address, all proposals of reform are at one time regarded as heresy—but by and by, when this idea has got into people's minds, the time will come when everybody asks with astonishment, "Is that all? Why, who ever doubted that?" But Church reform means not merely the doing away of abuses, but also the putting once more into form what has got out of form. And this is so in the matter of the Clergy Sustentation Fund. The one office in the Church which is supposed to provide a proper maintenance for the clergy is out of form. This is the function of the archdeacon, but it is just the one thing that in these days the archdeacon does not do. The present archdeacons are all no doubt most estimable gentlemen and doing useful work in other ways, such as parochial incumbents, or residentiary canons, or suffragan bishops, but they are none of them real archdeacons: if they were there would be no need for such a novel expedient as the Clergy Sustentation Fund. The essence of an archdeacon's office is that he should attend to the temporalities of the Church, that he should save the bishop and all the clergy from having to serve tables, that he should be, in one word, the chancellor of the exchequer for the diocese and raise sufficient means through his lay officers, *i.e.*, the churchwardens and sidesmen of every parish, to provide every clergyman with a living wage. Let us pray God to raise up in the Church a real and true archdeacon—one who knows his duties and who will devote his whole time and strength to those duties; one who has a clear head for finance, who understands business and the minds of business men, and knows how to tackle laymen and how to get them to contribute to a common diocesan fund for the maintenance of the clergy. What we want, in fact, is for an archdeacon to arise who will do for the archidiaconal office what Bishop

Wilberforce did years ago for the episcopate, when he rose up as Bishop of Oxford and created the modern bishop. It may be heresy to say this now, but it is in accordance with true Church principles, and the time will surely come when everyone will say with astonishment, "Is this all? Why, who ever doubted it?"

The Rev. R. MILBURN BLAKISTON, Secretary to the Queen Victoria Clergy Sustentation Fund, 7, Dean's Yard, Westminster.

THE only excuse that I have for venturing to intrude in this debate on the Clergy Sustentation Fund, which is essentially a lay question, is that I have had something to do with it from the beginning, and I should like to say a few words in regard to some misconceptions relating to the fund. I have seen it stated lately in the newspapers, that it has been said by more than one person, even at a diocesan conference, that this fund has fallen somewhat flat; and that it has not received the attention which was due to its importance. I am not quite sure that there is not a measure of truth in this, but I do not think that that is a point to emphasize. I rather desire to emphasize what the Sustentation Fund has done, and I venture to think it has done a great deal. I was exceedingly pleased to hear Sir Henry Bemrose speak so confidently about it. He told you with a good deal of detail how the money has been obtained. The amount up to the present is something over sixty thousand pounds received by the Central Fund; but we must remember that it is not the Central Fund only that is receiving money for this purpose. We have set to work organizations already in existence in many dioceses of the two Provinces, and have also created organizations in other dioceses where there were none before. There has been a great deal of hard work done, and, though I cannot tell you the sum total that has been collected (because we shall not know that till the end of the year), still I have made a rough calculation, and perhaps I am not far from being correct in assuming that each affiliated diocese has, on an average, collected £1,500 during the present year, making a total of £36,000. If we add that to the £60,000 we have received at the office, we have very little short of £100,000. You must remember that the object is not merely to create a great Central Fund; what is required is that a large amount of money shall be collected for the purpose of clergy sustentation, whether it is raised by the Central Fund, or by the diocesan organizations. Then I would say a word in regard to the aid we have received from the newspapers, especially the Church newspapers, and we have to be very grateful to many of them for the way in which they have opened their columns for a discussion of this subject. Moreover, many of them have kindly opened their columns for the purpose of allowing contribution lists to appear, and they have been good enough to receive contributions and to forward them to the Central Fund. In this matter, I think that the various newspapers deserve the grateful thanks of all Church people, and we can only hope that they will continue to make these efforts; for, although this fund bears the name of Queen Victoria, and we are very grateful to Her Majesty for allowing that, and the fund is authoritatively admitted to be the Church's memorial of the Sixtieth Anniversary of Her Majesty's Reign, yet it is not a fund which is to exist for this year only. It is a fund which shall go on from year to year, and which will be known as the Queen Victoria Clergy Fund, not only in the nineteenth, but in the twentieth century, and in the centuries following; and therefore we want to impress upon people that this fund needs continued support. It needs an annual self-denial on the part of the laity, if they will treat the matter as a pressing one, and not dismiss it from their minds because they have helped once. Then there is another point which I should like to allude to in passing. We have heard a good deal about the Committee for Church Defence and Church Instruction. We have been told a good deal about the way in which that fund will work through different agencies all over the country, and I may tell you that the Clergy Sustentation Fund has been in friendly and amicable correspondence with the Church Committee with the view of arranging that the same local committees shall work for both funds, so that there shall be no antagonism, but a harmony and agreement between the two, in order to further the great ends we both have in view. There is only one more point upon which I will venture to detain this audience to-night. Very much has been said about the way in which this fund proposes to carry out its work. There are many persons who think that it would have been better for this fund to have aimed at the augmentation of the permanent endowment of livings, but the committee of the fund have thought otherwise, as you have already been told this evening. You have not, however, been told the reasons which led the committee to this conclusion. One of

these reasons is the amount which would be required permanently to endow these livings with a sufficient income. The amount which we should require to raise is a sum perfectly appalling. To raise the incomes of all livings in the two Provinces which are now under two hundred pounds a year to two hundred a year, would require a capital sum of fifteen millions of money, and to raise them up to three hundred a year would require forty millions. Where are we to get those forty millions, or where are we to get those fifteen millions? Are we to wait year by year while that great capital sum is being accumulated, and while hundreds or even thousands of our clergy are living on a starvation wage? No, what we are now seeking to carry out is to help the clergy of the present generation, and with regard to posterity, let posterity help itself. We need great help at the present time; and I feel sure that the stirring words spoken to-night will do good; and, further, I feel convinced that the laity are beginning to realize what is their duty in the matter, and that they will not be behindhand in fulfilling their duty. At the same time it should be understood by all that the Queen Victoria Clergy Sustentation Fund willingly receives money towards aiding in the permanent endowment of small benefices. Already upwards of £2,000 have been received for this purpose, of which £1,500 is a donation from a London merchant. Grants from this fund would be made to meet local benefactions, and the total passed on to the Ecclesiastical Commissioners, or to Queen Anne's Bounty, by whom this sum would be doubled, and the interest on the aggregate amount applied to augment the income of the benefice.

The Rev. Dr. THACKERAY, 118, Annandale Road, Greenwich.

WE have heard this evening a good deal about the Queen Victoria Sustentation Fund, and I trust that no one will think that I am in any way lacking in sympathy with incumbents in respect of the difficulties they encounter. Nevertheless, I do feel that it is my bounden duty just to say a word or two on behalf of the unbeneficed clergy. There are two circumstances which occur to me, which may perhaps to you appear to be somewhat sentimental; but the unbeneficed clergy feel it very strongly and keenly that there should exist a fund, bearing the title of the Clergy Sustentation Fund, which is so administered that some half of the whole body of the clergy are entirely shut out from its benefits, and completely ignored, as much as to tell them that they ought not to be included at all in the term "clergy." There is another matter, and this also may be by some considered as a sentimental grievance. During the last few years the unbeneficed clergy have been considering how it is possible for them, in some way or other, to bring up their position nearer to that which was intended by the Church when they were ordained. Now they think that the only method by which this can be effected is that they shall be placed upon a more equal footing with the beneficed portion of the clergy. This fund, on the contrary, adds one more to the many mischievous and invidious distinctions which have been allowed to grow up between beneficed and unbeneficed experienced priests, and will therefore add to the bitter sense of injustice already existing. With respect to the general object of the fund, I feel that no reason has been urged to-night why the beneficed clergy are to be helped in their cases of distress which does not apply with equal force and cogency to distress among the unbeneficed priests, whose position is much worse than that of the incumbents. I will put before you one fact which goes to prove what I have stated. If there is any incumbent who has a living in which he feels he is not receiving a sufficient stipend, he is at liberty to resign to-morrow morning, and join the unbeneficed body of the clergy, and the fact that none of the beneficed clergy take this step is an irrefragable proof that the position of the unbeneficed is worse than theirs.

The Rev. J. MONTGOMERY BALDWIN, Curate of S. Mark's, Kennington, London, S.W.

It is with some diffidence that I rise to address this meeting, because, in the first place, I am not accustomed to appear on Congress platforms, nor indeed on public platforms of any kind; and, in the second place, I may seem to be introducing a jarring element into the harmony of this meeting. I sent up my card in order to press the point to which Dr. Thackeray has just called your attention. It is somewhat late to protest against the title of this fund, but it is not too late for the attention of those who appeal, and those to whom the appeal is made, to be drawn to the fact that the fund

is intended to benefit the beneficed only, and practically ignores the unbeneficed clergy. Now that this is so is borne out by the speeches you have heard to-night. Not a single word of reference has been made to the unbeneficed clergy, and anybody unacquainted with the Church of England would imagine that all her priests are beneficed. There are two explanations of this, one is unofficial. It is that the word *clergy* means only beneficed priests. I was reading in a novel the other day, one which is very much read by the public, and by a very well known author, Mrs. Henry Wood, and noted with surprise that, in one portion of the book, she suggested that "either a clergyman or a curate" should be called in to privately baptize a child. But quite recently that view of the case has been supported by a certain bishop of our Church, who desired to extend a privilege to the clergy of his diocese, and accordingly sent out a notice to them. The unbeneficed clergy naturally took advantage of this, whereupon he said he was sorry he had not made it clear that the benefit did not apply to them. The official explanation is that the beneficed priests are to come first, and that when they have been satisfied, then the unbeneficed shall be dealt with. This is supported by the statement which has been made by the treasurer of the fund. He says that the *present* rules have been framed so as to apply to the beneficed clergy only. Then, again, in the address of Lord Egerton of Tatton, at Shrewsbury Church Congress in 1896, his lordship says the scheme is to cover the whole field of the labourers in Christ's vineyard, and that though it commences with the scheme for beneficed clergy, the unbeneficed are not excluded from its care. I recently asked some one who is connected with the sale of the literature of this fund in one of the Congress Halls for his explanation, and he said, "The fund certainly is at present for the benefit of the beneficed clergy, but later on the unbeneficed will come in." I asked him when he thought that would be. He said, "When agricultural matters improve." Such an explanation as that, which is more or less the official one, is most unsatisfactory to the unbeneficed clergy, especially in view of the statement which Sir Henry Bemrose has just made, that although such funds have been in existence for a considerable number of years, and a large sum of money distributed, the state of things, so far from being better, is considerably worse. I really only stand before you to draw attention to this matter because I think that an explanation ought to be made to the public, in order that they may clearly understand to what object they are contributing. It seems to me that it must be exceedingly difficult for this Congress to make up its mind on the subject. This afternoon I had a conversation with a country vicar who had given an offertory for this fund, and he said he was distinctly under the impression that he was collecting for the unbeneficed as well as the beneficed. I hope the managers of this fund will make it clear to the public whether they are collecting for both the beneficed and the unbeneficed, and, if, so when the latter are to participate in the benefits, or whether they are collecting for the beneficed clergy, and for them alone. It must be remembered that there is only a certain amount of money to be obtained for these objects, and if the money of the charitable is diverted from one channel into another, it should be made quite clear how the money is to be expended. I believe it is a fact that people are supporting this fund not knowing that the unbeneficed clergy are not participating in it, and that consequently the Curates Augmentation Fund and the like are suffering. This is a distinct evil in the present, and will become more so as time goes on.

The Right Rev. the CHAIRMAN.

I SHALL be glad if I may sum up the discussion of the evening by trying to refer in what I say to both sides of the question under debate. There are three ways in which these proposals may be regarded. I entirely agree with both proposals, and I want to bring out the points common to the two. First of all, each is an illustration of lay combination for maintenance; in the first, for the maintenance of the Church and its organization; and in the other, for the maintenance of the Church's ordained ministers. But, in either case, there are special circumstances which make such proposals as these necessary and expedient, and these circumstances may be said to comprise historical facts. On the one hand, I may refer to the fact that this Church has grown up with the nation, and that it has been so completely intertwined with its history, that it is hardly possible to separate the history of the Church of England from the history of the people of England, and I am thankful that, at any rate, attention has been so drawn to this matter that we are not likely in the future to have

such misleading histories of the Church of England as have been sometimes placed in the hands of young children, and in which its history has been altogether misrepresented. On the other hand, there is, again, another class of historical facts for which I am most grateful, and that has relation to the duty of maintaining the clergy at the time and at all time. The endowments of the Church of England by the bounty of her children are facts of history which we gratefully recall. It was because the late Archbishop of Canterbury saw that these facts of the past required to be constantly brought into relation with that of the present Church-life, that he projected or warmly supported schemes by which on the one hand the living organization of the Church might be maintained and kept free from abuse, and on the other the principle should be enforced, that now and for all time it was the duty of the laity to support the clergy. Secondly, both proposals would provide the machinery for keeping up the vitalizing energy upon which the life of the Church depends. Ignorance and apathy are two causes which ensure the slow death of any organization. A great deal of the misrepresentation of to-day is due to ignorance, and ignorance can only be dispelled by careful instruction; and one proposal made by the late Archbishop of Canterbury dealt with the instruction of Church people, because it was by him clearly foreseen that in thus teaching the people, the machinery would be provided for the vitalizing of the Church. There is also another evil—the apathy of Churchmen to be conquered, and if that apathy did not exist, it would be far better for the Queen Victoria Clergy Sustentation Fund. There must be some sacrifice on the part of the laity, as well as sacrifice on the part of the clergy; and I do not hesitate to say that the clergy do make sacrifices. It is by the development of the spirit of self-sacrifice that the life of the Church will be quickened, and that good results will be attained in Church maintenance and Church reform. I will put it to this meeting, whether it does not agree with me that in the early part of this century the life of the Church as a whole was but very little understood. Look back with me, if you will, to the history of the last century, and we shall not find any tokens of Church-life as we now find them. Even if we look back but forty or fifty years, we shall find care for certain endowments and privileges, but we shall look in vain for the quickened life which is now by the grace of God being gradually realized. But one result of this quickened life is to make the reform of abuses not merely possible, but consequential. One or two of the speakers to-night have criticised the construction of the Central Church Committee as though its object was simply the maintenance of every abuse of the Church, and have compared and contrasted it with movements for Church reform. There could not be a greater mistake. It is only as Church people come to understand the past history and the present position of the Church that there is any capacity for reform, and any momentum to enable reforms to be carried through. I appeal to this meeting to say who have been the chief promoters of reform in the present Parliament. Have they not been the very men who are most prominent in the movement for Church defence and Church instruction? And the reason why they make such slow progress is that there is not yet enough knowledge of facts, enough popular instruction, to insist upon the House of Commons passing the legislation which the truest Churchmen so earnestly desire. Thirdly, both proposals under discussion deal with and affect the Church as a whole while recognizing the claims and duties of its several parts. But the Church was planted originally in the several parts, and endowments given to the several parts, but these parts ever since the days of Archbishop Theodore have been one great whole. It is possible to be too parochial and too diocesan. With all our love for parishes and dioceses—and the study of separate parishes and dioceses would never be ignored by a committee representing the whole Church—it is yet needful to have a soul which can rise above them, and the Central Committee for Church Defence and Church Instruction, and the Queen Victoria Clergy Sustentation Fund, are alike in their care for the great whole, while safeguarding the interests of all its component parts. I have heard criticisms to-night of the Queen Victoria Clergy Sustentation Fund which I think severe, and not quite fair. Two speakers have censured us for omitting the unbeneficed clergy, and even suggest that its title is a misnomer. The unbeneficed clergy are not omitted at all. The beneficed clergy are simply being dealt with *first*. There must be a beginning to everything, and in early days, until the fund has obtained general support, it seemed only fair and just to begin with those whose sufferings have brought the fund into existence. Tithe has fallen forty-three per cent. since 1878, and rents of glebe farms have fallen in like proportion. Will any one tell me that the salaries of the unbeneficed clergy have been depreciated in like manner, or even at all, during this period? I was ordained myself in 1868 to a curacy with £100 a year. Until I had charge of a

parish, I never had more than £110. Is this an ordinary curate's salary now? And yet I say candidly that I was better off with £110 per annum, and a small allowance from my father, than I have been (in England) since, even as a bishop; for a curate is free from the responsibilities and anxieties which fall on those in higher positions, and which often make life a serious burden, even when the nominal income is far higher. But the managers of the Queen Victoria Clergy Sustentation Fund have full power to include the unbeneficed clergy in their consideration as soon as they can safely do so. In all these points, therefore, it seems to me that the late archbishop took a wise and statesmanlike view of the Church's position and needs in furthering the important organizations which we have been discussing to-night.

ALBERT HALL.

WEDNESDAY MORNING, SEPTEMBER 29TH, 1897.

The Right Rev. the PRESIDENT in the Chair.

THE BOOK OF COMMON PRAYER AS THE RULE
OF THE ENGLISH CHURCH.

THE FORMATION OF THE AMERICAN PRAYER
BOOK.

DIFFERENCE BETWEEN DIFFERENT BRANCHES
OF THE ANGLICAN COMMUNION, WITH
SPECIAL REFERENCE TO THE ORDER OF THE
HOLY COMMUNION; THE USE OF THE
ATHANASIAN CREED.

THE EXPEDIENCY OF ALLOWING, WITHIN LIMITS,
A VARIETY OF USES IN THE SAME CHURCH.

PAPERS.

THE BOOK OF COMMON PRAYER AS THE RULE OF THE ENGLISH
CHURCH.

The Very Rev. EDWARD CHARLES WICKHAM, D.D., Dean
of Lincoln.

IN what sense is the Book of Common Prayer the rule of the Church
of England?

There are two meanings at least of the words in which we should all
acknowledge that they describe truly its aim and value.

I.—It may be so-called because it offers to all members of the Church
a *common ideal of worship and of life*. As we read the modest prefaces
which stand on its opening pages, while we recognize the practical
wisdom and sobriety of method which characterized its compilers and
revisers, we are apt to lose sight of the largeness and novelty of the
experiment in Church organization which they were attempting. On
the face of it, it was a translation of the ancient Service books, shortened
and simplified, cleared of some innovations in doctrine and superfluous

ceremonies. But there was a purpose, definite if unspoken, behind every change, the purpose, namely, of restoring the offices of religion in their fulness to the general body of the laity. The Book of Common Prayer was in this sense to be a *rule*, the rule as of a Religious Order, for all members of the Church, simple and comprehensive, with provision for the ordering of their time, for sacred study and worship, for prayer and praise, for self-discipline. The characteristic which from this point of view expressed its purpose most clearly was its completeness. It was a *manual of life* for priest and layman alike. Within its covers they had not only the Services in which all were to join from day to day, from week to week, from season to season, with all that went with these, the scheme for orderly Bible reading, and, side by side with it, for the orderly development in fact and doctrine of the Church's faith; they had also the Services which followed them through all the great epochs of life, natural and religious, Baptism, Confirmation, and Communion, marriage, sickness, and death, all treated as belonging to all—not merely as there might be in a book of private devotions, reminders, comments, thoughts appropriate for such occasions, when remembered or looked to, but the actual forms and words ever before their eyes, which had been used or would be used of themselves or by themselves. Even the form of making deacons, priests, and bishops was treated as matter in which all had their concern and their assigned part. The memory of what had been undertaken and what had been committed was to be kept before the mind, not only of those who ministered, but of those also who witnessed and received their ministrations.

II.—Again, the phrase may mean that the Prayer-book has supplied, in Keble's words, a "*rule of faith and standard of feeling*," a continuous force moulding insensibly language and thought on religious subjects, suggesting an attitude, correcting extravagance, witnessing through changing fashions and dull times for ideals and traditions which might otherwise have been lost or perverted, exercising a steadying influence beyond the limits of the National Church itself. The Christian Church, in spite of its divisions, is too much one for the absence of a single condition in a particular portion of it to have its full effect; but there is enough to show how large is the influence of a written liturgy in setting a tone of feeling and preserving a type of doctrine. Continental Protestantism has lost the restraining force, and we see how much it has lost with it. In the Roman Communion the effect of written forms is minimized by their being veiled from the mass of the people in a dead language, but even under that drawback it is difficult to over-estimate the share which the Missal has had in keeping the centre of gravity as true as it has been kept amid the extravagant developments of popular devotion. The English Prayer-book has had larger opportunities, for it has been in all hands, its familiar cadences in every ear. We may credit to it not only a large part in forming the character of English religion, but especially the better and more promising start which the ordinary educated layman has among us than in most of the Continental nations towards an intelligent appreciation of the claims and character both of Christianity and of the Church.

III.—But in any such descriptions of the Prayer-book we take for granted a third sense in which it is the rule of the Church of England, and without which it could not be to any real purpose what has been

described. It is the *authoritative, and till by competent authority it is altered, the definitive presentment of its public Services, and of all that concerns them.*

It asserts indeed, and rests its own existence upon, the right of National Churches to "make such changes in the particular forms of divine worship, and the rites and ceremonies appointed to be used therein, as to those that are in place of authority from time to time seems necessary or expedient." Its own history shows that there was no idea that that right was exhausted in 1549. Circumstances, no doubt, have given to the revision of 1662 an apparent finality to which constitutionally it has no more claim than its predecessors. It closed a century of change, and closed it at a moment of "happy restoration" * in Church and State. The Book of Common Prayer had been for the second time consecrated and endeared to the Church by suffering endured for its sake, suffering this time from the opposite side to that from which it had been inflicted before. The "*via media*" had been exhibited anew as the path which had been chosen, not as that of least resistance or of compromise, but as the "ancient way" considered again and again, and marked with the blood of defenders from assailants on the right hand and on the left. The silencing of the Church's legislative voice in the eighteenth century, while it went with a deadening of Church life, at least helped to give to the Prayer-book the position of an unquestioned institution. When in the present century the Church began to awake again to the consciousness of corporate life, the first thought was, not to criticise, but to use, to recover the ideal of life and worship which the Prayer-book had enshrined. Obedience to rubrics was the watchword. In the revival of taste which was a characteristic of the same time, men untouched by the Tractarian movement felt afresh the charm of the Book of Common Prayer as a literary as well as devotional masterpiece, the happy work (though only in the way of selection and translation) of a unique moment.† As time went on, the sharpening of party feeling which was the first, though we have good reason to trust it is not to be the ultimate, result of re-kindled interest in Church questions, if it increased the desire on one side or another for revision of rubrics or formularies, led prudent minds on both sides to postpone the issue.

Something in the sense of freedom, something in confidence, has been gained by another experience of this century. Those who gave the Prayer-book to a National Church gave it to the Church of a nation destined in God's Providence to be a fruitful mother of nations. As these have become actually or virtually self-governing, their Churches, while maintaining the fullest communion with the mother Church, and paying deference to her, have acquired powers of independent action which her special position denies to her. The American Church, in 1789, availed itself of these powers to revise the Prayer-book. The sister Church of Ireland, when eighty years afterwards its connection

* First Preface.

† Macaulay, for instance ("History of England," vol. III., p. 475), speaks of its "devotional eloquence, conciseness, majestic simplicity, pathetic earnestness of supplication sobered by a profound reverence." "The diction of our Book of Common Prayer has directly or indirectly contributed to form the diction of almost every great English writer."

with the State was broken, did the same. Other Churches in dependencies which have attained to equal freedom have left the Prayer-book untouched. We have learnt that Churches organized on a democratic basis may be trusted to feel the same reverence for a sacred deposit, the same prudential and conservative instincts, that we feel ourselves. We have learnt that though there may be weighty reasons of policy against disturbing the settlement of 1662, it is not in itself more *sacrosanct* than previous settlements. The fulness of loving loyalty and complete communion is not broken by the return to the Edwardine and Laudian form of the Consecration Prayer, nor by the omission from public recitation of the *Quicumque vult*. We have learnt, we may surely add, for ourselves a deeper sense of the responsibility which attaches to those who handle, whether by way of use or of revision, a treasure which, besides its links to their own history, has become the common heirloom and bond of young nations and Churches in every part of the world.

That the Prayer-book is our rule in respect of public Services does not mean, then, that it may not be altered, but it means that if it is to be altered it has every claim to tender handling, and that till it is altered it has every claim to obedience. It has its history of deepest interest, commending it to us, explaining it to us; but its history does not justify us in ignoring what it actually is. The "rule" is not the "use of Sarum," but the Book of Common Prayer: not the first Prayer-book of Edward VI., but the Prayer-book as the Church of England accepted it at its last constitutional revision. To mutilate or interpolate its services on no authority but that of private judgment, to resume ceremonies which were deliberately abandoned, to turn permission into command, and impose conditions of communion of which it gives no hint, whatever grounds of edification or of ancient usage may be pleaded for such action, is in effect to cut the ground from under the Prayer-book. We cannot escape the dilemma. Either it is the lawfully instituted and, within its province, imperative rule of the Church of England; or its claims, and its right to existence, are invalid from the beginning. In the latter case we must either fall back, not on the use of Sarum, but on the external authority which for so many centuries the Church of England has repudiated; or we must base our argument on the Congregationalist's position, and deny the right of any Church, National or Œcumenical, to interfere with the doctrine and ritual of the single congregation.

THE FORMATION OF THE AMERICAN PRAYER-BOOK.

The Right Rev. CHARLES REUBEN HALE, D.D., LL.D., Lord
Bishop of Cairo (Bishop-Coadjutor of Springfield,
U.S. America).

DURING the colonial period of American history, American Churchmen used the English Prayer-book with as much loyalty and appreciation as did their brethren in England. But when the colonies declared themselves independent, July 4th, 1776, it was not to be thought of that one Government should be fought for, another prayed for. And so, in somewhat differing ways, yet with common consent, the prayers for the civil authorities were at once changed throughout the land, to suit the

changed circumstances. Immediately on the close of the war, Connecticut Churchmen sent an earnest and well-learned priest, Samuel Seabury, to England to obtain consecration, that he might be their bishop. But the civil laws not yet allowing English bishops to take action in this matter, Seabury went to Scotland, where he was consecrated the first bishop of the American Church, at Aberdeen, November 7th, 1784, by the Scottish bishops. Soon after his return home, at a convocation of his clergy, he sanctioned certain changes in the Prayer-book which had been provisionally made, and a little later set forth a Communion office, similar to the Scottish, for use in the churches under his care. About the same time, a General Convention of clergy and laity from different parts of the country was held in Philadelphia, for the purpose of seeking consecration in England for persons chosen for the episcopal office. This Convention ratified certain changes proposed to be made in the Prayer-book, gave a general approval to others, and appointed a committee, with large powers, to prepare and print a Prayer-book embodying these and other alterations. But when the application for consecration came before the English archbishops and bishops, the character of this Prayer-book, known as "The Proposed Book," excited their alarm. In their reply to the Convention's appeal they said, with a just realization of their responsibility—

"We are disposed to make all allowance which candour can suggest for the difficulties of your situation, but, at the same time, we cannot help being afraid that in the proceedings of your Convention some alterations may have been adopted or intended which those difficulties do not seem to justify. While we are anxious to give every proof not only of our brotherly affection, but of our facility in forwarding your wishes, we cannot but be extremely cautious lest we should be the instruments of establishing an ecclesiastical system which will be called a branch of the Church of England, but afterwards may possibly appear to have departed from it essentially, either in doctrine or discipline."

This kindly remonstrance had good effect, and strengthened the hands of those who from the first had opposed the ill-considered changes of the Proposed Book. Satisfactory assurances having been given the English bishops, by a General Convention which met in October, 1786, William White and Samuel Provoost were consecrated in Lambeth Palace Chapel, February 4th, 1787, to be the bishops respectively of Pennsylvania and New York. And now the American Church, having three bishops, was enabled to complete its organization, and in October, 1789, it set forth and established a Prayer-book based on the English Book of Common Prayer, the Proposed Book being quite set aside.

Were I to attempt to tell of all the differences between the English and American books, I could in the time at our disposal give but a bare list. I am sure that you would prefer my mentioning simply the chief changes, with the reasons therefor. It goes without saying that the prayers for the King and for Parliament would be changed into prayers for the President and the Congress, prayers for the Royal Family being omitted. As in those days the Holy Communion was but infrequently celebrated on either side of the water, the use of parts of the Communion Office in other services did not seem so unsuitable as it would seem now, and so the absolution of the Communion Office, the Nicene Creed, and the *Gloria in Excelsis*, were allowed to be used as alternates in Morning

and Evening Prayer. On the other hand, there was an excessive objection to repetitions, and therefore the Lord's Prayer and the most of the versicles after the Creed were omitted; that part of the Litany beginning "O Christ, hear us," and going down to "We humbly beseech Thee," containing the Lord's Prayer, was made discretionary; the "Our Father" at the beginning of the Eucharistic Office, and even the Creed in that Office, could, or should, be left unsaid when Morning Prayer immediately preceded (the rubric was variously interpreted), and the Collect for the day was not to come after the Creed at Matins when the "Communion Service was read." At a time when there was little knowledge of liturgical principles, two of the Evangelical Canticles, those earliest hymns of the Christian Church, the *Magnificat* and the *Nunc Dimittis*, were taken away, and inadequate substitutes found for them in the Psalms; the *Benedictus* was cut down to four verses, and in the *Venite* the last four verses of Psalm xcvi. were replaced by two verses from Psalm xcvi. Ten "Selections of Psalms" were arranged, any one of which could be used instead of the Psalms for the day. And while undoubtedly a useful purpose was sometimes served by these selections, as when there were two Evensongs in a church on the same day, they often interfered with that orderly use of the Psalms in their course which is the Church's ideal.

The *Quicumque Vult* was removed from the Prayer-book by a very narrow majority, for many desired to have it stand there, even if not required to be used. And to the rubric before the Apostles' Creed were added these words, "and any Churches may omit the words, 'He descended into hell,' or may instead of them use the words, 'He went into the place of departed spirits,' which are considered as words of the same meaning in the Creed." The leaving out of the words, "He descended into hell," was properly and strongly objected to by the English bishops, who rightly ascribed the dislike to this clause as due to "a misapprehension of the sense in which it is understood by our Church." However unfortunate it may have been that such a rubric should have been deemed necessary, the result has been good. The permission to omit (which has since been withdrawn), coupled with the explanation of the words, took away all desire for omission. I have never known them to be omitted, and have known of but one case where the alternative words were used, and that was by a congregation of coloured people forty years ago.

In the Baptismal Service provision was made for parents acting as sponsors, should they so desire, and permission given to omit the sign of the cross, although, as the rubric states, "the Church knoweth no worthy cause of scruple concerning the same." Here, again, permission to omit has taken away the desire for omission, and this rubric is practically a dead letter. Slight changes were made in the Confirmation Office and in the Burial Service, and the Marriage Service was considerably shortened.

Several additions were made—an Office for the Visitation of Prisoners was borrowed from the Irish Prayer-book; a form of Prayer and Thanksgiving for the fruits of the earth and all the other blessings of God's merciful providence—a harvest festival service—to be used yearly, was drawn up; and a form of Family Prayer, which, I am happy to say, has had very general use amongst us, was taken, with a few

changes, from such a form prepared by Bishop Gibson, of London, two hundred years ago, when he was rector of Lambeth.

A number of changes of phraseology were made, some of which, at least, would not have been made now. They were due, not to the place in which they were made, but to the time, were nothing like so great as those proposed by the Commissioners under William and Mary one hundred years earlier, were far less, I believe, than would have been made had the revision taken place in London instead of in Philadelphia.

I have kept to the last mention of the restorations made in the Communion Office. The first English Book of Common Prayer, known as the First Book of Edward VI., was the most admirable work of the early English reformers, men of learning, devotion, and piety. But scarcely had it come into use before it was denounced, for its very excellences, by foreign reformers, some of them refugees in England, to whose disturbing voices quite too much attention was paid. In consequence, a hasty revision was made—it is hard to tell by whom, or by what authority—and the unhappy "Second Book of Edward VI." came out in 1552, to be in use not quite a year, but to have an ill influence for many years. When Elizabeth came to the throne, she and some of her best advisers wished to go back at once to the First Prayer-book. But so great deference was, unhappily, paid at that time by Englishmen to foreigners, that this could not be done, and all that was found practicable, then or since, has been to make in the service-book in use such betterments as could be made. One of the worst faults of the revision in 1552 was the removal of the distinct Invocation of the Holy Spirit at the consecration. This has been from the first an important part of every liturgy in the world, except the Roman and some of those derived from it, and is, on good grounds, believed to have characterized the early and uncorrupted liturgy of the *Roman* Church also. The English form, "Hear us, O merciful Father, we most humbly beseech Thee, and grant that we, receiving these Thy creatures of bread and wine, according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His Death and Passion, may be partakers of His most blessed Body and Blood," is certainly sufficient for validity, for the boon you ask is given to those who humbly seek it by the power of God the Holy Ghost. But we thankfully pray, as your fathers and our fathers prayed of old, as a large part of the Church has ever prayed, and as, we believe, the whole Church prayed for many centuries, "We humbly beseech Thee, O merciful Father, to hear us, and of Thy Almighty goodness vouchsafe to bless and sanctify, with Thy Word and Holy Spirit, these Thy gifts and creatures of bread and wine, that we, receiving them according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His Death and Passion, may be partakers of His most blessed Body and Blood;" and we think this primitive form by far the more edifying.

The first of the prayers which in the English Church may now be used after the Communion, in the First English Prayer-book stood in immediate connection with the Consecration, and you now have the choice between using the "Oblation," as it is called, in an unwonted place, or else the "Thanksgiving." Here, again, as your fathers and our fathers did, we of the American Church can at every Eucharist, before we communicate, ask God of His "Fatherly goodness mercifully

to receive our sacrifice of praise and thanksgiving," and "offer and present unto" Him "ourselves, our souls, and bodies, to be a reasonable, holy, and living sacrifice," and then, after we have received, thank Him "that He has vouchsafed to feed us with the spiritual food of the most precious Body and Blood of His Son our Saviour Jesus Christ." The restorations in our Communion Office, due, under God, to Samuel Seabury, our first American bishop, seem to us to far more than make up for any infelicities in the revision of other parts of the Prayer-book.

But I must hasten on to tell briefly of the fortunes of the American Prayer-book after 1789. "A Form of Consecration of a Church or Chapel," based on one used by Bishop Andrewes in 1620, was added in 1799, together with a "Prayer to be Used at the Meetings of Convention;" an "Office of Institution of Ministers into Parishes or Churches" was added in 1804, and amended in 1808. A word was altered in a rubric in 1835, and changes have, at different times, been made in the Tables of Lessons, which seem to stand on a different footing from the rest of the Prayer-book. From time to time the wish was expressed that there might be more liberty accorded in the use of the Prayer-book, and, in 1880, a resolution was adopted in General Convention for the appointment of an influential committee of that body to report, in 1883, whether, in its judgment, there was occasion for alterations in the Book of Common Prayer, in the direction of liturgical enrichment and flexibility of use. Now that there was a prospect of change, suggestions, wise and otherwise, began to pour in upon the Committee on Revision and upon the General Convention like a flood. There was a long period of unrest for the Church, of hopes, and aspirations, and anxieties. When the revision was completed, in 1892, much that many had hoped for had failed of accomplishment, but, on the other hand, tendencies that were greatly feared had been checked.

Probably the chief things gained in the revision have been the bringing back of the *Magnificat* and the *Nunc Dimittis*, and the making complete again the *Benedictus*, the making it plain that the Nicene Creed may always be used in its proper place in the Communion Office (the former rubric here was diversely understood), the permission to omit the Decalogue in the Communion Office, provided it be said once on each Sunday, substituting in its place our Lord's summary of the law, "Thou shalt love the Lord thy God with all thy heart," etc., and the very suitable provision for shortened services, these latter being, like the changes made in the Communion Office in 1789, and that in regard to the Decalogue just quoted, of the nature of a return to the usages of the First English Prayer-book, that of 1549, setting aside, wholly, or in part, the additions prefixed, in 1552, to services already complete in themselves, and permitting the occasional use, at the end of Matins and Evensong, of prayers which seem to have been intended for such use, and not meant to be said twice daily. The provision at Matins is that on any day not a Sunday the minister may omit "Dearly beloved brethren," saying instead thereof, "Let us humbly confess our sins unto Almighty God," and may end the Morning Prayer with the Collect for Grace, and "The grace of our Lord," and that on any day when the Holy Communion is immediately to follow, the minister may pass from the sentence to the Lord's Prayer, "The Lord be with you, And with

thy spirit, Let us pray," being first said, and at such time may end Morning Prayer after the Prayer for the President. At any Evensong the minister may, instead of "Dearly beloved brethren," say, "Let us humbly confess our sins unto Almighty God," and close the service after the "Third Collect," though he may, after this collect, use any other prayers from the Prayer-book that he may see fit. On any day not a Sunday he may pass at once from the sentence to the Lord's Prayer.

A number of additions have been made, as to the value and importance of which, different persons will think differently. Chief among these things added may be enumerated a Collect, Epistle, and Gospel for the Feast of the Transfiguration, as also for the early celebration on Christmas and Easter mornings respectively, many new sentences at Morning and Evening Prayer and at the offertory, new occasional prayers, additions to the Confirmation Office and to the Burial Service, together with a Penitential Office for Ash Wednesday, framed from material in the English Prayer-book, and nearly all of it in the American Prayer-book also. The Versicles after the Creed were restored in full number, but with some change, at Evening Prayer; and also at Evening Prayer there was provided a new "Prayer for the President of the United States and all in civil authority."

What can become us more than that we carefully study our Prayer-books, and learn all that we can of them, in order that we may grow into a fuller realization of their manifold excellences, and be able to use them ever more intelligently; that we use them constantly and devoutly, as the best of human helps in the service of God's sanctuary; and that we seek by the grace of God—

"Every day,
To live more nearly as we pray?"

DIFFERENCE BETWEEN DIFFERENT BRANCHES OF THE ANGLICAN COMMUNION, WITH SPECIAL REFERENCE TO THE ORDER OF THE HOLY COMMUNION; THE USE OF THE ATHANASIAN CREED.

The Rev. VINCENT HENRY STANTON, B.D., Fellow of Trinity College; Ely Professor of Divinity, Cambridge; and Canon of Ely.

IN treating of this subject, it is not my intention in any way to criticise either the long-established practice or the recent action of Churches which, while they are in full communion with the Church of England, are independent of her. It seems to me that if any individual English Churchman, or any body of persons, felt disposed to censure any such Church, and held that it was a duty to remonstrate with them on any matter, that tumultuary and irresponsible kind of assembly which we call a Church Congress would be a most unfitting occasion for doing so. The proper function of Church Congresses is to promote the many-sided discussion of, and the formation of a sound public opinion upon, subjects which nearly concern ourselves. But we may suitably extend our view to the position of these communions, if we keep our own instruction before us as our aim. And it may assist largely in the thoughtful and open-minded consideration of questions which divide members of our own body, when we can transfer them as it were to

other scenes, mark the manner in which they have been solved in connection with historical circumstances different from our own, and take account of the feelings and judgments in regard to them of brethren to whom we are peculiarly bound to show courtesy and respect, and with whom we should wish to preserve the most cordial relations.

Under the general head of Differences of Use, the programme of the Church Congress directs our attention specially to two points. (a) The form of the Communion Office; (b) The use of the Athanasian Creed; and since the differences which are of most significance are in regard to these, it will be well that our thoughts should be confined to them in the brief time at our disposal this morning. These are two topics which are likely to awaken interest very variously in different minds, and in respect to which many Churchmen would probably be disposed to range themselves diversely, some being in favour of change in the one who would be opposed to it in the other, and *vice versa*. And the circumstance that they are presented in combination may, in addition to the manner in which both are brought before us by our subject of this morning, help to secure a patient examination for each. That the second one, the use of the Athanasian Creed, needs this it is hardly necessary to urge. On the one hand, it ought to be recognized that the great majority of those clergy of the Church of England who would desire to be dispensed from the obligation of publicly reciting this formula are actuated, not by any doubts as to the doctrines of the Trinity in Unity, and the Incarnation, but solely by the conviction that the so-called "damnatory clauses" are a serious stumbling-block to many. On the other hand, the fear is not unreasonable that the removal of the *Quicunque* from the public services might produce the impression upon the minds of men that the Church no longer held the doctrines stated in the body of it to be of so much importance as once she did.

The lessons to be learnt from the experience of other branches of the Church on this difficult subject will presently be dealt with by far more competent hands than mine. I allude to it now, partly because I believe that the discussion of that form of the Communion Office which has been assigned to me, calls for a like readiness to put a favourable construction upon the motives of those from whom at first we may differ.

The chief facts in regard to the history of the Scotch and the American services for Holy Communion are doubtless more or less well known to many of my hearers. Nevertheless, it may be advisable briefly to recapitulate them. It is, indeed, with some reluctance that in the presence of the Bishop of Edinburgh I trespass on ground which he has made peculiarly his own. But, as I have already implied, it is, as I understand, his intention to treat in his paper of another division of the general subject appointed for this morning's session. At the same time, I would refer those who desire fuller information on the points upon which I touch to his "Historical account of the Scottish and American Communion Offices," and to the works and documents to which he there refers. When the attention of Charles I. and of Laud was turned about A.D. 1633 to Scotch ecclesiastical affairs, it was at first their purpose to introduce the English Book of Common

Prayer without alteration in Scotland, so that the two kingdoms might be brought to complete uniformity in matters of religion. The Scottish bishops, however, represented that a book with some differences, implying a recognition of the independence of the northern kingdom, would be more likely to be favourably received. The greater part, also, of the actual differences which were suggested and made were not, at all events directly, proposed by Laud. The most important of them, however, those in the Communion Office, undoubtedly proceeded from one or two men among the Scottish bishops who sympathized with him in their opinions, and who probably knew that he would be inclined to approve their proposals. They were in the direction of a return to the First Prayer-book of Edward VI. Others were, it should also be remembered, made in concession to popular feeling in Scotland, especially the substitution of the term "presbyter" for "priest," and the employment of the last version of the Bible in the Psalter and other portions of Holy Scripture.

The departures from our English forms that chiefly concern us in the Prayer-book, which, as a result of these negotiations, was put forth in A.D. 1637 for the use of the Church of Scotland, were: (1) The introduction into the Prayer of Consecration, just before the recital of the Words of Institution, of an Invocation, nearly in the words of Edward VI.'s First Prayer-book. It was as follows: "Heare us, O mercifull Father, we most humbly beseech Thee, and of Thy almighty goodnesse vouchsafe so to blesse and sanctifie with Thy Word and Holy Spirit these Thy gifts and creatures of bread and wine, that they may bee unto us the body and bloud of Thy most dearly beloved Son; so that wee receiving them according to Thy Sonne our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of the same His most precious body and bloud."

(2) The addition immediately after our Prayer of Consecration, again after the same model, of a "memoriall, or prayer of oblation," beginning "Wherefore, O Lord and heavenly Father, according to the institution of Thy dearly beloved Son, our Saviour Jesus Christ, we Thy humble servants do celebrate and make herebefore Thy divine Majestie, with these Thy holy gitts, the memoriall which Thy Son hath willed us to make, having in remembrance His blessed passion, mightie resurrection, and glorious ascension, rendring unto Thee most heartie thanks for the innumerable benefits procured unto us by the same;" and continuing with the words of our Post-Communion Prayer of Oblation, transferred to this place. The Lord's prayer immediately followed, introduced by the words, "As our Saviour Christ hath commanded and taught us, we are bold to say."

It is unnecessary for me to speak of the attempts to use this Prayer-book in accordance with the king's proclamation, and their consequences, but the nature of its connection with subsequent liturgical history must be indicated. None of its offices seem even in subsequent generations to have been employed exactly as they stood, except within very narrow limits both of time and place. Nevertheless, its Communion Service formed the basis of that form, which, differing from it considerably in the order of parts has become known as "the Scottish Communion Office." This further stage, however, in the history of the Scottish Office, was not entered for some eighty years. During the reigns of Charles II.

and James II., though episcopacy was re-established, the mode of public worship among Episcopalians in Scotland did not differ materially from that of the Presbyterians; and when, at the Revolution, the Scottish Episcopal Church, from its devotion to the exiled sovereign, became the object of attack from the Government, and was greatly reduced in numbers, there does not seem immediately to have been any movement towards higher practice in matters of ritual. When for a short space in the reign of Queen Anne the Episcopalians of Scotland enjoyed toleration, there was a not unnatural disposition to spread the use of the English Prayer-book; and large grants of Prayer-books from England favoured it. As time went on, however, and especially after A.D. 1714, owing to the influence of connections with the English Non-jurors, and in consequence also of studies pursued in Scotland itself, a preference came to be felt for a form in the celebration of Holy Communion more closely resembling that of the Book of 1637, or of Edward VI.'s First Prayer-book. A different position was, however, given to some of the component prayers. In particular, the Invocation was placed after, instead of before, the recital of the words of Institution and the Oblation, and the Prayer for the Church after the Consecration, on the ground that this order was more in accordance with primitive practice as shown by the Eastern liturgies. Transpositions were customarily made in using copies of the Office of 1637, and were then stereotyped in editions of the Scottish Communion Office published in 1743, 1755, and 1764; and they were virtually, even if never in any very express manner, ratified by the Church.

The Church of Scotland in communion with us has, however, two authorized Communion Offices, the English one, as well as that which peculiarly belongs to herself. And the formal recognition of the two dates back at least to an agreement made in A.D. 1731. Furthermore, early in the present century, soon after the work of removing the legal disabilities under which the Scottish Church lay had begun, it became a question of incorporating with her those congregations of Episcopalians in Scotland which regarded themselves as belonging to the Church of England, and had ministers who had been ordained in that Church. From the first, their right to adhere to the forms to which they had been accustomed was secured to them in agreements made with them by the Scottish bishops. In a more formal manner, in the Canons of 1811, the use of either the English or the Scottish Communion Office was made lawful, though a certain priority was given to the latter. In the Canons of 1862 their relative positions were reversed. It would never be surprising to hear that the tide had again turned in favour of the Scottish Office. But the fact itself that two forms are lawful, and are in use in the same Church, is interesting and important.

For the history of the American Office we must go back to the consecration of Samuel Seabury as Bishop of Connecticut in A.D. 1784. His consecrators urged him to unity of observance with themselves in the celebration of the Eucharist. And he himself, by his own study and reflection, became deeply convinced of the superiority of the Scottish form, and he put forth and encouraged in his own diocese the use of one which differed from it only in a few unimportant verbal particulars. Episcopalians, however, in the United States traced their origin to the Church of England, and had been accustomed to her Prayer-book.

There was also at this time a strong current of opinion in several of the States towards a revision of it, so far as one was thought necessary, on the model of that attempted by Tillotson and Tenison and other able latitudinarians after the Revolution. It is, therefore, remarkable that Bishop Seabury was able to persuade the Convention of 1789, which gave in the main to the American Prayer-book the form that it still retains, not indeed to adopt the Scottish Office, but from it to insert the Prayers of Oblation and Invocation into the English one.

And now, lastly, it has come about that in Japan, through the association that has been recently effected between our missions and those of the "Protestant Episcopal Church of America," there are clergy who are in the habit of using two Communion Offices—this time the English one and the American.

We pass on to consider the significance of the differences which we have noted; and let it first be observed that in our English Office the same conception of the Holy Communion is involved as in the forms upon which we have been dwelling. That "Godward aspect," to use John Wesley's phrase, of the Great Memorial, the fact that it is a perpetual, effectual pleading of the Sacrifice upon the Cross before the Throne of God, which is specially brought out in the words of the Oblation which has been quoted, lies in the rite itself, and would be suggested by the essential acts and words of the Institution to the mind of anyone who had duly entered into their meaning, even if nothing else were added at their celebration. And, moreover, the language of the Post-Communion Prayer of Oblation in our service, indicates this view of the character of that in which, in the service preceding, we have been engaged. Again, all who, according to the express teaching of the Church of England, believe that the bread which is broken, and the wine which is outpoured in the Blessed Sacrament become the means of a participation in the Body and Blood of Christ, cannot but hold that this is effected by the Divine Word and Spirit, whose operation is sought in the ancient Prayer of Invocation.

But while these truths are implied in our Prayer-book, it is undeniable that there are many among us at the present day, and I must confess myself to be of the number, who would welcome a more distinct expression of them, in accordance with the liturgical traditions of the Universal Church, preserved from very early times. I am conscious in saying this that there are many earnest Churchpeople to whom the suggestion that there is any defect in a form to which they have rightly become very deeply attached will come as a shock, and who will regard a Churchman who makes it as guilty of disloyalty. And I realize the dangers that may attend any stirring of such a question. Nevertheless, the risk of disturbance to deeply-rooted religious feelings and of misunderstandings and divisions among those who should be united, must, as it seems to me, be faced in this case. For I cannot doubt that for want of the features in our Order of the Administration to which I have alluded, our ideas of worship have been impoverished, the truth of our Lord's eternal Priesthood has been less generally and fully grasped, and the meaning of the act of Communion itself, whereby we are not only fed, but also claim our right to plead the one Sacrifice, has been imperfectly understood.

It should not assuredly be imagined that the sense of this want

necessarily implies Roman or mediæval proclivities. The Non-jurors, both of England and Scotland, were strongly anti-Roman. And no one who has seen and heard many of the bishops of the American Episcopal Church could accuse them of a weak inclination to mediævalism, although they are attached to their own Communion Office. In point of fact the introduction of the express invocation of the Holy Ghost in the canon of the First Reformed Prayer-book was a restoration in accordance with the early liturgies of an element which had been almost obliterated in Sarum and Roman use.

I am anxious to add, that for my own part I am deeply thankful for the work done at the Reformation, taken as a whole. It appears to me that those must have a very imperfect sense of the just claims made by the intellect on behalf of truth, and be blind to the conditions of the conflict for the Christian Faith in this generation, who do not value highly the removal from the practice of religion, and from what men were called upon to believe, of superstitious observances, and of uncertain and false legends and ill-founded doctrines of late introduction, which necessarily confused men's minds, and would increasingly, as education spread, have created impediments in the way of the reception of all that was genuine and sound with which they were associated. Further, the multiplication of cults, and the excessive reliance upon the intercession of the saints, had in the popular mind marred the conception of the character of God, and had obscured the Priesthood of Christ far more than any omissions in our Communion Office have done so. Moreover, the restoration of the communion of the people to such a place in the celebration of the Eucharist as it had in primitive times, even if other considerations were eventually too much neglected in the efforts to do this, was in itself not only necessary for the promotion of practical godliness, but also for the due presentation of the doctrine of the sacrament, wherein we should be able to see the reflection in harmonious completeness of the whole economy of redemption. But those are not the true friends of the Reformation, or of any other movement, who refuse to acknowledge failures and defects in it. Such not only suffer in their own minds and characters, but provoke others to maintain opposite opinions in an exaggerated manner. It would, indeed, be strange if, in such a confused time as the middle part of the sixteenth century, amid the many diverse currents of influence that were operating, all had been perfectly well done in the new ordering of the Church and her services and formularies, and if along with much gain there had been no loss. And it seems to be in the highest degree reasonable to desire and to hope that, just as there was a partial revision in the reign of Elizabeth, and again at the Restoration, so the time may come again when the circumstances of the Church will allow of a review of what has been done in the past, guided by still fuller knowledge, upon which action might be taken, favoured by widespread mutual trustfulness and charity.

One expedient there would be for, at least partially, securing the object which has been specially present to our minds in this paper; an expedient extremely simple in itself, though the principles involved in its adoption no doubt require the most careful examination, and will, I believe, receive it in one of the papers which is to follow. It might be made permissible, under some restrictions (it may be) as to the assent

of a majority of the communicants of a parish and the approval of the diocesan, to use either our present Communion Office or that prepared early in 1550, and added to the Prayer-book of 1549. I should venture to contend that the great principles of liturgical and ritual reformation laid down in the preface to the Prayer-book of 1549, which has been repeated in our Prayer-books ever since, were truly and sufficiently acted upon in that Communion Office. And, even when two years later, under the influence of foreigners who would have desired much larger changes than any which they procured, and who were alien in spirit to the genius of the English Reformation, another form was introduced, the Act of Uniformity of 1552 which authorized it, while alleging the existence of "divers doubts for the fashion and ministration" of the first reformed service, professed at least to believe that they had arisen "rather by the curiosity of the minister and mistakers than of any other worthy cause."

But whether any such permission of an alternative use, or any revision of our existing Office, should ever be practicable or not, it seems to me that it must be profitable to study the forms of Churches whose doctrinal standards are essentially the same as our own, with a view to the enrichment of our own thoughts in our hours of devotion.

The Right Reverend JOHN DOWDEN, D.D., Lord
Bishop of Edinburgh.

THE ancient rythmical composition, known as "the Psalm, *Quicumque vult*," and more commonly, though incorrectly, as "the Creed of S. Athanasius," has for several centuries occupied a place in the Office for Prime in the Churches of the Latin obedience. It has never secured a place in the ordinary and duly authorized Offices of the Holy Orthodox Church of the East. In the West, *Quicumque vult* has not as yet been found, it would seem, in any Psalter earlier than the close of the eighth century; but subsequent to this date its use in the morning office became certainly wide-spread, and, I believe, universal. As regards the Eastern Churches, we find now and then, of comparatively late date, an office book or a book of devotions containing a Greek version of the *Quicumque*. But the reviser's pen has been at work, and we find the clause of the Creed which teaches the Double Procession struck out. Moreover, the position of the document in the appendix to the modern Greek Horologium "shows," as has been observed by Mr. Ommanney,* "that it has no place in the offices of the Horologium." Indeed, according to the same authority, the Creed makes its first appearance in the authorized Greek Horologium only in the latter part of the eighteenth century. As regards the Russian Church, we have the testimony of Plato, Archbishop of Moscow, "Our Church acknowledges the symbol of S. Athanasius, and it has a place among ecclesiastical books; we are also enjoined to follow the faith which it teaches, *but it is never recited*."† When we come later on to examine the position assigned to the *Quicumque* in the present Book of Common Prayer

* "A Critical Dissertation on the Athanasian Creed" (1897), p. 457.

† See Ommanney, *ut supra*, p. 458.

authorized by the Church of Ireland, we shall see that it very closely corresponds to the position of the document in the Russian Church and the Holy Orthodox Church in Greece and the East. The only difference is that the Church of Ireland does not relegate the Creed to an appendix, but allows it to retain its former place in the Prayer-book. It still gives its full and formal adhesion to the Creed in the Eighth Article; and, while removing the rubric enjoining its public recitation, it solemnly declares in the preface to the Prayer-book that "in so doing, this Church hath not withdrawn its witness, as expressed in the Articles of Religion, *and here again renewed*, to the truth of the Articles of the Christian Faith therein contained."

(2) In the Pre-Reformation Church of England the *Quicunque*, as is well-known, was recited *daily* throughout the year. In Cardinal Quignon's Breviary, which had a considerable influence in other ways on the action of the English reformers, the *Quicunque* was appointed to be said only upon Sundays.* But the First Prayer-book of Edward VI. reduced the number of times in the year on which "this confession of our Christian Faith" was to be said to six. We can easily imagine how those disposed to criticise this action of the reformers in the spirit of some in our day could have said, "See how these men have, for three hundred and fifty-nine days in the year, silenced the voice of the Church as she proclaimed the necessity of holding the Catholic Faith—is the fog-bell on a rock-bound coast to be muffled every day in the year save on six festivals? Is it only on festivals that men's souls are in danger of destruction?" To such kind of comment (whatever value may be attached to it) the First Prayer-book of Edward VI. was obviously exposed. Nor was the matter much mended when what is sometimes styled "the Protestant Prayer-book," the Second Prayer-book of Edward, increased the number of days to thirteen.

It is of special interest to observe that in the First Prayer-book of Edward the *Quicunque* was not substituted for the Apostles' Creed, but was "sung or said" immediately after the *Benedictus*, which was followed by the *Kyrie*, which in its turn was followed by the Apostles' Creed. Indeed, it was not till the last revision (1661) that the substitution of the Athanasian for the Apostles' Creed was clearly enjoined, thus adding a new emphasis to the creed-like character of the *Quicunque*, and tending to obscure the psalm-like character which it had continued in a measure to retain from the Pre-Reformation Service-books. But, even notwithstanding the unfortunate change made in 1661, there are still in our Prayer-book traces of the psalm-form of the composition:—(1) It has its Latin heading, like the Psalms; (2) it is, like the Psalms, divided into verses; (3) as in the Psalms, each verse is punctuated by the musical symbol (for the guidance of a choir) which the printers represent by a colon (:); (4) it is, like the Psalms, followed by the *Gloria Patri*; and (5) "in choirs and places where they sing" it is sung to a chant by the alternate sides of the choir, after the manner of the Psalms.

(3) Among the Churches of the Anglican Communion, the first in order of time to touch the form of the *Quicunque* as it stands in the English Prayer-book was the Church of Scotland. In the noble Scottish

* See Legg's edition, p. 3.

Prayer-book of 1637 (commonly, though not very correctly, known as Laud's Prayer-book) the Scottish bishops, influenced by the scholarly James Wedderburn, Bishop of Dunblane (whose remains afterwards found honourable burial in the Cathedral at Canterbury), made changes in the translation of the *Quicunque*. These changes were reviewed and approved by Bishop Wren and Archbishop Laud, and were put forth in Scotland with the Royal authority. It may suffice here to mention one change: where the words run in the English Prayer-book, "He, therefore, that will be saved: must thus think of the Trinity," the Scottish Prayer-book gave the verse thus, "He, therefore, that would be saved: let him thus think of the Trinity." It is interesting to observe that the Scottish bishops anticipated by two hundred and thirty-five years the change recommended by the Committee of Bishops appointed at a meeting of the united Episcopate of the Provinces of Canterbury and York, whose report was published in 1872, and who recommended that the words should run, "He, therefore, that willet to be saved: let him thus think of the Trinity." The advantage of the change is obvious. It renders the original (*qui vult ergo salvus esse ita de Trinitate sentiat*) more faithfully, and prevents the misconception that the statement is a prediction about the future and not (as it really is) the Church's declaration about the present. The action of the Scottish bishops also shows how long the difficulty suggested by this verse has been felt in the Church.

I am myself convinced that no new translation of the *Quicunque* will of itself suffice to free the formula from the objections entertained by many devout and earnest believers to the recitation of the minatory clauses. These objections must be met in another way, as I have attempted to point out in a recent publication, entitled "Helps from History to the True Sense of the Minatory Clauses of the Athanasian Creed."* But a new and more correct translation, though not *removing*, will tend towards *alleviating* the pressure of such objections; and I look forward with satisfaction to this task being undertaken under the direction of the Archbishop of Canterbury, in compliance with the unanimous request of the bishops assembled at the late Lambeth Conference.

(4) I pass over the abortive Royal Commission of 1689, which contented itself with the recommendation that the number of days on which the *Quicunque* should be said should be reduced to six, and with adding a note to the rubric that the articles of this Confession of our Christian Faith "ought to be received and believed as being agreeable to the Holy Scriptures, and the condemning clauses are to be understood as relating only to those who obstinately deny the substance of the Christian Faith." It was close upon a hundred years later, when the American colonies had successfully asserted their independence, that the question again came to the front. Neither the time nor the then condition of the Church in the United States was propitious to the work of a temperate and scholarly revision of the Book of Common Prayer. The number of the clergy was small; and they were in no way distinguished by theological or liturgical learning. In the early stages of the work they were without bishops, and without the controlling

* Edinburgh: R. Grant & Son, 1897.

influences which its grave and responsible position generally imparts to the episcopate. Some of the early proposals for revision were startling, and in appearance revolutionary. It was proposed to remove both the Nicene and Athanasian Creeds, and to alter the Apostles' Creed by the omission of the article on the descent into hell. Happily, the bishops of the Church of England intervened. They were at this time solicited to confer episcopal consecration on certain of the American clergy, and they were the more inclined to grant the request, seeing that the Church in Scotland had already consecrated Samuel Seabury, the first bishop in the American Church. When the proposals for liturgical revision were made known in England, the English bishops, with great courtesy and moderation of tone, urged the restoration of the Apostles' Creed in its unmutated form, and went on to say, "nor can we help adding that we hope you will think it but a decent proof of the attachment you profess to the services of our liturgy to give the other two Creeds a place in your Book of Common Prayer, *even though the use of them should be left discretionary.*" The bishops of the Church of England very properly wished to be assured of the securities for the maintenance of the Catholic Faith by the daughter Church before establishing her with an independent episcopate. Yet it will be observed that they thought this security would be attained by the retention of the Nicene and Athanasian Creeds without insisting on their recitation in public worship. The letter of the English bishops had its influence; but it is only fair to say that before the letter of the English bishops had reached America, the Church in the State of Maryland and the Church in the State of Pennsylvania had voted that the Nicene Creed be restored to its place. And the earnest desire to bring into one corporate body the Churches of the various States of the Union being a dominant influence of the time, it is not improbable that the retention of the Nicene Creed would have been secured without any intervention from England. This seems to me the more likely, because the recommendation from England included, in the one sentence and on the same footing, the Nicene Creed and the Athanasian Creed. But the retention of the latter failed to find acceptance.

Two American clergymen, White and Provost, sailed for England at the close of 1786, with the information that the request of the English bishops, in respect to the Apostles' Creed and the Nicene Creed, had been complied with, but that it was not contemplated to restore the Athanasian Creed. They were consecrated to the episcopate on February 4th, 1787, in the chapel of Lambeth Palace. There were now three bishops in the American Church, and by its constitution it was resolved to give the House of Bishops the right of initiating legislative action, and also of negating (under certain conditions) acts of the other House. At the General Convention of 1789 the House of Bishops formally proposed to restore the Athanasian Creed, with a permissive rather than an obligatory rubric as to its use. The other House (of presbyters and lay-delegates) declined, however, to have the Athanasian Creed in any shape. It was accordingly removed from the Prayer-book; and, moreover, the reference to it in the Eighth Article was also removed. And so things have been in the rapidly and widely extended Church of the United States for more than one hundred years.

As is well-known, there has been recently (1892) completed in the

American Church an exhaustive revision of the whole Book of Common Prayer. It is a labour upon which the Church was engaged with the most deliberate care, and under elaborate constitutional safeguards, for some twelve years; and the result has been a work of a high order of excellence,—indeed, in my judgment, despite certain faults and deficiencies, the noblest service-book for the ordering of Divine worship to be found in the English tongue. As compared with the book whose place it has taken, the present American Prayer-book is marked by many restorations of what, in the days of its youthful impatience, the Church had over-hastily rejected. But though at one time the restoration in some form of the Athanasian Creed found some favour in the councils of the Revision Committee, the proposal was, at an early stage, abandoned. And in this respect things remain as they were in the great Church of the United States of America.*

(5) It remains to describe in a few words how the *Quicunque* has been dealt with by the Church of Ireland. It will be in the memory of many present here to-day that the revision of the Book of Common Prayer, after the disestablishment of the Irish Church, was the occasion of much prolonged and excited controversy. As regards the doctrinal teaching of the *Quicunque* in respect to the Trinity and the Incarnation, there does not appear to be any reason for supposing that there was the slightest desire to impugn, discredit, or depreciate it. Indeed, for a time, the proposal that found most favour was the retention of the doctrinal exposition with the omission of the minatory clauses. There was, on the part of some, an outcry that this was a mutilation of the Creed; and there are certainly some literary and technical difficulties (though I do not think them insurmountable) in effecting the removal of these minatory clauses. In the end the course adopted, as has been already indicated, was to retain the Creed exactly as it had previously stood in the Irish Prayer-book, and as it now stands in the English Prayer-book; to remove the rubric enjoining its use; and to make the necessary corresponding change in the rubric preceding the Apostles' Creed at Mattins, *i.e.*, to omit the words "except only such days as the Creed of S. Athanasius is appointed to be read." But the Irish Church (differing here from the American) still retains its testimony to the Creed of S. Athanasius in its Eighth Article of Religion, and to its teaching on the Trinity and the Incarnation in a paragraph of the preface to the Prayer-book.

My object has been rather to describe than to offer a criticism on what has been done. I shall only add that in my judgment the American Church and the Church of Ireland were each quite within its rights as an independent Christian Church in dealing with the *Quicunque*; and, as is obvious to all, the action of neither has been any bar or impediment to the most complete inter-communion between each of them and the other branches of the Anglican Communion.

* In this account I have been guided by Mr. W. McGarvey's excellent work, *Liturgie Americana* (1895), and by information supplied to me by Rev. Dr. Samuel Hart, of Trinity College, Hartford.

THE EXPEDIENCY OF ALLOWING, WITHIN LIMITS, A VARIETY OF USES
IN THE SAME CHURCH.

The Right Hon. VISCOUNT HALIFAX, President of the
English Church Union.

I PROPOSE to confine myself to one question only, the expediency of allowing, under our existing circumstances in England, more than one use in the celebration of Holy Communion; and in discussing the question I shall use the word Liturgy in its strict sense, and limit it to the forms provided by the Church for celebrating the Lord's Supper. The use of more than one Liturgy within the limits of the same Church is nothing new. In Scotland both the Scotch and English Liturgies are celebrated concurrently in the same churches and by the same clergy. In Spain the Mozarabic and Spanish Liturgies coexist at Toledo. Within the Roman communion, not to mention such cases as those of the Ambrosian Rite at Milan, the use which till quite recently existed at Lyons, and others, the Roman rite and that of the Uniat Greeks are used together. In every town where there is an American and an English congregation, the American and Anglican uses exist side by side, and to permit the use of the first edition of our later English Liturgy—the edition, that is, of 1549—concurrently with that of 1662, would merely be an exemplification of the same practice.

I go on to give reasons why such a permission is desirable in the interests of the Church of England.

The Church of England, with her long line of prelates stretching back into the remote past; the Church of England, with all she has done for our own souls, and for this England of ours of which we are so proud, is so dear to all her members that it jars upon them to say anything which shall seem to admit anything like failure or mistake on her part; especially is this the case if at any time her claims upon our allegiance should seem to have been ignored. Injustice to her quickens our loyalty and draws us together to defend her rights; but it ought to do something more. Hostile criticism will not have been useless if it helps us to see what is amiss, and to repair our mistakes. Such a task is one which concerns us all, and there are two very special reasons why it is imposed upon us at the present time.

We have, in the first place, to respond to God's visitation. The history of the past, to mention only the last sixty years, forbids all doubt as to God's gracious purposes concerning the Church of England. It is a time of refreshment, it is also a time of responsibility. The sluices are open, let us utilise the flood, lest the waters subside before the land be fertilized and the work done. And then, secondly, the present moment is particularly favourable for such a work.

The members of the Church of England have of late been much drawn together. Suspicions have diminished, there is much less party feeling. All are animated by a common love for the *Ecclesia Anglicana*, a love so confident and so sure that it has no fear of acknowledging and amending before the face of Christendom what may be amiss.

Now in regard to matters in which the position of the Church of England may be strengthened and her practice conformed more nearly to

primitive models, I submit that the subject dealt with in this paper holds a conspicuous place.

No one denies that in some important particulars our existing Liturgy does not follow the primitive model. There has been a dislocation of its parts, and a disregard of principles which are observable in all the older Liturgies. What, for instance, can be more awkward than the position occupied by the Exhortation, the Confession, and the Absolution, together with the Comfortable Words, and Prayer of Humble Access, all relating to a subsequent part of the Liturgy—namely, the Communion, inserted, as they are, between the beginning and the middle of the Canon? What can be more incongruous than to have the *Sursum Corda* and *Sanctus*, when our hearts should be lifted up to heaven, displaced from the position they occupy in all other Liturgies except our own, and immediately followed by a prayer which concentrates our thoughts on ourselves and our own unworthiness, instead of lifting them up to the contemplation and adoration of God's glory?

Again, after the Consecration, what a contradiction to all primitive example, that the Prayer of Oblation, beginning, "O Lord, our Heavenly Father," instead of concluding the Canon, as it does both in the First Liturgy of Edward VI. and in the present Scotch and American Liturgies, should be postponed till after the Communion of the people, and that the recitation of the Lord's Prayer, with its petition for the daily bread of our souls, and for deliverance from evil, should be deferred till after the distribution of the True Bread from heaven, and the consequent sealing of the souls and bodies of those who worthily receive the same, to eternal life.

But there is another reason why it would be well that the English Church in this matter should follow in the steps of her Scotch and American sisters, and permit the use of her own earlier Liturgy. It is that the arrangement of our existing Liturgy is, we can scarcely doubt it, to some extent at least, responsible for the ignorance which so widely prevails amongst all classes as to the true doctrine of the Eucharistic sacrifice. We all confess that the Holy Eucharist is the Divinely appointed means by which the Body of Christ identifies itself with the Head in the work of that eternal priesthood which He exercises within the veil. Can it be said that this identification of earth and heaven in the abiding offering before the Majesty on high, of all that Christ wrought for us by His life, and death on the Cross, which is the central idea of all the ancient Liturgies, is set forth with anything like the same distinctness in our own?

The Scotch and American Churches have not thought so, for they have gone back to earlier forms in order to emphasize this truth.

No one acquainted with the ancient Liturgies can be in doubt on this point, or hesitate, if we are to be honest in our appeal to primitive antiquity, as to the duty of endeavouring to bring our own Liturgy into greater conformity with primitive models.

What, then, can be done in this direction?

To suppose that any legal sanction is possible to alterations for this purpose in the Prayer-book is to be blind to all the conditions which surround the Church at the present time. The history of all recent attempts to facilitate changes, in the old constitutional manner, by a recourse to Convocation and Parliament, preclude any such idea.

Acts of Parliament, however, are sometimes modified, and for all practical purposes repealed, not only by formal alteration, but indirectly, and by force of custom, and such seems likely to be the case with the Act of Uniformity. The Act of Uniformity, for all practical purposes, is very much a thing of the past ; and as that Act shrinks into impotence, the exercise of the *jus liturgicum* inherent in the Episcopate revives.

The bishops at Lambeth have recognized this fact, and what I would venture to suggest is that the English Episcopate should consider the question of sanctioning such a rearrangement of the component parts of our existing Liturgy as would bring it into greater conformity with primitive arrangements, arrangements which have the sanction of the Scotch and American Churches, or permit the alternative use of the Communion Office of the First Prayer-book of Edward VI.

So slight a change as using the Prayer of Oblation and the "Our Father" immediately after the Prayer of Consecration, together with the invariable use after the Communion, of the prayer beginning, "Almighty and Everlasting God, we most heartily thank Thee," would do much. This is known to have been the practice of Bishop Cosin, but to-day I would urge reasons for the wider change, and insist upon the gain it would be to the Church if the alternative use of the Liturgy contained in the First Book of Edward could be allowed. I will make bold to say that if that Liturgy were better known, those who would be the most disposed to look with suspicion upon any proposal for its use would be among the first to approve it. Are they fearful of anything being sanctioned which should seem to obscure the all-sufficiency of the offering made once for all on the Cross ? It is impossible anywhere to find words more definite and distinct than those in the First Liturgy of Edward as to there being one only propitiation before God, one only sacrifice for sin, the sacrifice of the death of Christ upon the Cross. It prays—

"O God, Heavenly Father, Which of Thy tender mercy didst give Thine only Son to suffer death upon the Cross for our redemption, Who made thereby His one oblation, once offered, a full, perfect, and sufficient sacrifice and oblation and satisfaction for the sins of the whole world, and didst command us to celebrate a memory of that His precious death."

It recites how—

"According to the institution of Thy dearly beloved Son, we, Thy humble servants do celebrate and make here before Thy Divine Majesty with these Thy holy gifts the memorial which Thy Son has willed us to make, having in remembrance His blessed Passion, mighty Resurrection, and glorious Ascension."

It insists on the identity of the offering of the Church on earth with that of Christ the Head in heaven when it prays that—

"Our prayers and supplications be brought up in Thy holy tabernacle before the sight of Thy Divine Majesty, through Christ our Lord, by Whom and with Whom all honour and glory be unto Thee," etc.

And it concludes, immediately before the Communion, by proclaiming again—

"Christ, our paschal Lamb, is offered up for us once for all when He bare our sins in His Body on the Cross, for He is the very Lamb of God that taketh away the sins of the world ; therefore let us keep a joyful and holy feast unto the Lord."

Again, the First Liturgy insists even more emphatically than that of 1662 on that great feature of the Christian Eucharist—the offering of ourselves

in union with Christ to God ; for immediately after the consecration, in the very centre and heart of the service, instead of postponing them to a later period, it inserts the words, "Here we offer and present unto Thee ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice."

In this connection it may also be pointed out how carefully the Liturgy of the First Book of Edward guards the two points always to be kept in view in all sacramental teaching, that while the sacraments are what they are by virtue of Christ's institution, the benefit we receive from them depends on our faith. It prays that those who are partakers of Holy Communion may worthily receive the Body and Blood of Christ, and it thanks God after the Communion "for having fed us with spiritual food, and hast assured those duly receiving the same of Thy favour and goodness to us."

In the presence of such statements there can be no fear of erroneous teaching, whether by way of excess or defect as to the doctrine of the Eucharistic sacrifice, while, in other ways, permission to use the Liturgy of 1549 would be an immense gain to the Church. Nothing is more needed, at the present time, than a careful and exact statement which should express our relations and duties to the faithful departed, both those whose lives and deaths the Church commemorates on days consecrated to their memory, and after them those our brethren who have died in the faith of Christ. With this object, who would not welcome in our solemn Liturgy such words as these?—

"And here we do give unto Thee most high praise and hearty thanks for the wonderful grace and virtue declared in all Thy saints from the beginning of the world ; and chiefly in the glorious and most blessed Virgin Mary, mother of Thy Son Jesus Christ our Lord and God, and in Thy holy patriarchs, prophets, apostles, and martyrs, whose examples, O Lord, and steadfastness in faith and keeping Thy Commandments, grant us to follow."

And, again :—

"We commend unto Thy mercy, O Lord, all other Thy servants which are departed hence from us with the sign of faith, and now do rest in the sleep of peace ; grant unto them Thy mercy and everlasting peace, and that at the day of the general resurrection we, and all they which be of the mystical Body of Thy Son, may altogether be set on His right hand, and hear that His most blessed voice, "Come unto Me O ye that be blessed of My Father, and possess the kingdom which is prepared for you from the foundation of the world."

To point to such words as the expression of our faith and hope in regard to the blessed saints and the dead in Christ would be a gain indeed. There can be no question how marked the contrast is between the existing Liturgy of the Church of England and that of all other Churches in regard to prayers for the dead in Christ, as there can be no doubt how much the memorial services for the departed, which have become so frequent, leave to be desired both in their tone and arrangement.

The Collect, Epistle, and Gospel of the First Liturgy were sanctioned at S. Paul's Cathedral on the occasion of the service for the late Archdeacon Denison. Why should not such sanction be general?

Again, in lesser matters I would urge the gain it would be to restore the *Kyries* and replace the *Gloria in Excelsis* at the opening of the service. After Communion is a time of silence and recollection, a time for speaking to and listening to our Lord alone. At the beginning of

the service the *Gloria* seems to re-echo the song of the angels announcing the Nativity, "God with us," and to proclaim the fact in the words of the present Bishop of Exeter, that the Church in its service of Holy Communion is the trysting-place of God and man.

It has been urged, sometimes, that such a permission as I am advocating would accentuate our differences. I submit that it would do nothing of the kind. Our differences are great in appearance—they are much less great in reality than they seem. The permission I am advocating would make hardly a perceptible difference in the service of the churches where the provisions of the Ornaments Rubric are carried out; but it would have this great advantage—that it would introduce a principle of order and authority into the celebration of the Liturgy which can hardly be claimed for everything which is done under existing circumstances.

In any case, let us approach the subject without prejudice, and consider it on its own merits. Is it too much to hope, viewing the substantial identity of our present Liturgy with that of 1549, considering also the way in which, under the Additional Services Act, the most extensive modifications of the services prescribed by the Prayer-book are already allowed by the ecclesiastical authorities, and of the almost absolute impossibility, through the action of the Nonconformists in Parliament, of obtaining legal sanction for any changes, even those most directly beneficial to the Church—is it, I say, too much to hope that the Episcopate may see its way, under such restrictions as they may think right, to sanction the alternative use of a Liturgy which was the direct work of those who most directly represent the distinctive character of the English Reformation, and has in later times approved itself to all the most distinguished divines of the Church of England?

DISCUSSION.

The Rev. T. ESPINELL ESPIN, D.D., Rector of Wolsingham,
Darlington; Chancellor of Chester and Liverpool;
Prolocutor of the Convocation of York.

THERE are several remarks which I have heard, with regard to which I should like to say one or two things. I must say that I do not like to hear of any suggestions or overtures for meddling with the use of the *Quicumque vult*. For my part, I, like all my reverend brethren, believe that Creed and formulary "ought to be thoroughly received and believed, because it can be proved by most certain warrants of Holy Scripture" (Article VIII.). The American Church in removing the Creed from use in the services, and also removing mention of it from the Articles, was consistent: but it is not an example, I think, which we are likely to follow. If this Creed can be proved by warrant of Holy Scripture, is it wise, or right, or expedient to withdraw it from the public service of the Church? I do not want to see this Creed relegated to a sort of honourable exile by being put at the end of the book, or anywhere else where it is not to be used. I always suspect—perhaps I am too suspicious—overtures about the disuse of this formulary. I suspect that there is at bottom a latent idea that it is not of such consequence to believe rightly as to conduct oneself rightly. For my part, I believe a man is just as answerable for the correctness of his religious opinions as for the correctness of his conduct. Is there anything in this Creed which cannot be proved by Holy Scripture? If so, let that be brought forward. But if there is nothing in it which cannot be proved by most certain warrants of Holy Scripture, why withdraw the use of the formulary from the

laity? It is not the way of the Church of England to withdraw difficult things from the laity. Having gone out in honours at Oxford, I have had to tackle some stiff books, and none that more severely taxed my mind and thoughts than the Epistles to the Romans and to the Hebrews. But no one thinks that a reason for withdrawing these Epistles from the laity or from liturgical use. This Creed needs careful explanation from the pulpit and in the class. I used to explain it to a guild in a country parish, and I believe I entirely removed the difficulties the members might have felt about its use. We have been rightly told that in what has been called the Protestant Prayer-book of 1552, the times when this Creed was to be said in public were increased from six to thirteen during the year. Why was that done at a time when the Protestant influence in the Church of England was strongest? I think the Reformers of those days, having to deal with an aggressive Romanism, were determined that it should not be said that the Church had in any way tampered with the Catholic faith. We have to encounter an aggressive Romanism in these days, and if we withdraw the *Quicumque vult* from liturgical use in the Church, we shall be giving points to the pope. That is my deliberate opinion; and I do not want to give any points to the pope. I make my respectful protest against interfering with the use of the *Quicumque vult* in the services of the Church. In 1872 this subject was brought up in the Lower House of York Convocation, some advocating the disuse of this Creed in the public services. But the idea was utterly repulsive to the Lower House of that day; and though I have no authority to express its opinion, yet, as the chairman for nine years of the Lower House, I believe nothing could be more hopeless now than to ask them to sanction the disuse of this formulary in the services of the Church. I agree that the Creed needs to be explained and retranslated. As to what people call the damnable clauses, there really are none; but there are cautionary, warning clauses. And these clauses are not addressed to those outside the Church, but to those within. It is a necessary and wholesome caution to those in the Church, that since they have got the Catholic faith they are to hold it fast and keep it in its integrity. With heretics, schismatics, or any others outside, this Creed has nothing to do. In these days of extraordinary looseness of opinion we should take care to retain this Creed, and keep it before the people.

The Rev. WM. BALL WRIGHT, Vicar of East Acklam, and late of Japan.

I SHOULD like to speak first on the question of alternative uses for the Holy Communion. The present Archdeacon Shaw and I were members of the original band which went out as missionaries to Tokyo. We went after the first Intercession Day, and we were sent to a heathen city and found a bishop and missionaries of the American Church also coming out to Tokyo. A Russian missionary, afterwards consecrated a bishop, had already begun a translation there of the magnificent liturgy of S. Chrysostom. And then it came to pass after a time that we had to try and arrange and print a Prayer-book for the Japanese, and it was important to show that the Anglican liturgy was unobjectionable to the orthodox Russian Church. Accordingly, at a preliminary meeting held somewhere about twenty years ago all the neighbouring clergy attended who belonged to the Church Missionary Society, the Society for the Propagation of the Gospel, and the American Mission in Tokyo. They all agreed, as a compromise, to retain the Anglican Prayer of Consecration, and to include the Invocation according to the First Prayer-book of Edward VI. Afterwards, when the news went down to the more distant regions of what had been done, other missionaries did not like it; and about nineteen years ago, when a general missionary conference was held of branches of the Anglican Communion in Japan, the American missionaries nobly resolved, for the sake of peace and unity, to give up the use of their own Communion Office. But when the news of this reached America, the attachment of the American Church to their own Communion Office was manifested. There was accordingly great commotion, and the matter came before the then Archbishop of Canterbury. Finally, with the full consent of the missionaries of the Japanese Synod, of the American House of Bishops, and of the Archbishop of Canterbury, the American Prayer of Consecration—fashioned on the Scottish liturgy—and the Anglican form were both inserted. If this course was followed in Japan, why might it not be followed in other places? And notably, for instance, in China. Then with regard to the Athanasian Creed, the American missionaries objected to its being inserted in the Japanese Prayer-book. Much the same kind of arrangement was

made; and in the translation of it much of the seeming harshness of the English translation had disappeared. Is it the Latin original, or the present English translation, that is to be held and received? Then, after leaving Japan, I worked for seven years in America, and used the American Communion Office. And though I love our own, I must say that I never realized the spirit of the primitive liturgies until I began to use the American Office. And to me it was a great wrench, when, having been invited by the present Archbishop of York to come to his diocese, I had to give up the use of this glorious Communion Office. But something might be done at all events in the way of variety of use. The rapidity of intercourse now brings many members of the American Church to Europe, and, except in certain places on the continent, Americans are debarred from joining in the liturgy to which they are so deeply and fondly attached. Why cannot there be a variety of use, say in continental churches, so that there may be an occasional celebration with the American Office? I cannot see any reason why there should not be. The Church was far more liberal in former days than it is in ours, when the Walloon congregation was welcomed into Canterbury Cathedral, and given a place to worship in from which they could not be dislodged. In the recent Lambeth Conference was there any provision made for the American bishops to celebrate according to their own Office? Why could not a chapel in S. Paul's or Westminster Abbey have been offered to them for this purpose? The Bishop of Cairo, an eminent liturgical scholar, informed me when I asked him yesterday, that during four months in England he had only celebrated three or four times. But if the authorities had said, "Here is a chapel in which you can celebrate according to the American rite," it would have conduced greatly to his and their happiness. They would have gone home rejoicing.

The Rev. C. F. HAYTER, Vicar of Claybrooke, Lutterworth.

I ONLY want to intervene for one moment to complain of people, and even some churchwardens, not observing the canons of 1603, and especially the eighteenth, which is directed against members of the congregation going out in the middle of the service.

The Rev. GEORGE HERBERT SING, Vicar of S. John's, Derby,
and Hon. Canon of Southwell.

THE general objection against any change in the Anglican usage of the Athanasian Creed is, I think, based on the fear that such change would be a departure from Catholic tradition. Now we have heard to-day something of uses of the Athanasian Creed in the early days of its existence. It was then used at Prime and on Sundays. Prime was then, as now, essentially a service for the clergy. Again, in the canons and constitution of the Church in the Middle Ages, there were many references to the Athanasian Creed. It was spoken of generally as something to be taught to the clergymen, who were to explain it to the people. At the Reformation the Church of England made a distinct change in the usage of the Church in laying it down that the Athanasian Creed was to be recited by the people generally. The usage now, in enforcing it upon the laity, is different from that of the Eastern Church and of the Roman Church, and also from the use of some branches of the Anglican Communion. Are we, therefore, justified, I ask, in saying that it would be a departure from Catholic usage and tradition if we made some considerable change in the present rule? Our position then would be more in conformity with the Catholic rule, if we laid it down that this Creed is something to be learned by the clergy generally, and to be explained by them to the laity. I agree with what the first speaker (Chancellor Espin), who opened the discussion, said about teaching the Creed in a class. If all the laity who found any difficulty in this matter would come into classes and be taught, the subject might be conveniently explained to them. But the difficulty is to get people into classes. And the more I have heard of lay opinion about the Athanasian Creed, the more difficult I have found it to explain to the man in the street, those niceties of meaning, necessary to be explained, if the Creed is to be rightly understood. Any attempt to force the Athanasian Creed as something which must be used and recited by every layman of the Church can only, and must only, be a vain and futile attempt. In my opinion we should do well to follow the example of the daughter Church of America.

The Rev. H. WEBB-PEPLOE, Vicar of S. Paul's, Onslow Square
London, and Prebendary of S. Paul's.

DISCUSSION on this or any other subject must be pointed, or it would be fruitless; and Viscount Halifax always commands the respect of his audience because he has the courage of his opinions, and is ready to speak his mind clearly and fully. However, some of us cannot agree with what we have heard from Canon Stanton and Viscount Halifax, and I wish there was time to speak more fully against the opinions that these speakers have advanced as to alterations in our Holy Communion service. Some of us do feel most solemnly that when these propositions are put forward—when it is proposed to make the alterations or permissive changes which some writers and speakers advocate—we must say that while the hands are covered with the wool of the sheep of the Church of England, the voice is the voice of him who would take his brother's birthright from him. It is unquestionable, as said by more than one speaker, that the purpose of our fathers, when they did away with the First Prayer-book of Edward VI., and substituted the Second, was to put away the possibility of that curiosity on the part of "ministers and mistakers" which might lead them to think that England had now any connection whatever with Rome. Therefore these changes were made. I need say nothing of their number and character. But in each one it is discernible that our forefathers felt, in reforming the Church of England, a determination to make it perfectly clear that England knows nothing whatever in its Church of a sacrifice to be made by any priest on behalf of the people—either as a memorial, or in continuation of the one perfect sacrifice of Christ. It is now often said that we should think much of the Eucharistic sacrifice. But it should be clear to any intelligent student of history and of the Prayer-book that we know nothing there of an altar; we know nothing of a sacrifice made by one for another. We know, indeed, what our Blessed Lord once for all accomplished. And we know a commemorative feast, and how God gave to His people that which they need to feed their souls. We know nothing of prayers for the dead, or of commemorating their virtues that they might still be more blessed of God. Fatal will be the day for the Church of England when she once again attempts to revise the Prayer-book, and bring about changes which have in every single instance a Romeward tendency, and from which—thank God!—we have been delivered by our forefathers. There has been no mention of any alternative use but with the expressed hope that we might go back to the things from which we were delivered at the Reformation. If the present Prayer-book is a rule of faith and life for the clergy and the laity, then let us remember that faithful obedience to the law of the Church ought to be found on the part of every loyal and honest member of that Church.

The Rev. MAXWELL M. BEN-OLIEL, of the Kilburn Mission
to the Jews.

WE are discussing the Prayer-book, and I want to call attention to an omission and a defect in it. I came from the Jewish Synagogue forty-five years ago, and I have been in Holy Orders thirty-seven years, and I have found that omission and that defect very much in my way when I have tried to preach the Gospel to my brethren of the House of Israel. I refer to the fact that we have only one collect in the whole of our Prayer-book for God's ancient people, and that the language of that one collect is harsh, and even insulting; for it classes the Jews with "Turks, infidels, and heretics," and implies that they have a contempt for God's holy Word, to say nothing of charging them with "ignorance and hardness of heart." Moreover, the collect appeals to God on the ground that He hateth nothing that He has made, as though He ever hated His people Israel! The collect cries for revision from first to last; and it might be divided into two short collects, one for Israel, and the other for all Mohammedans and heathens and heretics, if you please. In the present day, when many educated Jews are drawing nearer to the Church of Christ, we should remove every stumbling-block from their way. They may taunt us and say, "You want us to believe in Christ and the Gospel, but in the only prayer you offer for us in the whole year you insult us by classing us with Turks and infidels, and calling into question our faith in God's Word, which we gave to you." I should like to suggest whether the time has not come when we shall find a better form of words in which to pray for God's ancient Church. It was they who gave us the Old Testament and our loved Psalter, and

many of the forms we use in our Prayer-book have come from their Prayer-books. Why could we not pray for them in the words of their Psalmists, of Daniel, and the other prophets, aye, and in the words and with the tender sympathy of our blessed Lord, their own Messiah? Then, again, I want to ask why we should limit our Prayers for the countrymen of our Lord and of the Apostles to one day in the year? The Jews themselves pray for the Gentiles in almost every one of their public services. Surely we should follow their example, and return the compliment. One petition in our Litany, one brief clause in our Morning and Evening Prayers, one phrase in the office of the Eucharist, would be all that is necessary. Quite recently there assembled in the city of Basle an epoch-making congress, at which representatives from Jewish communities in all parts of the world discussed the great question of the restoration of the Jews to the Holy Land. That congress opened and closed without one single prayer during its deliberations. I humbly urge whether the Church of Christ should not pray to God for His ancient people Israel, when they do not pray for themselves.

The Right Rev. the PRESIDENT.

It has been made plain by this meeting that more knowledge of the facts connected with the subject would not be a bad thing for most of us. The first point is the variety of use actually existing in the Churches without affecting their communion. In new Churches, such as Japan, choice is open at first, and uniformity is shown not essential to unity. The second point is that the Churches of Ireland and America have gone through a period of unrest as the immediate fruits of independence, and in that period tried experiments at first in ways desired when uniformity bound; but after a time those Churches found it expedient to return to the ancient models of the primitive liturgies. The process of revision by the Convention of the American Church is most instructive in its example of long and careful consideration. Next, I think that the loss of the opportunity given by the Lambeth Conference for the American Bishops to celebrate according to their use, was a loss as much to English as American. It would have admitted people to acquaintance with their Office without the shock of irregularity. When I myself made acquaintance with it first abroad, I had no dissatisfaction with the Office in which I have been lovingly worshipping all my life. I cannot concur with criticisms of its insufficiency. But the American Office has a nobility and dignity of form which, apart from all doctrinal and historical questions, has made me feel that, simply from the sense of that nobility and dignity of form, the service itself is far superior to the English. I see no doctrinal difference between them. I think and hope that daughter Churches, free to choose in their beginnings, will use their young freedom to adopt the American Office. If that course is taken, such adoption by daughter Churches of the Anglican Communion will, without any criticism or disparagement of the English Office, in time create possibilities of our own Church adopting it as the richer and nobler form of the same Liturgy.

VICTORIA HALL.

WEDNESDAY MORNING, SEPTEMBER 29TH, 1897.

The Right Rev. the LORD BISHOP OF LICHFIELD in the Chair.

PROGRESS OF LIFE AND THOUGHT IN THE
CHURCH OF ENGLAND DURING THE VIC-
TORIAN ERA.

THE ELEMENTS CONTRIBUTED TO IT SEVERALLY BY:—

THE EVANGELICAL MOVEMENT.

THE TRACTARIAN MOVEMENT.

BROAD CHURCH TEACHING.

The Right Rev. the CHAIRMAN.

WE are fortunate this morning in having those to address us who will show a mastery of the subject, which is the three movements that have profoundly affected the Church of England during Her Majesty's reign.

PAPERS.

The Right Rev. W. BOYD CARPENTER, D.D., Lord Bishop
of Ripon.

OUR subject is the "Progress of Life and Thought in the Church of England during the Victorian Era."

I.—Let us consider the factors at work. They are indicated in the divisions of the subject to be treated this morning. There have been three great streams of religious thought-tendency at work. These movements have not advanced without controversy. Oppositions of opinion are the condition of progress according to Mr. Grote. Those conditions have been fulfilled. The war went on. Pamphlets, tracts, treatises, charges, speeches, sermons: there were plenty of them. But the war went further. Litigation followed. Each party in turn was attacked. The Gorham case, the Essays and Reviews case, the Ritual cases succeeded each other—a quarter of a century marked by litigation. Meanwhile, other forces than controversy and contention were at work. The three streams were mingling and influencing one another. It was impossible to prevent interaction; and the results of this interaction are before us to-day. The surplice in the pulpit or in the choir is no longer a party badge. The order and method of service accepted to-day under evangelical auspices as fit and right would have evoked ugly epithets forty years ago. Evangelistic efforts and the preaching of conversion are no longer confined to the party which gave them prominence; while the appearance of "Lux Mundi" proclaims that the Liberal wave of thought has reached other than its native shores. Thus, the movements which take rise in the bosom of one party become before long the inheritance of all, and the Church is the richer. The realm of Christ is seen to be wider. His dominion is no longer limited to the soul, or to the Church, or to the world. He is recognized as Lord of the individual, of the brotherhood, and of

the life we call secular. Taught by these three movements we understand better the far-reaching force of the work of Christ in His Incarnation, His death, and His Pentecostal gifts. To these movements I may safely apply Longfellow's lines—

"I gave a various gift to each,
To charm, to strengthen, and to teach.
These are the three great chords of might,
And he, whose ear is tuned aright,
Will hear no discord in the three,
But the most perfect harmony."

But these three movements are not the only factors at work in the history. While they were working, another great force, less observed in the religious world, was slowly making itself felt. The influence of the scientific spirit was spreading among men. Insensibly, but none the less really, it has modified our conceptions and revolutionized our methods. It has established its authority, it has demonstrated the width of its domain. Not alone the stars over our head, but the earth we tread, the air we breathe, the elements of which we are formed, the pedigree from which we are sprung, the relations we bear to one another, are brought under its ken; for the age has been the age of Lyell, Faraday, Joule, Tyndall, Darwin, Wallace, Huxley, Pasteur, and Röntgen. Thus science has taught us exactness and method, and has shown us how the story of the world, and the history of man, and the growth of religion ought to be read. Meanwhile other factors also were working: art, literature, commerce, exerted their power. The markets of the world were multiplied. The painter, the sculptor, the architect, beautified our cities. Literary powers arose. Carlyle, the Charon of his age, drove men to their tasks; Tennyson set before us a noble ideal of national and personal life; Browning preached the duty of doing, not dreaming; Matthew Arnold preached of sweetness and light; Ruskin, of chivalry and art; Charles Dickens, of peace and goodwill. Hosts of others added their influence. There was much alloy, but there was gold. The moving years sifted out men's works. Slowly the ephemeral and the worthless accompaniments of all movements pass away; the precious deposits remain. Time kills men's follies, but preserves God's truth. "*Opinionum commenta delet dies, naturæ judicia confirmat.*"

"Men's glosses perish; but the Truth
Eternal renovates her youth."

II.—Let us glance next at some of our gains. Among these I reckon—

(1) *Greater tenderness of spirit towards the poor and weak.*—Sixty years ago the struggle for the Ten Hours Bill had commenced, but ten years were to pass before it became law. In those days disease, scrofula, and deformity, the result of long hours, bad air, and insufficient food, were only too common. The tired little children, falling asleep over their work, met with accidents necessitating amputation of fingers and hands. More pathetic still, weary infant hands would continue in sleep the mechanical movements after the billy had stopped and work was over. As late as 1833 children of six worked in mines and mills. The children of England were treated worse than the slaves of the West Indies. "You purchase," said Dr. Farre, "your advantage at the price of infanticide; the profit thus gained is death to the child."

Bad as this was, the indifference shown in some quarters was worse. One doctor being asked whether it was injurious to a child to be kept standing twenty-three hours out of twenty-four, wished before replying to have an examination how the case stood. Another did not think recreation necessary for young people. A third could not say whether it was safe for the constitution of an infant to work eighty hours a week in an atmosphere of eighty degrees. The tone of such answers would be impossible to-day. We have not reached perfection, but the cause of humane feeling has been won. A higher intelligence and a more tender spirit is abroad, there have sprung up within the Church organizations which have for their aim the application of the laws of Christ to the condition of society. We are beginning to understand better the spirit of Him who said, "I have compassion on the multitude."

(2) *More enlightened views of God.*—We begin our theology at the right end. We no longer start with the Fall. We begin now with God, and the love of God. The reason is simple. We have clearer and more spiritual views of Him. There was a time when He was hidden, and His very nature misrepresented. The love of Christ was not viewed as the revelation of the Father's love. Evil was stronger than good. The goats could never become sheep. Missionary enterprise was a vain attempt to interfere with the sovereignty of God. "God held the hand that held the pistol that shot President Lincoln" was the teaching of a preacher in one of our Cathedrals thirty years ago. The thinly-veiled Deism of such a theology has disappeared. And is it not significant that the same period which has seen the clearer recognition of the Fatherhood of God has witnessed the spread of a humaner spirit among men? It is significant; but it is not surprising that where the love of God is realized, the love of man finds a place beside it.

(3) *An enlarged idea of worship.*—While the strong individualist current of religious thought was flowing there was a tendency to regard worship mainly from the standpoint of the benefit of the worshipper. Men were called to worship for their spiritual profit. Thence arose a danger lest worship should be regarded, as Miss Cobbe has said, as a mere method of self-improvement. It was forgotten that this self-consciousness of purpose might work a forfeiture of the blessing—worship stands on another platform than that of spiritual gain; it stands on the natural rightfulness of worship itself. He who sang, "I was glad when they said unto me, Let us go into the House of the Lord," was thinking of God, and not of himself, or his profit; and, though worship brings gain, it brings it most surely to him who is drawn to it rather by the love of God than by the thought of his own advantage. The lesser view has been supplemented by the larger view. Worship is to be rendered to Him who is worthy to be praised; and to this degree our ideas of worship are enlarged, our spiritual horizon widened, and our spiritual aims purified. We are glad to think that whether the worshippers are many or few, the worship goes on, and the voice of praise and thanksgiving ascends ceaselessly to God.

(4) *A more noble dream of the Church and its Corporate Life.*—The idea of the Church had grown too secular and too individual. It is always possible, of course, to draw deceptive ideals. We may by doing so arouse false hopes; but, on the other hand, if we are not able to

perceive the Divine ideal which is to stimulate and inspire us, we lose the power of seeing the poetry of our work. The patriot heart believes in England; but it is not the England of one age or another; it is not the England of Conservative or Radical; it is not the England of vacillating chivalry and vulgar self-interest; it is not the England of anarchist or jingo; it is not the England of one age or mood; but England as she might be, England as God meant her to be. Even so Christian hearts may be filled with the vision of the Church of God as God calls it to be. Such a vision dims and dwarfs our chattering controversies. We take larger, holier views. We cease from men; we no longer call ourselves after their names. We are members of a greater society—even of that body which Christ bought with His death. The collectivist view of Church life and Church duty becomes ours. This is the vision which has come to us. We may spoil it by childish literalisms; but to have seen the vision is good, for in such visions we may draw nearer to one another and to God.

(5) *There has been a wider realization of missionary duty.*—The missionary spirit, once regarded with suspicion, is now welcomed as the fitting spirit of the Church. This spirit shows itself in work at home or abroad.

(1) *At Home.*—Two great Home Missionary Societies, the Additional Curates' Society and the Church Pastoral Aid Society, came into existence in the Queen's reign. Besides these national societies, the Bishop of London's Fund, and numberless diocesan funds with the same purpose, illustrate the home missionary spirit. But it is not alone in the formation of societies that the missionary spirit has shown itself. It is seen in special efforts to reach the masses. The "ten days' mission" is, I believe, the creation of the last thirty years. Special services for men, women, and children, for boys in our public schools, the three hours' service on Good Friday, and the Church Army, are signs of the earnestness which would win men to Christ.

Another symptom of this spirit is seen in the greater earnestness of the clergy, and the changed character of their sermons. The political sermon and the bitter controversial sermon have, thank God, almost disappeared. "The preaching of Christ our Lord as the woof and warp of preaching," says Mr. Gladstone, "has now penetrated and possessed it (the Church) on a scale so general that it may be considered as pervading the whole mass."

(2) *Abroad.* One hundred years ago missionary effort was derided. "It is very unlikely that any measure of this kind should ever be seriously thought of, as it can neither serve the purpose of public ambition or private avarice, and, without such inducements, I may pronounce that it will never be undertaken." So wrote Captain Cook in 1774. As late as 1872 *The Times* scoffed at missionary enterprise as a failure. But the missionary spirit was among us and was growing. The claims of Englishmen beyond the seas were recognized. In 1841 the archbishops and bishops assembled at Lambeth, deploring the insufficient provision for the spiritual needs of the colonies, supported a movement for the endowment of additional bishoprics. You know what the result has been. The result has been that, whereas in 1837 there were only seven Anglican bishops in foreign parts, there are now no fewer than ninety-two. Meanwhile, the contributions to the older

missionary societies have doubled, trebled, quadrupled, notwithstanding the fact that new missionary societies, like the South American Missionary Society, the Universities' Mission to Central Africa, and others, have come into existence. Contrast the state of things described in Grant's Bampton Lectures of 1843, with the expansion of the Church of England pictured in Bishop Barry's recently published Hulsean Lectures, if you will learn what the force of the missionary spirit means.

(6) *There has been a gain of spiritual song.* We hardly realize the struggle which preceded the general use of hymns in public worship. Prejudice was strong. Dr. Johnson wrote, "I went to church: I gave a shilling, and seeing a poor girl at the Sacrament in a bedgown I gave her privately half-a-crown, *though I saw Hart's hymns in her hand.*" The prejudice of the eighteenth century lasted into the present. Within the last sixty years a correspondence took place in a Church journal on the lawfulness of hymns in church. The stiffer Churchmen adhered to their preference for the metrical psalms. As late as 1854 an old-fashioned lady remonstrated with the newly-appointed Vicar of Maldstone, because he substituted the S.P.C.K. hymn-book for Sternhold and Hopkins. The use of hymns as a general and recognized custom belongs to the Queen's reign. That great instrument of worship, the use of spiritual song, has been given to the Church, and as were the needs of the Church, so was the supply. Men of all schools of thought have enriched our hymnology. To Keble we owe, besides a general elevation of taste, "Sun of my Soul"; to Henry Lyte, "Abide with me"; to Mr. Dix, "As with gladness men of old"; to Dean Stanley a fine Ascensiontide hymn, "He is gone"; to Mr. Stone, "The Church's one Foundation"; to Bishop Bickersteth, "Till He come"; to Sir H. W. Baker, the best version of the twenty-third Psalm, "The King of Love, my Shepherd is"; to Mrs. Alexander, "When wounded sore the stricken soul"; to Dr. Bright one of the very best of morning hymns, "At Thy feet, O Lord, we lay"; to Bishop Walsham How (our latest but not our least loss), "O Jesus, Thou art standing."

This feature of spiritual song is more precious than we think. Our aspirations are nobly and variously voiced; but more in spiritual song the true catholicity of the Church is realized, and who can tell that these hymns—far more than controversies, concordats, and conferences—may not be the means of that Christian reunion for which we all pray.

(7) *There is more Christian toleration.* We are not perfect yet, but there is an improvement since the days when Archbishop Howley would not allow Dr. Arnold to preach Bishop Stanley's consecration sermon. Few now would deny that there are good men of all parties, but even so good a man as John Keble denounced this opinion as "a bad doctrine for these times"; the time being come in which, according to John Miller, "scoundrels must be called scoundrels." To-day, a better spirit exists. Thousands would say of the good men from whom they differ what Stanley said of Pusey, "I do sincerely say, God bless him and keep him among us." We understand one another better. We can enter into the pathetic force of F. D. Maurice's reply, when asked whether we should recognize one another in heaven, "Ah! how little we recognize one another here; may not that be the first great step in recognition?"

III.—Let us note our dangers. You would not wish me to mark

down gains and forget that there may be corresponding losses. Thankful for what is good, let us be cautious respecting evil ; forgive, therefore, words of warning.

(1) *Is there a lessened sense of truthfulness?* The enormous increase of unreal trading companies, the adroit falsehoods of prospectuses, the facile falsification of accounts, the readiness to lend an honoured name on the directorate of a company, without realizing the responsibility to the public, are illustrations supplied by business life. Is the religious world wholly blameless? Do we not hear arguments used which are known to be doubtful? Are not mangled quotations still the stock-in-trade of some controversialists? Are not statements which have been contradicted and disproved, reiterated with calm effrontery by those who must know them to be exploded? Is there not in some quarters a resolute determination not to be candid? Do not our theological prepossessions warp our intellectual honesty? Are we not all aware of the existence of vices, which, because enlisted in the cause of religion, are treated as less vicious when really they are more so? I fear lest the sturdy truthfulness of the English character may be undermined.

(2) *Is there no tendency to looseness of morals?* Is the literature which receives the praise of the press always free from corruption? Is the popularity of a work in inverse proportion to its disregard of decorum?

(3) *Is there not also a tendency to a religion more shallow than that of former years?* Have we not the vices of our virtues? Does not our bustling activity kill thought, make meditation and study difficult, and produce a Christian character more showy than substantial? Is the tree which is spreading outward also taking root downward? Has the wide and liberal faith of to-day the depth of other days? Was Lord Mount-Temple not right when he said, "We have had the High, the Low, and Broad Church, we now want the Deep Church?"

(4) *Is there not a feverishness and harmful love of excitement among us?* Does not religion live too much on excitement and on self-advertisement? Are not our works chronicled over-much? Are quiet homes of faith and simple obscure duty as numerous as of old? Do we look too much for results? Have we lost faith in steady, life-long work, in patient continuance in well-doing? Have we forgotten that the tests of healthy Church life lie in realizing the standard, the power, and the method of faith? The standard—as to the Lord, and not to men. The power—not by might, not by power, but by My Spirit, saith the Lord. The method—He shall not strive, nor cry, nor cause His voice to be heard in the streets.

Let us be on our guard to maintain truthfulness and to set forward purity, to watch against seductive excitement, and shallow working.

For the rest, let us not be so interested in the individual as to forget the Church, nor so absorbed by the Church as to ignore the individual, nor so interested in philanthropy as to forget the soul, nor so interested in the people as to forget their profit, nor so interested in their profit as to forget their nature, nor so interested in the outward as to forget the inward ; for the Lord whom we serve is Lord of all, and we must not narrow His domain, but so labour that the whole heart, and soul, and bodies of men be preserved blameless until His coming.

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Cambridge.

LET me group my remarks under a few main headings. First, an attempt at definition; then, a sketch of history; then, notes on some contributions which the Evangelical movement has made these sixty years to the good of the English Church, with a short estimate in conclusion.

I.—How shall I define the Evangelical movement? It is a series of events and influences beginning about 1740; widely felt from the middle of last century and onwards; carried on in much of its first form, say to the death of Simeon, in 1836; a strong influence since that time, in some respects never stronger than now, but under conditions much modified by other and in some sort opponent tendencies. The note of the movement lies in its peculiar name, *Evangelical*. The word was no invention of its first leaders, as if they would label a party. *Methodist* was the older soubriquet, with no limitation to the Wesleyans; it was long before foe or friend talked much of *Evangelicals*. But no doubt the master passion of the men was evangelization, the preaching of what they held to be the *Evangelium*. They were very much more than preachers. John Wesley ("E. A. P. I.," *Ecclesiæ Anglicanæ Presbyter Johannes*), William Grimshaw, Henry Venn, John Newton, Thomas Scott, Charles Simeon—all of them, with the obvious exception of Wesley, prince of organizers on a large scale, were laborious pastors, models of thorough work in their day. Yet their common note was the conviction that their supreme duty was to preach the *Evangelium*. They had much else to do; but they had to do *this most*—to witness always to Jesus Christ as the Atoning Redeemer, and the Holy Ghost as the Converter and Sanctifier, for "every one that believeth." No wonder that they got the name *Evangelical*, whether given in sympathy or in criticism.

The movement had long and noble antecedents. No one can recall such "voices of the Church" as the First and Third Edwardian Homilies, or can read Ridley on the Eucharist, Hooker on Conversion (in his sermons on S. Jude), Herbert's poem on Assurance, Leighton's golden Commentary, Beveridge's village sermon on Regeneration, and deny the Evangelicals a true Church ancestry. Many of them began in half ignorance of this; Scott and Simeon for example. But when they had felt their way as sinners to their Lord, and the theology of the Cross and of the Holy Ghost dawned on them, as it does dawn, then they asked what their Church said to it all. They were no impatient separatists; the last thing they wished was to preach merely their own ideas. They read and thought on. And to their great joy they found that, waking up to the sight of their Lord by the Holy Spirit, they were awake in the arms of their mother Church. The Prayer-book, as well as the Bible, was a new book to them; it was alive. The truths distinctive of their experience of Christ were distinctive of the Liturgy and of the Church.

II.—I come next to a thin outline of the story of the movement. It began in a twilight time. Who does not know Bishop Butler's words, 1736, impressive enough from that circumspect thinker: "It has come to be taken for granted that Christianity is now at length discovered to be fictitious"? About 1750, Blackstone went the round of the chief

London churches, and heard there "no more Gospel than he could get from Cicero." The influence of the Deists was everywhere. There was a strong move to reduce clerical subscription to the minimum; vigorously opposed, by the way, by the Evangelical, Augustus Toplady. In the clerical circles of Cambridge, Gray, about 1760, paints himself as "no very great wit; he believed in a God." There is much in the eighteenth century to admire. I own to a strong sympathy with a great deal of its genius. Yet its earlier half was, on the whole, a spiritually dark age. I venture to think this was greatly due to the lowered fidelity of the clergy to the heart-doctrines of the Reformation, Christ crucified, and the promise of the Holy Spirit. But a better day was dawning. About 1729 the "Holy Club" met at Oxford. A few years later Whitefield and the Wesleys traversed the British Isles at a speed which, as we read Wesley's wonderful journal, seems almost to anticipate steam. Other men of the "Club," like Hervey, began to set themselves to pastoral toil for Christ. Far and wide like-minded men, quite unconnected with the "Club," rose up in their parishes, full of faith and zeal. And England began at last to stir.

It was a noble phenomenon, this sporadic appearance of men various in character, remote in locality, out of communication, but all mysteriously awaking to convictions of sin and salvation of the like type, a type then almost forgotten, yet shining large in the New Testament all the while. There was Romaine, life-long incumbent in a city church; the man summoned, as I learn by a private tradition, to Chatham's dying hour. There was Walker of Truro, steady Churchman, thorough pastor: the streets were absolutely empty at his Sunday service times, and four hundred parishioners, at least, called in one year to ask him about salvation. There was Conyers, diligent but disheartened pastor of a large northern parish, finding one day as he read his Bible that "the unsearchable riches of Christ" was a phrase which meant what it said, and rising up to work in its power. There was Simeon. His influence (says Macaulay) was greater than a primate's. But it all radiated from a painstaking pastoral life in Cambridge, fifty-four unremitting years. Such spots of light, concurrently appearing in a dark sky, were the touches—if anything ever was—of the finger of God.

From Simeon's death I date the later stages of the movement, up to our own day. Simeon died a few months before the Queen's accession. Already the other great streams of tendency, Tractarian and Liberalist, were on their powerful way. Evangelical influence already felt new and in some sort more difficult conditions, and more so as time rolled. When Simeon was in his fulness of power, no quite equivalent personality, I think, was to be found among the leading clergy of any type. But no Evangelical since then, however strong as preacher, pastor, student, or writer, has ever stood out quite so; so many have been the potent names on other sides. Moreover, in the inevitable oscillation of human tendencies, which must be allowed for, even in the most sacred fields of thought and action, the Evangelicals after Simeon found themselves less aggressive and more defensive in some respects, though by no means in all. I do not say that in any markedly new degree they were debarred from the place of authority in the Church. With inconsiderable exceptions, the Evangelicals were never in that place at all; and I think they little sought to be. But undoubtedly the tendency was, on the whole,

putting one brief period aside, rather more than less to keep them out of it. And meanwhile, I frankly own, Evangelicalism had many things to gain from other tendencies. Of course it had lessons to learn. In such matters as the corporate aspect of Christian life, the distinctive place of the Lord's Sacraments in His Gospel, the call to a sacred while simple dignity of worship—to name such things only—Evangelicals have felt strong influences from outside. Only, I would say that this has not meant the crude adoption of ideas, on the true nature of either Church, Sacrament, or Worship, foreign to the historic essence of Evangelicalism. If I am right, the influences have come rather as stimulus than as accretion. The Evangelicalism of a Simeon, and of a Wilson of Calcutta, was always alive with a true instinct for worship and a thoughtful reverence for the Sacraments. It was no note of the old Evangelicals to have empty Communion Tables. A hundred and fifty years ago, in the Yorkshire hills, the Archbishop questioned William Grimshaw, charged with grave irregularities—preaching out of doors, for example. He found him, to his astonishment, with four hundred communicants in winter and twelve hundred in summer, where there had been but twelve; and his "Methodism" was condoned. I could quote case after case, very far into the Victorian era, some of them not remote from Nottingham, of such grandly multitudinous Communion among us (not assistances only, but Communion); one where the Easter communicants have been too numerous to be received at one time, had it been desired, into the spacious temporary church; since succeeded by a noble structure, where still they would make an ample congregation. This has resulted not so much from preaching the Sacrament, as from witnessing to the Lamb that was slain and is risen, to the Spirit that is given to them that ask the Father, and to that blessed hope, the appearing—soon, may it please Him—of our King in His beauty.

III.—It remains to name more explicitly some benefits which the movement has contributed to the Church in the Victorian Era.

(a) It has contributed all along, so I dare to think, one great and needed doctrinal benefit. It has been a witness for the Church's duty to give the first place to the first truths, the *τὰ ἐν πρώτοις* of the New Testament. I am not so blind as to say that nothing is true which is not distinctive of Evangelicalism! But I do humbly confess before God and my brethren that I believe what is distinctive of Evangelicalism to be distinctive of the Gospel. And the ministries and writings of innumerable men represented by Scholefield, M'Neile, W. Goode, O'Brien, M'Irvine, E. A. Litton, E. Hoare (I name no living name), and may I add the favours of such saintly women as Charlotte Elliott, Catherine Marsh, Frances Havergal, have been powerful to keep awake (far beyond their own school) the instinct for a right scale of saving and for the real truth, reference of that scale, in the spirit of Article vi., to the Holy Scriptures as the open oracles of God.

(b) I believe that the Evangelicals have done the Church service in another way. They, though not they only, have kept alive the tradition of the friendship of our Church with what Bishop Hall calls in a noble paragraph, "her Sisters of the Reformation." I may be blamed, I may be ridiculed, for the remark—so astonishing is the difference since the days of Wake, of Bingham, of Cosin of Andrewes—but I hold, none the

less, that the maintenance of that and kindred traditions, far from being a disloyalty to the Anglican Church, is a precious contribution to its progress.

(c) To the vast and ever-deepening work of Home Evangelization, along parochial lines, the evangelicals have contributed not only a mass of labour, but the light of a first example of aggression. Just as the Victorian Era was beginning, the prodigious growth of the towns so told on the men who worked the Church Missionary Society, that the Church Pastoral Aid Society was originated in the Church Missionary Society's Committee Room. It first definitely recognized the vital need of the *διακονία* of the laity in pastoral work; a recognition bitterly opposed in some quarters where it is now abundantly followed.

(d) Lastly, the Evangelicals have been permitted to set an example, imperfect yet fruitful, in the work of the evangelization of the world. I need only point to the Church Missionary Society, with more than one sister-work at its side. With the simplest purpose I remind you of its large field, the rapid increase of its missionaries, and its great income (now not far from £300,000) due in a wonderful measure to the gifts of poor givers who love from the soul the Gospel of the grace of God. And this work is what it is because of the "note" of the Evangelical movement. The message of our missionaries is always extending the Church. But it does so by preaching, not the Church, but her Lord and Saviour, in the power of the Holy Spirit.

The surprising work in Uganda springs directly from that "note." The congregations of thousands in the Church at Mengo, the hundreds of unpaid native evangelists in the provinces—the secret of that wonderful propaganda is the secret of Wesley and of Whitefield and of Simeon. It is the Gospel of the open Bible, in the name of the Lord Jesus and with the Spirit of our God.

I close, leaving my theme half touched. Forgive me if I have said one word as a partisan. I have spoken of a cause dear to me; no dying cause, certainly not in the young life with which I am conversant. But I have not spoken of a party, of the poor question of ecclesiastical popularity, or the miserable matter of party victories; but of a movement which I think our Master has used, and is using, amidst all its weaknesses, to witness for first place for first truth, and for the call to evangelize with that truth the world at home and the world of the nations till He come.

THE TRACTARIAN MOVEMENT.

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THE influence of the Tractarian movement upon the progress of religious life and thought in England in the reign of Queen Victoria is obviously too vast a subject to be treated with any attempt at comprehensiveness within the limits of a paper like this. All that I propose to do, therefore, is to suggest for your consideration certain principles which I believe to be the root principles of the Tractarian movement, and to point out some results which have, as I believe, flowed from those principles. I may also be allowed to explain that by the Tractarian

movement I understand the High Church revival of this century in the Church of England, and not merely the movement in Oxford which ended with the suppression of the "Tracts for the Times."

The Tractarian movement was in its beginning a protest against Erastianism, not against Evangelicalism. It was directed against what Dr. Newman somewhat unfortunately called Liberalism in religion, against that essentially unspiritual view of man which permeated the Whig party dominant in 1832, a view which minimised the supernatural in religion, distrusted religious zeal, and valued religious organization mainly as affording a useful moral check upon lawlessness and crime. At the bottom of these views lay a disbelief in absolute religious truth. All that was mysterious in the Christian faith was minimised, what was uncompromising in the claim of Christ upon conduct was deprecated, what was unusual in Christian action was tabooed. In public affairs such opinions necessarily led to a purely Erastian view of the Church, and to politicians and journalists the only function of religion seemed to be to train men to become good citizens. With this they were content. More than this they disliked.

Against a system which thus cut the heart out of religion, and then expected the dead body to live, Evangelicalism had for years been raising a noble protest. But in despite of its splendid services to the cause of personal religion, Evangelicalism had not succeeded in making that protest effectual. To the Tractarians at Oxford the reason seemed plain enough. It was not so much because Evangelical teaching was false, as because it was inadequate. In their view of the doctrines of the Person and life of our Lord, of the Church, of the sacraments; in their application of these doctrines to the practical needs of man's soul; the Evangelicals had indeed got hold of part of the truth, but not of the whole truth. Their conception of Christianity, of Christian faith, of Christian thought, of Christian duty, required enlarging and supplementing; but so far as they went they were on the right lines, for they prized above everything the spiritual nature of real religion, and were on the side of God against the world. Erastianism, on the contrary, must necessarily be the enemy, for it can exist only by denying or ignoring the independent claims of spiritual religion, and is on the side of the world against God. Here is the true test of all religious systems. Do they teach man to be content with the seen, or to find his true life in the realities of the unseen? Erastianism is based on the first principle, Tractarianism and Evangelicalism on the second. It is by accident only that the two latter have been in such bitter conflict for part of the last sixty years, only because in the half-lights in which we live High Churchmen have often seemed to the more ardent of Low Churchmen to be disloyal and superstitious both in their doctrines and practices, while High Churchmen have not always been preserved from the guilt of folly, or remembered the claims of charity.

Tractarianism, then, came into the world as an attempt to vindicate the true spiritual character of the Christian religion as expressed in the Church of England against the false views held by the Erastians. It soon found it was obliged to vindicate itself against the inadequacy of the views held by the Evangelicalism, or, as Dr. Newman phrased it, the popular Protestantism, of the day. In order to discharge this double task, it had to lay stress upon the poverty of spiritual ideal contained in

Erastianism, and the narrowness of religious view common in popular Protestantism. Depth of spiritual meaning and breadth of religious outlook were the principles which lay closest to the hearts of the Tractarian writers. A deeper conception of the nature and purposes of God, a wider and more sympathetic view of the nature and needs of man, have been the abiding results of their work. Let us look at this a little more closely.

I.—The most obvious result of the High Church movement of the century has been to bring clearly before the minds of Englishmen the conception of the Church as an independent spiritual society, with rights of its own and authority of its own; a society which it was the special work of Jesus Christ upon earth to found; a society to which alone was guaranteed by Him permanence and ultimate triumph, in which alone was certainly to be found the union with Him which was necessary to men if they would live His life in the world; a society by the extension of which He willed that the world should become Christian. Of this great world-wide society the Church of England was a part, and whether her claims were recognized or not outside the limits of these islands, yet she knew that on earth she was at one with Western and Eastern Churchmen in the essentials of faith, of organization, and of worship.

The revival of this conception in so definite a form lifted the religious horizon of English Churchmen just as the analogous Imperial idea of our own days has lifted their political horizon. Insularity disappeared before those who realized that the true relationship between the great branches of the Church in East and West was that of sisters, not of enemies; that there was stamped upon them, in spite of individual peculiarities, an unmistakable family likeness. And when this was once understood, what a rich heritage of theology, of liturgiology, of architecture, of art, at once became the property of English Churchmen. When they studied the fathers, or the schoolmen, when they built in Romanesque, or Gothic, or Renaissance, when they raised English decorative art once more to rank among the treasures of the world, they were merely using what belonged to them of right. They were not borrowing from outside; they were speaking no foreign language; but as children of the Catholic Church they were but using what their Mother had given them to use. It could not be otherwise. When men awoke to the fact that as regards their religion they were primarily members of a world-wide society which summed up in itself Christian civilization, and not merely members of an insular religious body which was dependent for its influence, perhaps for its existence, on the arm of the State, they naturally felt the area of life enlarged. Nobler thoughts, larger ideals, crowded in. Their vision was extended, their horizon lifted.

II.—Then again, if that was true of the organization, if men realized that because they were members of a larger organization, they could live a larger life and think larger thoughts, the same was true of the inner spiritual life which the organization exists to maintain. That, too, was enriched. The revival of worship, the increase in liturgical and ceremonial knowledge, the multiplication of services, the stress laid upon the sacramental principle in religion, the careful training of character through religious habit and discipline, the revival of the religious vocation for men and women, all helped immensely to widen the conception of

religious duty and religious privilege. They did much to prove to man how the Church could minister to all the varied needs of his complex nature; they did more still to develop in him the conception of the Church as essentially a great spiritual institution, in which the round of prayer and praise and intercession and sacrifice never ceases.

III.—Then again, if the conception of organized corporate religious life, and of the inner and personal religious life held by Churchmen was widened by the revival of the fuller doctrine of the Catholic Church to which I have referred, so also was that of their intellectual life. I have only time for two illustrations of what I mean.

(a) The Tractarians in the study of the Bible found there the true doctrine of the Church. It is the true doctrine of the Church which has done more than anything else to enable English Churchmen to cope successfully with the destructive attack on the Bible which has marked the last sixty years. The Protestant movement of the sixteenth century had put the Bible into a false position, and had made it serve purposes which God had never intended it to serve. The Bible deprived of the support of the Church was as unable to bear the weight of the Christian revelation as the Church deprived of the support of the Bible would be. Given a right relation between the two, and the position is impregnable. So it has come to pass that English Churchmen have been able to deal with biblical criticism with fearlessness and strength and reverence, have welcomed warmly what has shown itself to be true, and have taken a leading part in sifting and developing the truth. Is it beyond the mark to suggest that they have been able to do this with greater self-control than either Protestants or Roman Catholics, because they have seen with a clearer eye the proportion of weight due in the scheme of the Christian religion to the living Body and to the written Word? Had it not been for the High Church movement the justness of that proportion would not have been so clear.

(b) The other great intellectual question of the age in connection with religion has been the attack on Christianity from the side of scientific and philosophic thought. Here, again, I cannot go into detail; but I suppose few here would deny that of all the great schemes of Christian thought which have exercised a profound influence upon the world, that of John Calvin is the least congruous to the scientific or moral thought of the present day. Anyone who reads anti-Christian literature, whether in the coarser forms circulated among the poor, or in the refined and earnest forms common to us in books and magazines, knows that the idea of Christianity present to the mind of the writer, against which he is in revolt, either on moral or scientific grounds, is generally far more the Christianity of Calvin than it is that of the Catholic Church. In England, from the days of Elizabeth to the days of the Tractarians, the influence of Calvin's system has been the most powerful influence in English religion, though some of his most characteristic doctrines have never been fully accepted. The Laudian movement in the seventeenth century largely ousted Calvinism, no doubt, from Anglican theology, and from the minds of the more intellectual of the Anglican clergy; but over the bulk of the laity it continued to exercise consciously, or unconsciously, a practical supremacy. It is only in our own days, under the influence of Broad Church teaching and High Church teaching, that the narrow basis on which

Calvinism rests has been swept away, and an effort has been not unsuccessfully made to bring home to men's consciences the full teaching of the Incarnation. In the light of that teaching, the physical evolution of the world and of man, the progressive education of man by God in religion as in civilization, in mind and moral sense as in art and handicraft, explain themselves. The key to the history of the world is found in the life of Jesus Christ. Difficulties of detail no doubt there are. Some problems in their very nature insoluble to limited knowledge there must always be, but in the conception of the growth and government of the universe, and of the history and development of man, scientific thought and moral thought and Christian thought may work together if they will. That this is so is largely owing to the altered conception of the Christian religion due to Tractarian principles.

To conclude. The main work of the High Church revival of the present reign has, therefore, according to my view, been to bring the doctrine of the Incarnation and all that flows from it more definitely and strongly before men's minds and hearts. What does that mean? It means a great appeal to man as he is—the whole man, not only a part of him; it tells him what has happened to human nature: that it has been taken into the Divine, consecrated, and endowed with power and capacity. There is no part of it so degraded as to warrant despair, no part so afflicted as to justify neglect, no part so highly placed as to be above duty. In the Church—the expression of corporate Christian life—this consecrated human nature finds all it needs to develop its capacities: spiritual grace, intellectual leading, social activities, artistic sense. If man is to rise to his full height, and the Church to rise to her full responsibilities, she must be able to train and educate his whole faculties. There must be nothing maimed or stunted about the true Christian life. So it has come to pass that the sixty years of the reign of Queen Victoria have been, in the Church of England, years of a great development. As the doctrines of the Incarnation and of the Church have been more fully realized, men have awoke to a sense of larger responsibility and greater privilege. The revival of obscured religious truth, the enrichment of corporate religious worship, the extension of the Church of England throughout and beyond the empire, the deepening of the spiritual life, the enlargement of intellectual grasp, the widening of social sympathy, the stress laid upon the training of the character as well as of the mind, the growth of a desire for greater unity among Christians, have all been steps in that development. No fair-minded person would forget, for one moment, that that great development has been largely effected and promoted by many influences both inside and outside the Church of England, which are in no way attributable to Tractarian thought or action. God does not tie Himself down by party cords as man so often has to do. At the same time, we may all thankfully recognize the greatness of the part which He has permitted the Tractarians and their followers to play in bringing half-forgotten truths into a juster proportion, and thereby lifting for the bulk of Englishmen the horizon of their religious thought, stimulating their sense of social responsibility, and deepening their personal devotion to God and His Church.

BROAD CHURCH TEACHING.

The Rev. J. LLEWELYN DAVIES, Vicar of Kirkby Lonsdale.

THE influence of Broad Church teaching during the Victorian era is to be chiefly traced in the modification of general religious belief which has been effected within that period. Let those whose age enables them to look back for a good many years recall what was commonly believed around them in their early days. They will remember that the Bible was then regarded as the one foundation of the faith: that is to say, it was held that everything in the Bible was true, and that Christians were to believe as their necessary creed all that was stated in the Bible. Concerning the future state, the commonly received tradition was that all human beings after death went into one of two conditions; either into endless unchangeable happiness and goodness, or into endless unchangeable misery and wickedness. It was a widespread belief, held with most decision by those who had received the Evangelical doctrines, that those who were to escape the future misery must undergo a change in this life, a change which separated the converted by a deep chasm from the unconverted, so that the one serious division of mankind was into the two classes of the converted and the unconverted. The chief characteristic of the converted was that they had accepted the atonement, or believed that Jesus Christ had died for them; in other words, that Jesus Christ had borne upon the cross the punishment due to their sins, and had thus made it possible for God to forgive them. These doctrines may still be held and professed with their old vigour by some English Christians, perhaps by some clergymen of the Church of England; but I think it will be admitted that throughout English Christendom in general they are either openly repudiated, or tacitly ignored, or avowed with bated breath. The late Mr. Spurgeon used to denounce the "down grade" which had proved tempting to many Baptists: if those doctrines are to be figured as the high level, the majority of English Christians must be conscious of having moved down to varying distances from them.

And when those doctrines, concerning the Bible, the future state, the separation of the converted from the rest of the world, the atonement, began to need defence, it was Broad Church teaching that was denounced by their defenders as doing the mischief. It would be easy to illustrate this statement from the controversial literature, and especially the religious newspapers, of fifty years ago, but I do not think it will be called in question. My older hearers will remember the anger and alarm excited by the volume of "Essays and Reviews," which was regarded as especially assailing the infallible truth of the Bible; and it is matter of history that Maurice, who took the lead in rejecting the prevalent doctrines of the future state and the atonement, was dismissed from a professor's chair at King's College for heterodoxy on the former of these subjects. And the authors of "Essays and Reviews," with Dean Stanley, who might have been expected to be one of them, and Maurice, though he protested against being identified with the Broad Church party, have been universally looked upon as the prominent Broad Churchmen of the earlier years of the Queen.

There is a word which has often been applied as an epithet of reproach to the Broad or Latitudinarian or Liberal School in the

Church—the word *negative*. To a considerable extent the arguments which have been brought against the doctrines which I have specified may be rightly so described. The greatest name of the Broad Church party, considered as a critical and dissolving agency, is that of one whose work and influence have lately been brought before the public by his biography, Professor Jowett. Many years ago I happened to meet my friend Mr. Huxley when he had just returned from paying a visit to the Master of Balliol at Oxford. He was much interested by Jowett, and like many other persons could not make out distinctly what his beliefs were; and he wound up his talk about him by exclaiming, “I call him a disintegrator!” Huxley, I need not say, thought that there was nothing more desirable than that the traditions of the time should be disintegrated; and I do not suppose that Jowett would have felt hurt by the description. But to Maurice the title could not have been given without extreme injustice, and he himself would have been painfully wounded by it. Maurice’s true influence has been that of a most positive and constructive theologian. Not only, however, does the word Broad apply well enough to his views, but he undoubtedly was often by the side of the advocates of Liberalism, and working with them. For erroneous beliefs may be dissolved in two ways; either by being simply shown to be untenable, or by the announcement and recognition of the true views on the same matters. Maurice hardly cared to expose any error except by showing the truth which turned it into falsehood. He had the consciousness of being a witness in many things to the real nature and action of the living God; and it is through this testimony of his that he has exerted a precious reforming influence upon the thought and life of the time. With Maurice as a positive teacher may be associated the two great poets of the Victorian age. For there is a great deal of theology in both Tennyson and Browning, and what there is would be described as Broad Church, of the Maurician type; and if we could weigh and measure influences, we should perhaps find that their poems, with the subtle and penetrative power of poetry, have done as much as any other writings to give to the general Christian belief its existing character and tone.

The volume of essays entitled “*Lux Mundi*” represents the views of a school which is well-known to be carrying with it in a forward movement a large proportion of the younger clergy. The writers, under their able and courageous leader Canon Gore, regard themselves as adjusting the High Church theology of Dr. Pusey and his generation to the new knowledge of our day; and their innovations caused great distress, not only to the stalwart veteran Archdeacon Denison, but to a student of modern thought like Canon Liddon. There is no mention of Maurice’s name from the beginning to the end of the volume; but a reader who is familiar with Maurice’s writings will trace what will seem to him the lead of Maurice in everyone of the Essays. Whatever in “*Lux Mundi*” has been welcomed as advocating a wise and necessary modification of traditional doctrines is included in more positive and profound statements of Maurice. It is not to be supposed that so-called Maurician views all originated with Maurice; he himself freely confessed his obligations to Coleridge, and also to the remarkable Scottish lay theologian, Thomas Erskine of Linlathen; but he thought and saw for himself, if any thinker or seer ever did; and his doctrines have a large

comprehensiveness, due to their unity and depth, which keeps them still in the forefront of the whole theological advance of our time.

Maurice came, it has been said, like John the Baptist, to bear witness of the light. His mind was set on the gracious will of the perfect God, as revealed in Jesus Christ; and he brought all doctrines to the test of that living will. If he could not accept the tradition that the mass of men were consigned to hopeless rebellion after death, or assent to the theory that the justice of God was satisfied by the infliction of the pains due to the guilty upon His innocent Son, it was because he held that the grace and righteousness of God absolutely and necessarily repudiated and condemned such doctrines. If he declined to build a system of Christian *credenda* out of the sentences of the Bible, it was because such treatment of the letter of the sacred records was essentially unspiritual. It was his belief in God as the Father of Jesus Christ that obliged him to regard all men as God's children, and that led him to look confidently for signs of Divine revelation and of human feeling after God in all the religions of the world. And believing as he did in the Father of all men, and in the Spirit of the Father and the Son as working in all human life, he could not regard any of the institutes of human society as outside the Divine kingdom. Human duty meant to Maurice surrender to the good Will of God; the principle of sacrifice was at the root of right human action, and the particulars of ethics were to be found by a teachable consideration of what God's Will might be at each time and for each society and person. It was obvious to him that Christ claimed industry and trade, politics and recreation and art, no less than religion, for things of His kingdom; that the mind and the body belonged as well as the soul to the dominion of Christ and the sphere of the Spirit's operation; that the progress of true civilization was part of the growth of the Body of Christ.

To the religious world Maurice was the theologian who, refusing to be bound by traditions, bore too audacious a witness to the righteousness and love of God; but his countrymen in general, so far as he was known to them, knew him chiefly through his Christian Socialism. The movement thus named was with him a natural inference from his belief in Christ and in the kingdom of heaven. That any province of human life should be placed by Christians outside the domain of the law of Christ, and that men should have mutual dealings as employers and workers, buyers and sellers, makers and spenders of money, on principles with which Christ was not to interfere, was in his eyes an intolerable denial of Christ. Human society he held to be a Divine creation; and it belonged to his theology or his faith to make a distinction of which some of those who worked with him were a little impatient as a mystical or fanciful one—to insist, I mean, that men were not to construct an improved society according to their imaginations of what was best, but should rather assume that the society into which they were born would be right if only the members of it would live and act according to the real and ascertainable designs of its Maker. The bold assertion of self-interest as the one or supreme principle of industry and trade roused Maurice into his most vehement protests. Instead of teaching that society *ought not to be* built up on self-interest, he declared that it *was not*. In his Christian Socialism he was not merely preferring one economical method to another, he was a witness for Christ and His social constructions

against a power of this world which set Christ at defiance; he was maintaining the absolute supremacy over human life of the laws of the Body of Christ.

Those who were Maurice's disciples in Christian Socialism were as a rule his disciples in other religious beliefs also; and what we are now calling Broad Church views owed much to the zealous propaganda of the men who fifty years ago stood by Maurice's side—Kingsley, Hughes, Ludlow, Hort, and their comrades. It is difficult now to think of these men as having been regarded with suspicion and disapproval by most of the religious persons of their day, and of young people being warned against reading anything that they wrote. But so it was; and their leader and they had the inspiring consciousness that they were a minority fighting for what they believed to be the Gospel of the Kingdom against the Pharisees and the Sadducees of the age. In these latter days of the Victorian era, we may enlarge Sir Wm. Harcourt's famous dictum, and say for the religious world, "We are all Christian Socialists now!" For we are all confessing that the well-being of the weakest classes should be the special care of a community which calls itself Christian, and that all economic relations should be strictly subjected to fairness and the common interest. In advocating on high grounds and promoting to the utmost of their power the extension of educational advantages and of the privileges and duties of citizenship to the working classes and to women, Maurice and his followers were in the front of a double movement which has become eminently characteristic of our epoch.

The subject with regard to which the high spiritual teaching of Maurice has made least way is the nature of the Body of Christ or the Church. I feel sure, indeed, that the divines of the "Lux Mundi" school, to whom I refer as marking the general theological progress of the time, would shrink from using such language as that of a couplet in *Hymns Ancient and Modern*, "And still the holy Church is here, Although her Lord is gone" (Hymn 352). The conception of the Church as consisting of a certain number of organized persons to whom a Divine authority of direction has been delegated, and who have had a certain store of spiritual force put in their sole charge, is one which has found a natural expression in the constitution of the Church of Rome with its supreme Vicar of Christ; but when Anglicans try to hold it, they are confronted with overwhelming difficulties. This view is the Pauline idea of the Church carnalized. Let me not be supposed to speak of belief in a living and present and active Christ, giving direction and communicating life, as an easy faith to hold: God knows how difficult it is. But that was S. Paul's faith; and it delivers the Christian who can hold it from the confusion in which those are involved who think themselves bound to recognize some corporation set up on earth with exclusive authority to act for Christ. If it is a carnal Church of so many mortal men that is to be revered as holy and Catholic, the spotless Bride of Christ, where is this separate organism to be found? But the Body of a living and present Christ has a perfection which depends on *Him*, an ideal spiritual perfection which is independent of the miserable short-comings of the persons and communities holding on to Christ and drawing life from Him. We can speak freely of the Church as holy and Catholic, if we mean a holiness and Catholicity subsisting

in Christ; if we are thinking of the Divine Pattern made in heaven for the societies of earth, the ideal which they should assume to be their true nature, and up to which they ought to be always striving. As in each Christian there is the true son of God, defined and claimed in his Baptism, of whom it has been said by S. John that he cannot sin, because he is begotten of God—so there is in the actual Church the true Body of Christ, the Holy Catholic Church, seeking continually to realize itself in all the unsatisfactory associations which confess Christ as Lord.

The chief work which remains to be done by that high Broad Church teaching which bears witness to the living God and the living Christ, is to help the present generation of English Churchmen to attain more thoroughly to this apostolic view of the Church.

DISCUSSION.

EUGENE STOCK, Esq., Editorial Secretary to the Church Missionary Society.

How is it—how is it?—that when the Evangelical movement is said to have lost its power about the time that Queen Victoria came to the throne, and that since then the other two movements of which we have heard to-day have become dominant, yet nevertheless certain great Evangelical movements are going forward with more vigour and success than ever before? That is the question which I wish to answer, and I shall do so by drawing attention to another Evangelical movement which has grown up entirely during the Victorian Era, and of which vast numbers of Churchmen seem to be curiously unaware. When Queen Victoria had been on the throne about twenty years, this new movement commenced. It coincided in time pretty nearly with the commencement of the era of what are called the Palmerston bishops, though I do not think there was any immediate connection between them. The movement was known to those who were in it as the Revival, and directly or indirectly it has exercised an immense influence upon the country and the Church. Yet I never find it alluded to in historical statements during the Queen's reign. It began by a large extension of united prayer and evangelistic work. One of its most conspicuous outward signs at the time was Bishop Tait, of London (as he then was), preaching in a 'bus-yard. This astonished everybody. About the same time popular services for the working-classes were started in Exeter Hall, not by Dissenters, but by bishops and clergymen of the Church, three or four bishops taking part themselves. One result of this was the commencement of popular evening services in S. Paul's Cathedral. If you will turn to the "Life of Archbishop Tait," you will see what a trouble he had to persuade the authorities of the cathedral that evening services were possible or desirable there. One of the things which we all rejoice at in the present day is the immense increase of efficiency in our cathedrals all over the country. This has been to a large extent a following of S. Paul's; and the waking up of S. Paul's was a result of the Exeter Hall services. About the same time also Church services for the working-classes were started at Birmingham by Dr. Miller, and these were the precursors of the more regular parochial missions which have been such a blessing to the Church. We have on this platform the most eminent of our mission preachers, Mr. Aitken, and I am betraying no secret when I say in his presence that the man who suggested to him to give up his parish and devote himself to this work was Mr. Moody, the American Evangelist. Another thing that we owe to this revival and evangelistic movement is a large addition to our hymnology. Some of you imagine that the great improvement in our hymnody is due altogether to "Ancient and Modern." I do not forget the great influence of that book, but it is a remarkable fact that when the proprietors of "Ancient and Modern" prepared a simpler book for popular mission services, they went in the main to the hymns of the old Evangelical movement which were sung before hymns "Ancient and Modern" were born or thought of, and not only to them, but also to the hymns of the new Evangelical movement which I am now describing. Start any of these later

hymns in any town in England, and you will find the people take them up instantly. Ought a movement that could effect such things to be ignored? Then again, what of all the great work done by Lord Shaftesbury and his associates, both philanthropic and evangelistic work, in the slums of London and other great towns, ragged schools, open-air preaching, and all kinds of agencies? I do not think that Lord Shaftesbury would be claimed by either of the two great movements which have been spoken of to-day. Then there is the great improvement in Sunday schools; who has done that? Then there is the growth of Bible-classes and Bible-readings. Perhaps some here do not know what these Bible-readings are, which are now so common. They are not for the critical investigation of the Bible. We leave that to the learned men; and I, for one, am not afraid of anything the learned men may find out, for I am sure whatever they find out that is true will be for the honour of the Word of God. But these Bible-readings are for edification and instruction, and I imagine that after all that is what the Bible was intended for. Then again, look at the work of women. Is it all done by sisterhoods? Who is doing the most successful evangelistic work among our railway men, our navvies, our policemen, our postmen? Is it not Christian women? And to what school of thought in the Church do they belong? I am not speaking these words for the glorification of any particular party. We can all learn from one another. I only contend that this later Evangelical movement deserves to be recognized as a great fact. Once more, what about foreign missions? Whence has come their great extension, in which we all rejoice? I do not forget that we owe the Days of Intercession to the Society for the Propagation of the Gospel. Let us never forget that. On the other hand, remember that the clergy unions, lay unions, and ladies' unions, which are now so popular, have come from the Church Missionary Society. And when I see scores of university men, and women of social standing and private means, coming forward for foreign missionary work, I ask what party of the Church do they mostly belong to? Thank God the whole Church appears to be waking up now on this question, and for the first time by the mouth of its Chief Pastors it has just sounded out a grand summons to the evangelization of the world.

The Rev. J. LEYCESTER LYNE (FATHER IGNATIUS),
Llanthony Abbey.

I do not wish to address you, my fellow Churchmen, with "the self-assertion of a boisterous mob orator," but I do wish to speak to you words that are practical and bear upon the daily spiritual vitality of every true Christian in the Church of England. During the decadent years of the Georgian era, God the Holy Ghost manifested the splendid spiritual phenomenon of the magnificent apostolate of Wesley and Whitfield, which restored to us the kernel of Christianity, the A B C of all spiritual life. Then, following the evangelical revival, came the Tractarian movement, under such saintly men as Pusey and Keble, giving to the kernel of religion the necessary protecting shell of a Catholic restoration; followed again by the Ritualistic revival under such men of God as a Mackonochie and a Lowder. For all this we may thank God. But as to the Broad Church movement, may I speak as an old-fashioned Evangelical Catholic? or will you say, "No, thus far shalt thou go and no further." I wish to be courteous, but I want to be practical. Is not the outcome of the Broad Church movement, the modern neology? the so-called "New Reformation," so ably represented in the Church Congress the previous day by Dean Fremantle and Archdeacon Wilson? And what is the now published programme of the Broad Church School? It openly proposes "that illusions should cease." They do not leave us in the dark as to what they mean. The "illusions" are the articles of Christian faith as contained in the Nicene Creed, which they proceed to deal with in detail. They then invite the English clergy to "strike out boldly into the new paths" of what they call their "better theology." This we absolutely decline to do. For Christians there are no "new paths" in religion. God's revealed truth is like Christ Himself, "the same yesterday, to-day, and for ever." We will "stand in the ways and ask for the old paths," and there find peace. As a lost sinner, saved by the blood of Jesus, I say we will have nothing to do with the new paths of neology. The truths of the old paths may be "hidden from the wise and prudent" by those "spoilt by philosophy," but they are "revealed unto babes." Men must be converted and become as little children, or they cannot enter the Kingdom of God. This new theology further instructs the clergy concerning the Bible, "they will not pretend that the Scriptures are absolutely perfect in any part." Then what an

awful book must the Bible be? This is one of the new paths we are invited to tread—the teaching that the Bible is not to be trusted as reliable in any part. In regard to the Incarnation of our Lord, these people thus speak, “Little stress is to be laid” upon what the inspired evangelists tell us respecting it. Well, this is only a gentlemanly way of telling us that we are not to believe one single word of what the gospels teach respecting the Incarnation of our Lord Jesus Christ, another step in their “new paths.” Thus they would destroy the whole faith and hope of the human race. When they have thus destroyed the “illusions” of the Incarnation and miraculous birth of Christ, they then proceed to deal with His resurrection, and declare that “the passionate certitude of the Church in Christ’s resurrection” has been “a great danger and source of corruption.” What! and S. Paul says, “if Christ be not raised our preaching is vain, and your faith is vain.” They are very plain as to what they mean when they say “illusions should cease”—viz., the foundation doctrines of Christianity. These are the “illusions” which the Broad Church clergy ask us to forsake in order to “strike out boldly into the new paths.” I, for one, refuse to listen to them. Foolish and sinful as I am, I have obtained peace and salvation in believing, and will not forsake the old paths of God’s peace and truth. We will have nothing to do with this new theology. They further tell us that our blessed Lord’s miracles are now “subjects for apology.” Christ’s miracles, by which He manifested in public the power of God, showing the signs of His Messianic office, to which He appeals Himself as works He shows from the Father—subjects of apology! Shall our missionaries tell the heathen this? These teachers refer us to the Archbishop of Canterbury’s Bampton Lectures on this point; these are their words, “Bishop Temple in his Bampton Lectures shows by his treatment of them (the miracles) that they have lost their power.” Have Christ’s miracles lost their power? No, no! a thousand times, No! You have missionaries on your platform, let them say, will they tell the heathen that “Christ’s miracles have lost their power”? A missionary from East Africa wrote to me last week thus, respecting these men, that their teaching destroys the very *raison d’être* of all missionary work. They have taken from us our Bible, our Incarnate, Atoning, Risen Lord, and yet they are not content; they must also take from us the God and Father of our Lord Jesus Christ, and thus exhort the English clergy to pursue their new path; they (the clergy) need not quarrel with those who think of the Supreme Power after the analogy of force or law, rather than according to the strict idea of personality. And yet every Sunday they say in public worship, “Oh, Holy, Blessed, and Glorious Trinity, three Persons and one God, have mercy upon us miserable sinners.” Yes, and may God have mercy upon them. This is the growth of religious thought through the Broad Church party in the Victorian era. You may shut your eyes, fellow-Churchmen, if you choose, and, like the ostrich, bury your heads in the sand, but the fact remains that we are on the fringe of the great apostasy. Men will not endure sound doctrine, and the apostle’s exhortation to continue in the faith—

[Here the address was interrupted by the Chairman’s bell.]

The Rev. MALCOLM MACCOLL, Rector of S. George’s, Botolph Lane, E.C., and Canon of Ripon.

I AM not altogether sorry that I have been called upon to immediately follow my old and very good friend, Father Ignatius. I rejoice to call him my friend, although I am bound to say that I do not altogether follow his arguments. I believe that at bottom we agree on the main points, although we differ in the form of expression. I understand Father Ignatius to condemn altogether the modern spirit and the modern way of regarding the Bible and the development of the scientific spirit. After all, the question is not so much what is said, as what you mean by saying it. I think Father Ignatius has forgotten one thing, that the truths of revelation are so vast and so mysterious that they cannot be adequately envisaged in the forms of time, and that frequently under the guise of a variety of expressions people practically mean the same thing. I cannot follow Father Ignatius in saying that the Archdeacon of Manchester and my own Dean condemn the Nicene Creed. Nobody can have a more fervent belief in that Creed than I have; so let us look at the Creed and see whether, after all, our opinions concerning it do not come to the same thing. By way of illustration let me take the doctrine of the Resurrection to which Father Ignatius has referred. I understand him to adopt the view that the Resurrection of the flesh

mean that the body shall rise again in its material particles. But a moment's reflection will surely show that view to be untenable. What is it that constitutes the identity of the human body? In one sense, I know I possess the body in which I was born; but, in another sense, I know that I do not possess a single atom of it. Some of us have read the work in which a French writer attacks this article of the Creed in a damaging way against those who hold that the body shall rise again in its material particles. He takes the case of a man killed by a tiger. The body of the man is necessarily assimilated into the body of the tiger; then the tiger, in his turn, is eaten by sharks; and the sharks, in turn again, are captured and eaten by savages; so that, in the end, the body of the original man is distributed among the bodies of other creatures, including man. That, I think, tells rather forcibly against the doctrine of the absolute revival of the material body. And why should we make Christianity answerable with its life, not for its own doctrines, but for some crude theories of our own about them? Surely the doctrine of the Resurrection simply means, not the resurrection of that body—it may be the last of a series—which was disintegrated by death, but the vital principle which is the formulative element in the body, never itself changing, but constantly repairing waste of tissue by assimilating foreign material, and thus building up a series of bodies as we require them during our life on earth. I submit, therefore, that the great desideratum of our day is explanation rather than denunciation. S. Paul teaches us that this body that dies will never rise again in its material particles: "Thou sowest not that body that shall be But God giveth it a body." "For flesh and blood shall not inherit the kingdom of God." We are all liable to error, and have need to be patient with each other. Who can now doubt that the prosecutions which all parties in the Church have undergone have been a mistake, and have done more harm than good. I should like to say a word upon the three schools about which we have heard in the interesting papers which have just been read. I call myself a High Churchman, but if I could, by a wave of my hand, abolish the Evangelical and Broad Church parties, I would not do it, because I feel that the three parties are necessary to each other, mutually correcting the errors and counteracting the evil tendencies of one another. It is admitted that the Evangelicals of the past century were right in laying stress upon the great truth that the soul has a right to direct access to Almighty God. But even Evangelicals would now admit that their party went too far in depreciating the Sacramental system as the divinely appointed means of intercourse with our Incarnate Lord. We are also in agreement that they were right in insisting upon the sacredness and right of individual judgment, but wrong in pushing the right of private judgment to the disparagement of historical evidence and the authority of the Church. We have also modified the harsh view which made the doctrine of eternal punishment the infliction of pain by the will and power of God, instead of regarding it as the result of that invariable moral law which entails suffering as the penalty of sin. But sin is the *conscious* violation of moral law. Where there is no knowledge there is no sin. What, then, shall we say of the multitudes who offend against moral law for lack of knowledge. Are they to perish eternally? Look a' road upon the world at large, and see the numbers of people in our great cities who have never been taught anything about the revelation of an Almighty God and the responsibility of their souls. Who, I ask, dare say that these people are lost for ever? What we can see is that there is a tendency in human beings, by the cultivation of bad habits, to steel the character into such fixity that it may become—as even pagan philosophers taught—incurable. But after all, man's final destiny in the sight of God does not so much depend on what he does as on what he is; not so much on the comparatively few acts which are open to human valuation, but on the key in which the character moves normally. Let us be patient and charitable with each other, and then many of the difficulties which appear on the surface will easily find their level.

The Rev. SAMUEL GARRATT, Hon. Canon of Norwich.

A MAN who has reached fourscore years of age includes in his life the whole Victorian period. There are some facts in the early part of that period which have not been referred to, but which I retain in my memory. In the beginning of the Queen's reign, one result of the Evangelical movement, of a public and moral nature, came to its completion. On August 1st, 1840, the apprenticeship, as it was called, of negroes was brought to a close, and with it the whole system of West Indian slavery was

abolished. It is, I think, universally acknowledged by historians that this result was due to the Evangelical movement. It was a red letter day for England, and a red letter day also for the Evangelical movement. At that time there was a doctrine universally held by all men of Evangelical principles, that the Bible is the Word of God, that the words of S. Paul and of Isaiah and the rest of its writers are also words of God, and therefore absolutely true. If this is so, which I believe it to be, many other things follow. If the words of the apostles and the prophets are true, there can be no doubt that the doctrine of the atonement is true, that the Lord Jesus Christ, when He died on the cross was bearing the punishment of our sins, and that it is because our sins were laid upon Him that salvation becomes ours when we believe on Him. That is not a very popular doctrine in the present day, and we have heard it said that hardly anyone holds it. I myself have no doubt about it, and if it were not true, I do not see how life could be worth living. Then, again, if the Bible is to be taken exactly as it stands, there is a great deal in the Old Testament as well as in the New, not only about the first coming of the Lord Jesus Christ, but about His second coming also. In the Word of God His coming is everywhere represented as the hope of the Church. The future is not under a cloud or in a mist, but His Second Coming is revealed in connection with historical events; and when He comes His whole Church will be caught up to meet Him in the air. I believe this because I believe the Bible, and I rejoice in the thought that in the Word of God we have the blessed promise of the coming of Him Who is King of kings and Lord of lords.

The Vep. E. GREY SANDFORD, Archdeacon and Canon of Exeter.

WE have been dealing with movements, and I think it is a sign of the progress of the Church that, if we except a small, and, perhaps, a singular minority, we are pretty much agreed that these movements are not contradictory of each other, but are all contributory towards a common truth. At the same time there is a defect in all these movements, which, I suppose, we shall readily admit. I mean that they are the creation of party agencies. They have been expressions of life, but they have been the outcome of parties, and the fault of a party movement is that it is exclusive, and not inclined to be receptive of anything that comes from any other source than itself—it is inclined to run to extremes; and also I think that, while a party movement attracts its special disciples and carries conviction to them, it does not appeal to the convictions of the mass of Churchmen. It is regarded as a "counsel of perfection" by the few, and its teachings are not welcomed as "generally necessary to salvation" by the many. Something very much greater than party is now coming to the fore. I mean the collective Church herself. The great feature of the Church in these days, and of all Church-life, is expansion, and expansion can only be dealt with by collective movement. Collective movement is the method by which expansion does its work, and must do its work if expansion is not to land us at last in chaotic confusion. Therefore, into the front is now coming the collective Church herself, no longer content to be spoken for by self-chosen representatives, but minded to speak with her own voice, and to do her own work. Such a Church will use party, but she will be the master, and not the servant of party. Such a Church as this will note the methods of party, and adopt such as are good and helpful. She will select, and she will add. To the Broad Church party, for instance, she will add reverence; to the party which welcomes all she will add that definite hold of truth which alone can make union real; in common with all members of that party she will have a keen concern for all human interests, but still she will draw her authority and inspiration from above. If it be true that all the future is evolved from the past, I see the Church of the future combining both the collective and individual: a Church that shall be the brotherhood of all mankind, that shall stand nearer to heaven than ever before: a Church that shall be in the full sense the Body of Christ. For a Church like this it is our pride to live, and we keep this ideal in mind as an inspiration and incentive for the best work that we can do.

The Rev. T. P. RING, Rector of Rawmarsh.

I AM always glad when a speaker who is making an attack upon any particular opinions mentions an individual by name, or quotes a passage from some special books.

I must own to have been very much startled by the exposition of Broad Church principles just given to the Congress by Father Ignatius. Those who held them seemed too bad to live. The Church had been nurturing a viper in her bosom. But when he went on to mention the name of Archbishop Temple, and to hold up his Bampton Lectures on the "Relations between Faith and Science," as calculated to undermine our faith, I felt considerably re-assured. I would advise a re-perusal of that work, and then, I think, Father Ignatius would see that his quotation, severed from the context, does not really represent the teaching of the Archbishop. The Broad Church movement, as it is called, represents one aspect of the Catholic faith. Jesus Christ Himself is the whole Catholic faith. He reveals Himself according as we are able to receive Him, and each school of thought adds something to our knowledge of Him. We must have felt to-day that each paper read brought us nearer to our living Lord, as revealed through the devotion and learning and enthusiasm of those who spoke of Him to us. Each revival in the Church is a special manifestation of the Holy Ghost, and has a particular message to all who have ears to hear. The Evangelical revival taught us the supreme value of the individual soul, and those priceless truths which tell us of an ever-present Saviour teaching us, guiding us, and saving us from the guilt and power of sin. The Tractarian movement revealed Jesus Christ in His Church ministering to all our needs, speaking the word of pardon through His Priesthood, strengthening us with the Holy Ghost, and feeding us with the Bread of Life. And what is the aspect of the truth which the Broad Church school reveals? Surely it is this, that Christ, Who was in the world before His Incarnation, is creating and sustaining force—as S. John says, "He was in the world"—is still in the world and acting on the world, beyond His Church, and beyond His revelation, and beyond His sacramental gifts, claiming all the world for Himself, and gathering all that is good and beautiful and true into the Kingdom of His Father. These are all great and important truths, and are therefore supplementary, and not antagonistic, to one another. And yet I make bold to say, that if we dwell unduly upon any one aspect of the Catholic faith, and exclude or undervalue other aspects, we are liable to fall into error. Each school requires the other in order to preserve the proportion of the faith. For instance, to preach Christ without Christ's Church is apt to produce results which are too often vague and transitory. One part of man's nature is appealed to, and whilst the emotions are excited the mind and will are neglected. The soul, converted to God, needs the discipline of God's Church, and needs bringing into unity with the One Body, that it may be strengthened and cared for by the grace of the Holy Sacraments. On the other hand, to preach Christ's Church apart from Christ has a tendency to produce a spirit of hard, dry, and mechanical dogmatism which is destructive of all spiritual life. Again, if we neglect the special message of the Broad Church school, we are in danger of becoming narrow in our sympathies and leaving unclaimed and unconsecrated what really belongs to God. I feel that what we want is, not toleration, which is often only another name for indifference, but large-hearted sympathy with one another's views, and a spirit of teachableness and assimilation which will make us glad to welcome any and every fragment of truth which helps us to understand a little better the "faith once delivered to the saints."

The Rev. A. R. PENNINGTON, Rector of Utterby, Louth,
and Hon. Canon of Lincoln.

I THINK there is very much in all the papers that have been read with which we can cordially agree. I do not think that any one school will have gained a conclusive victory by the arguments which have been adduced. They will all be compounded into a harmonious whole, and all three parties will look forward to progress in the direction of moral and spiritual improvement.

The Rev. N. GREEN ARMYTAGE, Incumbent of S. Aidan's,
Boston.

As a pronounced High Churchman, I should say that the original idea of the Tractarian movement was to call for obedience of the Prayer-book, in which matter Churchmen had erred, by error of defect, as distinguished from the Roman error of excess in the way of new doctrines. But this call to consistency was met on all

sides by opposition so strong that it could not have continued but for that special aid which has made the Catholic revival to conquer all opposition, and to hope for still greater advances. What is this special aid but the "spiritual weapons of her warfare," which are stronger than the "carnal weapons" of Privy Council judgments and Acts of Parliament? Such spiritual weapons are the daily sacrifice of the Eucharist in many Churches, daily prayer for daily strength, the practise of frequent abstinence and fasting on the appointed days, the use of confession in humbling the soul, definite teaching—for that which conquers the world is no mere pious opinion, but a dogmatic faith—and, lastly, the persecution and imprisonment of confessor priests for righteousness' sake. Thus sixty years of trial seem to prelude another sixty years of triumph for the Catholic revival.

The Right Rev. the CHAIRMAN.

It would be impossible, even if it were desirable, to sum up all that has been said in this very interesting discussion. There is, however, one point to which I want to make reference, and that is a department of that Evangelical movement to which Mr. Eugene Stock has referred, and which has only been spoken of in the briefest possible manner. I mean, what I may call the general organization of lay work in Christ's Church. Mr. Stock himself is a member of a body of lay-workers in the diocese of London which has done a grand work through the instrumentality of the laity for the Church of Christ. Then Mr. Stock has referred to the development of the Church Army; and in this field of work, a work which may distinctly trace its origin to the movement of which Mr. Stock spoke, I wish to refer to the body of Evangelist Brothers whose home is at Wolverhampton, and all of whom have done good work in the different parishes in which they have been employed, and in various parts of the world, for the Church of Christ. They are all animated by those principles which underlie the Evangelical movement. They are convinced of the necessity of the complete surrender of the soul and body to the service of Almighty God; and with this conviction they give themselves to the evangelistic work, whether they are employed in South Africa, or in the colonies, or in Scotland—particularly in the diocese of S. Andrews—or in any of the dioceses of this country. Everywhere those who employ them speak in the highest terms of praise of their work. It has been rightly said that we have great cause to give God thanks for the progress of the Church during the Victorian era. I sometimes think, however, that I see in these days an unwise desire to congratulate ourselves too much on the extent and character of the work which is being done in our own day. There is a test question which we ought to ask ourselves constantly, and that is this: Are we better as a nation, better than we were at the beginning of the Victorian era, or better than we were twenty or thirty years later? I mean, are the people better as separate individuals, or as members of society, or as a nation, better morally and religiously—because we all know that materially the circumstances of the people have greatly improved. But unless people are growing better, it seems to me that the Church is not doing a real work. Let me repeat that I do not mean better from a material point of view. Since Her Majesty came to the throne there has been an improvement in this respect, which none of us can deny; but what I would ask is, Has the improvement been in the direction of character? Are Englishmen stronger, more honest, more faithful, more straightforward than they were? Are Englishwomen more pure, more closely associated in their domestic ties, and setting an example of pure womanhood to a greater extent than a generation ago? When we read an account of the pious homes of those who a generation ago belonged, I suppose, in a great measure to the Evangelical party, we can see how the home itself provided a great deal that went to form a beautiful and high character. Ample provision was made in the home for wholesome recreation. Now, it seems to me, that the old family life is very much broken into; and that if we have gained something in the course of the Victorian era, we have also lost something which we can ill afford to spare.

ALBERT HALL.

WEDNESDAY AFTERNOON, SEPTEMBER 29TH, 1897.

The Right Rev. the PRESIDENT in the Chair.

FOREIGN MISSIONS.

DEVELOPMENT OF NATIVE CHURCHES.

COMITY OF INDEPENDENT MISSIONS IN THE SAME DISTRICT.

WOMEN'S WORK.

MEDICAL MISSIONS.

PAPERS.

DEVELOPMENT OF NATIVE CHURCHES.

The Right Rev. R. K. KESTELL-CORNISH, D.D., formerly
Bishop of Madagascar.

THE subject of the development of native Churches is necessarily one of great and growing interest, for it is acknowledged by all to be the key of missionary success; nor, I suppose, does anyone doubt that a native ministry must prove eventually to be the most effectual means of really penetrating the dark recesses of heathen life, and this for the following very obvious reasons:—

(1) By the use of native agents we in a great measure avoid the very serious linguistic difficulty.

(2) We are able to secure an instrument by which we may obtain an intimate knowledge of the manners and customs of the natives among whom our work lies, and so to find out with some degree of accuracy the secret lurking places of the enemy with whom we have to contend.

(3) We to a considerable extent avoid the necessity of bringing men out from England, which involves a large expenditure of time and money, and we at any rate lessen the danger of that terrible sacrifice of life, which seems to us, as indeed it is, at once so wasteful and deplorable, and which, if only on economic principles, we are bound as much as possible to avoid.

It may be well to say a few words on these points in detail; and, for the first, I do not think we in general sufficiently realize how appalling the linguistic difficulty is to the average missionary, nor how great an obstacle it opposes to the success of his work. There are we know, men like Selwyn and Patteson, and some few others, exceptionally gifted, men to whom the acquisition of a new language is a pleasant and interesting diversion, a *πάρεργον*, affording an agreeable relief from the more severe labours of the mission field; but to the ordinary man the difficulty which must be surmounted is very real and very hard to overcome. And this is more especially the case with those unwritten languages in which proverb and parable and metaphor are the chief weapons in argument, and the chief means by which information is conveyed and business is conducted.

It is true that a man may without much difficulty make sufficient progress in a few months to enable him to translate his English composition into the new language, and, after it has been carefully corrected and idiomatized by the patient munshi, to preach his sermon; and perhaps some few among his hearers who have become accustomed to the broken utterances of the recently arrived missionary, may understand something of the drift of his thought; but his words will probably convey very little to the great majority of his hearers, who nevertheless endure the infliction with the most exemplary patience, and with the most winning courtesy express their wonder at the surprising progress he has made in their language. But it is only after a prolonged intercourse with the people that he begins to understand how great the difficulties of the language really are, and how impossible it seems, humanly speaking, to touch the hearts of the native before he has mastered the subtleties of their tongue. At the same time he begins to discover how deep the springs of the false religion really are, how intimately blended with their political history and interwoven with their family life, and how vain is the endeavour without native co-operation to obtain any accurate knowledge of their real condition, which they instinctively make it their business to conceal from him. Thirdly, there is the ever pressing burthen of the salaries of the imported missionaries, and their heavy travelling expenses (which the too frequent necessity of change on the score of health renders grievously oppressive), and with this that terrible death roll, sad record of the sacrifice of most valuable lives which have succumbed to the pernicious influence of the tropical climates; and it is justly argued that a great and most desirable economy of time and money, as well as of health and life, would be effected by the employment of a native ministry. Nor has the soundness of this argument ever been disputed. Nay, the great and successful work which has for so many years been carried on in our great Indian presidencies proves conclusively that the truth of this reasoning has been recognized and acted upon; while the fact that the first point aimed at in any new mission-field is the establishment of a theological college for training a native ministry shows clearly that on this point, at least, there is no difference of opinion.

I am, however, bound to say, in speaking of this most important subject, that I do not possess such a knowledge of that which is being done in other lands for the development of native Churches as would enable me to give any definite information of the work which is being done elsewhere—I can only give you the result of my experience in Madagascar. At the same time, I believe that inasmuch as all mission work has for its object the breaking down of that which is false and the building up of that which is true, there cannot be much difference in the general principles of action, since, in spite of his Protean shapes, the enemy whom we attack is essentially the same. And I say at once, and without any hesitation, that my experience leads me to counsel very great caution and very deliberate action in the important work of developing a native Church. When we are engaged in the erection of some important building, we spare no labour in digging deep that we may lay the foundation with due regard to the bulk and costliness of the work on which we are engaged, and in the development of a native ministry *festina lente* should be our motto, and the soundness of our

foundation our first thought. It is easy enough to write at home of the mistakes which missionaries make, and to advise them "not to think so much of converts as of evangelists," and to tell them that "one native teacher, gifted with the necessary faculties, penetrated through and through with enthusiasm for Christ, and ready, if need be, to meet martyrdom, if only he can convince a multitude, will do more for the cause than a hundred Europeans." And I suppose that no sensible person would refuse his assent to a proposition which is so obviously true. But just observe the conditions. "Gifted with the necessary faculties." "Penetrated through and through with enthusiasm for Christ." "Ready, if need be, to meet martyrdom if only he may convince a multitude." Did it never occur to the writer of these eloquent periods that he is begging the whole question? Given such men as these, every difficulty would vanish; and instead of the hardships and privations of a long and arduous campaign, we might content ourselves with that less exhausting exhibition of "a march past." But where shall such men as these be found? They are not easily raised in our own Christian conservatory; and at any rate in the earlier stages of missionary effort they can hardly be said to exist; for this model native teacher, this gifted enthusiast, this willing martyr, does not spring in full panoply from the brain of the missionary; he is not the natural growth of a heathen land; he is not, like the poet, born—he has to be created; and the first thing we have to do in the important work of developing a native ministry is to find the necessary raw material. You might, for example, find yourself placed as a missionary among a people eloquent, imaginative, highly emotional, with all the vices of their heathen forefathers deeply engrained in their character, profoundly immoral, endowed with all the subtlety of the Oriental mind, absolutely devoid of truth, greedy of gain, ever on the look out for what may minister to their inordinate vanity. Where, among such a people as this, shall the material be found from which this model missionary may be formed? It would not be true to say that it does not exist, but it is true to say that, like the more precious stones, it must be sought for very diligently, and is only very occasionally found.

It is true, no doubt, again to quote the article to which I have referred, that "when the hour arrives for great and rapid success, it will be found that the agency which triumphs is not exclusively, nor in any great degree, European." But that time has by no means generally come; and I am afraid we must be content for a long while to follow the old Divine rule, "Precept must be upon precept, line upon line, here a little and there a little"; content to lay the foundation with the most diligent care, and then wait for the result, which through God's grace will surely come, though not perhaps in our own time, nor when we most expect it; content to go on working at our schools, carefully looking out for the more promising lads to be passed on from the high school to the theological college for further training and the acquisition of the knowledge necessary for the ministry, proving them first as lay-readers or catechists, and only advancing them to the diaconate when they have earned a good report; not too much cast down by our failures, but well content if we can find here and there a man in whom we can place confidence; and not allowing any further advances until we are fully satisfied, not only of the earnestness and integrity, but of the

ability and sufficient knowledge of the candidate for the priesthood. I say all this because it is hardly possible that persons who have not lived in a heathen land should be able to understand the many and great difficulties which beset the endeavour to develop a native Church. There is, of course, the opposition of the heathen to be reckoned with, and the old fear that their "trade should come into disrepute," and that their idols should be "of no account"; but their covetousness will probably cause them to dissemble this fear, and when they are satisfied that the arrival of a band of missionaries will bring with it substantial gain, the natives will flock in that they may satisfy their greed, and will largely profess Christianity, that they may secure the profits which in various ways it affords them. And it is this fact, which I suppose is most common in the history of the beginnings of all missionary enterprise, which lends so much colour to the statements of many good and honourable men in the services. They touch at the various ports, or are quartered in the garrison towns to which the scum of the native population flocks, greedily seeking the prey which they can in such centres most easily secure, and as a matter of course it is readily seen that among a given number of bad men the hypocrite is the worst—and this discovery is too often paraded at home as if it contained some new truth and formed a fatal objection to all missionary effort. But there is happily another side to the picture, for just as hypocrites are sometimes found even in the Christian camp at home, so it sometimes happens that there are found among these natives men in whose souls the grace of God is working, who have found out the emptiness and the falsehood of the old religion, and whose souls are yearning for something that will satisfy them. It is for such as these that the missionary should always be seeking: this is the material out of which a native Church may eventually be developed.

But even in such cases as these a difficulty often, and very naturally, presents itself, which has to be met, for it must be remembered that in such a country as I am describing the whole framework of society is based on heathenism, and the whole existence of these men is steeped in the habits and traditions of their forefathers, which are rooted and grounded in the same system of falsehood and wickedness, so that it will not uncommonly happen that, in spite of their anxiety to advance, and in spite of their consciousness of the abominations of their old religious system, they will for a long time cling to the tradition of their ancestors, and in any point of discipline that may arise will range themselves as a class on the side of their countrymen. Their temptation will be to minimize the importance of the question before them, and regard it rather as a part of the racial difference between themselves and the European, than as a matter of vital importance, and the result may be that where you had hoped for the active co-operation of a man in whom you had learned to place confidence, you will meet with that passive resistance which of all opposition is the most formidable.

Difficulties such as these will be found to beset the attempts to develop a native Church wherever they may be made. They are the natural hindrances to the work. But though they may cause delay they will be powerless to hinder progress if only devoted men and women—especially devoted women—not mere teachers, will live among the people, make themselves masters of their habits and modes of thought,

and lead them in the ways of purity and truth. And if this can be done among such a people as the Malagasy, there is surely no nation in the world in which we may not hope for success. But it is obviously impossible from any one example to frame rules which may be universally applied; and when it is considered how immense the mission-field has become—spread over nations and peoples who exhibit every variety of character and habits and religious belief, from the fetichism of the African to the refined and attractive systems of the Mussulman and the Buddhist—it is evident that not even the most complete knowledge will enable us to frame any hard and fast rules for the development of native Churches. Every race and every faith will demand its own peculiar treatment. No doubt as time goes on and more and more of the best and ablest of our men rise to a sense of the vast responsibility of the work which the providence of God has laid upon this Church and nation, the necessity and importance of developing native Churches will be increasingly recognized as the special point on which missionary effort should be concentrated. Only let it be done with the greatest circumspection and the greatest care, that it may command the most complete success.

I have only to add that this paper was written before I had seen the Lambeth Encyclical, in the wise conclusions of which on this subject I heartily and entirely concur.

COMITY OF INDEPENDENT MISSIONS IN THE SAME DISTRICT.

The Right Rev. EDGAR JACOB, D.D., Lord Bishop
of Newcastle.

I LABOUR under the disadvantage of having to write from the point of view rather of observation and of study than of actual experience; but my deficiencies will be, I hope, supplied by some who follow me.

What does "comity" of missions mean? It is obviously a misnomer to those who believe that there is no common ground between the Church of England and other Christian bodies, for it implies a relationship at least of courtesy and friendliness. But I wish to go to the root of the matter, and say that it has a doctrinal basis which I shall state under two heads. First, when in the presence of heathenism, two missionaries belonging to different Christian bodies can agree in heartily and thankfully saying, "We love Him, because He first loved us," there is an agreement of faith which no outward differences, however important, can frustrate. I may state this in other words by saying that the holding, in its natural sense, of the great Christian doctrine of the Trinity, involving the doctrine of the Incarnation of our Lord Jesus Christ, very God and very Man, constitutes a bond of union so strong that in the presence of heathenism, differences, even of doctrine, are small in comparison. And, secondly, I shall state, without attempting here to enlarge upon the truth, that baptism in the Name of the Father, the Son, and Holy Ghost, by whomsoever administered, implies incorporation into the one Church of our Lord Jesus Christ, so that no question whether any particular body of Christians does or does not constitute a valid branch of the Church can so unchurch the baptized

Christian as to represent him as outside the Church of Christ. Admission by baptism into one society, however divided that society may be, and the holding the one Faith in the Father, the Son, and the Holy Ghost, seem to me the doctrinal basis of missionary "comity."

From this basis of doctrine I proceed to explain and illustrate three forms which such comity may take.

I.—In reference to *authoritative standards of faith*.

If there be a community of faith, it must be based on some common authority, and those who differ as to the interpretation of the authority may yet combine in their reverence for it. Their reverence for the standards will naturally lead them to see if, as a matter of pure scholarship, they cannot agree in the translation of the sacred writings into the languages of the people among whom they work, and union in translation, when the work is done in profound reverence for the original, will constitute a bond of union that heathen cannot fail to recognize. The Hindus and Mohammedans have numerous sects, but they agree in their reverence for the Vedas and the Koran respectively. The divisions of Christendom do not perplex them as much as might be imagined in England, but what would utterly perplex them would be a division of Christians as to the authoritative standards, and the circulation of translations of the Christian sacred writings differing in material points. From this babel we have been mercifully delivered, mainly by the efforts of the British and Foreign Bible Society, which has thus helped on missionary comity, and removed a stumbling-block that would have imperilled the advance of Christianity to a degree understood indeed by those who work abroad, but imperfectly appreciated in England.

II.—In reference to *territorial division of work*.

Subject to certain modifications to which I shall presently allude, I can have no hesitation whatever in saying that the principle usually followed by missionary societies, with the conspicuous and flagrant exception of the agencies of the Church of Rome, of abstaining from building upon foundations laid by others, and from evangelizing districts covered with other Christian missions, is a true and right application of missionary comity. The heathen world is still so vast that, whatever the future may bring, it seems suicidal and wrong for Christian missionaries to be competing in the same district and endeavouring to win recruits from each other's ranks. When the first Bishop Selwyn founded the Melanesian Mission he laid down this principle strongly, and the Melanesian Mission has never deviated from it. The islands of the Pacific have not had the curse of the divisions of Western Christendom imposed upon them. In India the principle is generally, but not universally, recognized, the American Episcopal Methodists and the Salvation Army having declined to be bound by it. It must, however, be admitted that the principle requires to be rationally understood. If a society claims to occupy a large area which it does not really cover, it is perhaps a straining of the principle to claim that no other agency shall be introduced. And I must add that all modern experience goes to show the unspeakable importance of strong centres. A mission which claims a smaller area, but works it thoroughly and with strong centres, is likely to have a greater effect on the country than a weaker mission spread over a larger

area, so that the principle which I claim as generally sound and true must not be understood as any excuse or justification for weak missions. But the chief modifications of the principle with which I am practically acquainted are three—the following up of converts when they move to another district, the exemption of capitals from the operation of the general principle, and the taking over of missions under extraordinary circumstances such as those which I shall presently illustrate. On these three points it will be necessary that I should give a fuller explanation.

On the first point a remarkable illustration was given by the Bishop of Lahore in his paper on the relations of Church of England Missions with Missions of the Church of Rome and of other Christian bodies at the Missionary Conference of the Anglican Communion in 1894. Just as we follow up our own people in the continent of Europe and provide spiritual ministration for them without attempting to proselytize those who belong to other Christian bodies, whether Roman Catholics or Lutherans or the like, so we must reserve full liberty to follow up those who have left Church of England Missions if they move into districts where they are deprived of ministrations which they have learnt to value. But such following up of converts would not justify any attempt to weaken any existing mission, or to occupy ground which such mission was *bonâ fide* covering. There is all the difference in the world between caring for your own sheep and stealing other people's, and if it is distinctly understood that the general principle for which I am contending is admitted, there will be little jealousy or suspicion in admitting this important modification.

The general exemption of capitals must also be allowed. As a rule the capitals, of countries or provinces, are large and populous cities, and there is room for a variety of agencies without friction—I mean without friction if the personal agents be good Christian men, and men of common sense, for there are some angular though good men who will spoil the best arrangement that may be made. In the capitals with which I am acquainted the various missions occupy different quarters of the city, and do not attempt to interfere with each other's work, and therefore the general principle is really being maintained, for though the missions are working in the same city, they are not really occupying the same area. But if a missionary agency be legitimate at all in any country, I think we must not complain if it seeks to be represented at the capital, with which every part of the country has a necessary connection. And Christian courtesy and good feeling will prevent this joint representation at the capital from injuring by rivalries and divisions the advance of Christianity.

The remaining modification to which I alluded involves immense responsibility, and will be, I hope, of rare occurrence. But I cannot forbear illustrating it from two cases with which I was made familiar during my short residence in India more than twenty years ago, both cases of divisions of missions among aboriginal tribes. Bishop Milman, then Bishop of Calcutta, received into the Church of England, after long and anxious enquiry, a considerable body of missionaries and converts in Chota Nagpur, in Western Bengal, previously connected with the German Evangelical Lutheran Mission established by Pastor Gossner, and a smaller body of Karens in what was then the extreme border of British Burmah, who had previously been connected with the American

Baptists. In both cases I believe the reception to have been absolutely justifiable and even necessary. Pastor Gossner had himself asked the Church of England to take over his mission and had applied to the Church Missionary Society, which was unable to accede to his request. The strong and unalterable determination of some of the oldest and most experienced missionaries, supported by a large body of the converts, to join the Church of England, was represented to the Bishop, who was advised to consent to their request by the entire English community in the district, and by the German committee which had been formed in Calcutta to help the mission. After long and patient deliberation and delay the Bishop yielded to the request made to him, and the outcome has been one of the most interesting missions of the Society for the Propagation of the Gospel in Foreign Parts, now an independent diocese with a bishop of its own. The result has abundantly justified the action taken. It has led to a far greater missionary activity in the whole district, and the friction, which was almost inevitable at first, has given way to kindly feeling and many an act of brotherly recognition. The other case was somewhat different. The wife of an experienced American Baptist missionary exercised an extraordinary influence over the Karens in her husband's district, and was absolutely determined to bring them over to the Church of England. It was only when many of these Karens were lapsing to heathenism, because their request for a union with the Church of England was not granted, that at last the Bishop took over the mission; but the Bishop, who on these two occasions felt that an extraordinary emergency had arisen which justified his action, was a thorough believer in the general soundness of the principle of territorial division.

I regret more than I can say that in reference to the Church of Rome I can only quote the language of the Bishop of Lahore: "I affirm," he said in 1894, "with a wide experience of North India and Burmah, that I have never met with a direct and organized attempt to gather in the heathen on the part of that Church, save where the seed had been first sown by others, and they had begun to enter into the fruit of their own labours. Instances of such intervention on the part of the Church of Rome may be found among the Karens in Burmah, among the Kols at Chota Nagpur, in the Nuddea missions of the Church Missionary Society in Bengal, and in the missions of the Society for the Propagation of the Gospel to the south of Calcutta. No *modus vivendi* is possible as between herself and other communions. We must confine ourselves to a protest against what seems to us a marauding policy, taking care, I should add, to establish our own people in those true Catholic principles which are the best safeguard when the assaults or intrigues of Rome have to be met." This is a melancholy statement, made by a singularly qualified observer, but two wrongs do not make one right, and no marauding policy, such as has characterized Roman missions in India, should tempt us to forget our own duty of evangelizing the heathen and to make reprisals.

III.—A third line of missionary comity is in the sphere of *discipline*. The right time for the administration of baptism has exercised the minds of many missionaries, but there are scarcely two opinions among the general body of Indian missionaries as to the recklessness with which, in certain cases, to which reference is made in the reports of the

Boards of Missions on India and Ceylon, this sacrament was administered. I need hardly point out the great advantage to the whole Christian body which would result from some nearer agreement upon this important matter.

Then, again, the greatest caution should be, and usually is, exercised in receiving converts from one mission to another. It may be found that a man was censured or punished for some moral offence, and the moral sense of the whole Christian community would be outraged if another mission were to condone the offence and receive the offender with open arms. Missionary comity certainly involves the respecting the discipline exercised by other missions, and upholding it if it be morally just. Discipline is so imperfectly exercised in England that its importance in the mission field abroad is sometimes inadequately appreciated. But the questions which arise, perhaps more especially in cases involving marriage and breaches of the seventh Commandment, are frequently so difficult and perplexing that serious differences between Christian bodies in dealing with them would retard the advance of the kingdom of Christ.

I have touched on some of the chief lines along which the missionary comity would find expression, but, after all, the main thing to care for is the doctrinal basis with which I began this paper. When men agree in love for a common Lord and can thank Him for admission to His Kingdom on earth, and trust Him for the time to come, it is certain that this community of faith will find expression in ways which scarcely need to be classified as though else it would cease to exist. If they do not love "one Lord," no unity of ecclesiastical organization will ever really bring them together. If they do love "one Lord," no difference of organization can really keep them permanently apart. In the presence of heathenism as it is, not as it is sometimes represented for English consumption, this love of our Lord Jesus Christ will lead to a Christian courtesy which, while it will never compromise principle, will always recognize brotherhood, and will seek to avoid imposing on Oriental peoples all the accentuated differences that have vexed western nations. The man who feels strongly the truth of his own convictions is just the man who can afford to be tolerant in dealing with others, and the English Churchman who realizes that about four-fifths of the results of foreign missions, outside those of the Church of Rome, are due to other Christian bodies than his own, will gladly recognize the fruits of the Spirit in the labours of others throughout the world, and without abating one iota of what he holds and teaches as true, will see the wisdom of the resolution passed by the Bishops at the recent Lambeth Conference, "That in the Foreign Mission field of the Church's work, where signal spiritual blessings have attended the labours of Christian missionaries not connected with the Anglican Communion, a special obligation has arisen to avoid, as far as possible without compromise of principle, whatever tends to prevent the due growth and manifestation of that unity of the spirit which should ever mark the Church of Christ."

WOMEN'S WORK.

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I HAVE been honoured with a request to speak on this subject for the simple reason that it has fallen to my lot to know many women missionaries, especially Indian missionaries, and it was thought that I could speak for them and of them as they could not do themselves. This paper, therefore, is a gathering up of the experience of those who are qualified to have an opinion.

The mission-field specially before us will be India.

It is an honour to be allowed to speak for women missionaries to-day, and to give their message. They say, We want your help in our great undertaking. We want it in two ways. First, we exceedingly need your prayers and the support and comfort of your sympathy, and therefore we ask you to *understand* just what has to be done. And then in the second place we want you to send us a constant supply of workers. And therefore we want you to realize the *kind of women* who are needed to respond to these ever-growing claims. This is what our women missionaries ask.

May I speak a word from my own experience, and strengthen it with the much wider experience of Mrs. Bishop, the well-known traveller? Vague accusations are made of the luxurious lives of missionaries. Mrs. Bishop says, "I have not seen anything of missionary luxury, and I think that those who give may rest in peace on that subject." I would add that in all the missionary households where I have stayed in India and Ceylon, great simplicity was the characteristic. The houses and the food were plain; the necessary carriages generally shabby. As to the manner of life, we in England can only feel that the amount of self-denial required for an ordinary useful life here will not go far in an Eastern country. The climate is a condition that affects everything, and, as we know, sustained effort is made by very few Anglo-Indian ladies except missionaries. For half the year life is only just endurable in the plains—missionaries do not spend the hot season in the hills. "Every morning in that first year I thought I should die," said one of them to me. The day's work begins in some places between five and six in the morning, and those who make a time of devotion a primary necessity have to arrange for it at the cost of much self-control.

Then the deadening effect of heathenism around is a distinct temptation, and coupled with it there is often an overwhelming sense of the awful power of the prince of darkness and of the unseen battle that is being waged. There is the absence of old friends and the loss of the aroma of English life, and saddest of all is the too frequent apathy of English fellow Christians around. These private trials have to be met and faced, as well as all the difficulties that have beset pioneers since the days when, twelve hundred years ago, Wilfrid of Devonshire, with his kinsmen and their sister Walpurga, crossed the sea, carrying the Gospel to Germany. Many new conditions have arisen since those days. How much more *vast* the work is since the whole world has been opened to our access. How many new problems, such as higher education and medical work, have arisen, and how hard it is for a dominant race, as we are in India, to teach the knowledge of Christ.

Perhaps the wider culture and the greater independence of women in our days are given in order that they may be more able to meet these new and complicated conditions. In any case we must believe that those in such a post of honour and of temptation and of risk would like to be more sure of the constant intercession and support of the whole Church at home than they have yet been.

May we first examine the material to be dealt with. Of course it is primarily women and children. A little boy was asked why he so much preferred the second part of "Pilgrim's Progress" to the first? He said: "Oh, because Christian came away by himself, but Christiana brought all the children with her." So it is in the East; the mothers bring the children. Mrs. Bishop, with her wide personal knowledge, says in a private letter, "Woman secluded, and in many ways looked down upon as she is in the East, wields unseen an enormous power, and perhaps is the strongest existing influence in favour of the continuity of custom, and tradition in religion."

In India her position is strangely composed of great humiliation and great honour. The old lawgiver, Manu, says, "She is impure as falsehood, naturally heartless, never to be trusted;" while at the same time one of the great commandments of the Hindu Scriptures is, "Let thy mother be to thee like unto a god." The high-caste woman is, as we know, shut out from everything that in our eyes makes life interesting. I need not describe the entire seclusion of these "purdah" ladies. In the present famine they have suffered the last extreme of starvation rather than come out of their homes. As to their ignorance, "It is a popular belief that their husbands will die if they should learn to read or should hold a pen in their fingers." As to their absolutely dependent position, it was of course because of the intensely strong belief that a woman had no hope of blessedness apart from her husband that the practice of Suttee took hold of the Indian mind. That act of sublime sacrifice secured salvation to the whole family to the seventh generation. "Tama, King of Death, and you, Day, Night, and Twilight, witness that I die for my beloved, by his side upon his funeral pile." Pandita Ramabai's book, "The High-Caste Hindu Woman," enters fully, in a deeply interesting way, into these questions. India can only be won for Christ through the mothers. Every custom and act hinges on religion, and the mother's conscience and standard of right and wrong will remain that of her son. Women in India are, as Manu assured them they were, untruthful, generally perfectly untruthful; they do not understand honour; they have no interest in the outside world, of which they know nothing; disinterested benevolence they have never thought about; justice they have never expected or had.

How, then, do they bring up their sons? To be the kind of officials and administrators India is now suffering from: men who cannot be trusted to do justly; men who in the present famine distribution defrauded the people on relief work of part of their wages; men who mixed earth with the meal, and water with the dahl, and who intercepted the funds for feeding their starving fellow country people. Thank God there are honourable exceptions, but the common fruits of a heathen or a Mohammedan bringing up are callousness and selfishness. How can a mother whose gods are horribly evil teach her children practical holiness?

Notwithstanding all this, "There is great natural devoutness, lovable-ness, sweetness, self-devotion and grace in the Indian woman's nature." Who can have read the other day in the newspapers of that heroic little girl of nine, who when her family were one by one swept away by the plague, filled, with perfect courage and fidelity, the mother's place, without loving the child? Or who that has read the story of Ramabai's childhood has not been moved with admiration at the dignified patience and high-mindedness of her family in their extreme sufferings from famine, as well as at her own awakening enthusiasm for her fellow widows?

In considering how to raise them, the Bishop of Lucknow remarks that it should always be recognized that the miseries of the Hindu widow have sprung originally from a fine ideal of absolute devotion to her husband, and that we must deal tenderly and sympathetically, and also patiently, with the problem. It is even better that the Hindu widows should for a time suffer, than that they should let go a noble idea without replacing it by the true and far nobler Christian belief.

In the next place, what is being done, and what results can be seen? Much is being done, and yet, in comparison with the vast amount left undone, it seems like a few drops taken out of a river. Think of the five hundred and eighty-nine thousand villages of India. Think how those village people perished in the famine just from their aloofness from helpers and help. Think of the twenty millions of Indian widows. It is only by taking hold of God and getting to work that we can shake off the paralyzing effect of this vast extent of darkness.

We have to start by bearing in mind that all our work at present is pioneer work. We are just trying to prepare for the day when an Indian Church will rise up and evangelize her own land. What therefore as pioneers we aim at is the formation of CHARACTER, strong Christian character. We want the native Christian people to be Christ-like: to grow up in the apostolic form, able to bear burdens, able to originate and to govern; able, like the Church in Uganda, for instance, to carry the Gospel of Christ into the darkness around. To this end we want the mothers to become fit to train their sons, and therefore wherever we see in the women a great transformation of character, we see hope for the future.

I visited while in Calcutta a dear old lady, born a Hindu of good caste, and now for many years a Christian. She sat on the ground in native dress, she was full of humour and of quick sympathy, a charming companion. She had lost first two gifted daughters, and then her husband. They said it was a wonder to be with her then. Instead of the awful abandonment to despair which makes the Hindu widow lie on the ground and literally *howl*, she was radiant with hope and peace and thankfulness, and now in her old age she is the happiest of Christians, and loves to go out every morning to her early Communion Service.

Again how full of promise is Pandita Ramabai's work among widows—herself a high-caste widow. She believes that educated and enlightened widows are by God's grace to deliver India, and she gathers them in without requiring them to give up their religion or customs, simply letting them hear what Christianity is, and fitting them for a useful life as teachers or nurses. But so strong is the influence of her character, that when Ramabai herself went out last December into the famine

districts to rescue friendless girls, her own widows caught her spirit of love and said they were willing to live on one meal a day, and that of coarse food, in order that she might gather in more of their suffering sisters.

Then as to the educational work done here and there all over India, those engaged in it have countless tales of the consistent lives, the useful and effective lives, of the girls they have brought up. The principle of training is the same as it is here. They must not be treated in masses, but cared for one by one. We may hope for great things from the high-class education now springing up. At Kandy there is a school for chiefs' daughters. I saw eighteen of these young Buddhist princesses, well-bred, intelligent girls, living in simple Singalese fashion, but instructed like English High School girls by three qualified English missionary teachers.

The most interesting school I saw was originated and carried on by Indian ladies. One of them had opened her own house for eighteen famine orphans, and her desire is to carry on this work without foreign aid of any kind.

Of the Mission Hospital work it is impossible to speak too highly. Every patient sees with her own eyes what Christian tenderness and devotion practically amount to; the native nurses are trained in that quality which the Indian character so much lacks, responsibility; and there is a continual object lesson in the value and dignity of life from the Christian point of view. Miss Staley's hospital work at Delhi and Miss Haskew's at Lucknow seem to touch the very heart of the matter.

The Zenana work in the towns and the village work in the country seem capable of indefinite extension. In the villages the poor women are not shut up and secluded. It is a moving sight on an early morning in the cold season to see the teachers setting out from their tents under the trees, little groups of two or three together, chiefly natives in their white attire, moving swiftly across the green plain to the village, hidden away out of sight in its bamboo and palm grove.

The Zenana visiting is indeed a hidden and patient work; of the many who receive the truth and call Jesus Lord in their hearts, very few become professed Christians. It is practically impossible for these ladies to receive baptism. Native customs among non-Christians absolutely forbid them to go to church, or for a clergyman to come to them. The Bishop of Lucknow remarks that "it is an interesting question whether, in case duly ordained deaconesses were employed as Zenana missionaries, they might not on occasion be allowed to baptize in Zenanas. There is probably no precedent. But then our circumstances in India are different to those the primitive Church had to deal with."

All these agencies are going on silently. It is easy to live in India and see nothing of them, but all the while the tide is slowly rising; some day it will cease to be hard to be a Christian, and there may be a sudden great inflow. Will the Indian Christian Church be ready, if a great wave of conviction rolls over the land, to receive the converts?

That must much depend on whether we have risen to our responsibility in reaching the mothers of India.

Finally, as to methods. Continuity in the work, training of the

workers, and elasticity and freedom for new departures, are what is required.

The continuity has been, thank God, wonderfully supplied by the societies and communities who have sent out one after another to fill the vacancies so constantly occurring. Only societies and communities can be expected to do this: and may I say how very great a need there is of the organized help of deaconesses, not only among non-Christians, but among the English speaking population. The civil and military people in an Indian Station are always on the move. Work is not begun, such work as that of the Girls' Friendly Society, or of the Mothers' Union, because it would have to be dropped again immediately. Deaconesses can begin and continue such things, and bishops, chaplains, and people value their help more than can be told.

The training of missionaries is more and more felt to be a necessity. In medical, and hospital, and educational work the need is obvious. In the rescue and penitentiary work, which we earnestly hope in the near future to see, training is also much to be desired. Indeed, so diverse are the calls that even missionaries who do not expect to be specialists, are wise to qualify themselves, particularly in nursing and the elements of medical knowledge. Quite unexpectedly the call came to the All Saints' Sisters and to the Student Volunteers at Bombay to nurse the plague, and to the missionaries in the North-West and Central Provinces to deal with the famine. The Scotch Mission at Poona was able at once to accept the Government call to help in the search parties. Everywhere in a tropical climate sudden death or great calamity is at hand.

But there is the equally important training of character. Those who fail to bear the strain of life in their own families at home are seldom fit for mission life. The Bishop of Lucknow says, "Some idea of a disciplined life should be instilled, and, as they will have to live with companions, they should learn to be unselfish, cheerful, and naturally helpful in a house." He thinks that the community system may be particularly useful in India in the case of Eurasian and native girls, and that a more intelligible and more dignified understanding as to the position of such girls employed in mission work is needed. I am told that the All Saints' Sisters in Bombay have begun, with excellent results, to admit Eurasian and native girls into their community, after five or six years' probation.

I suppose that in elasticity and power to originate sudden new departures, the simple mission household excels all other methods. Most women missionaries, however, are persons of more than average force of character, and it is increasingly felt that such small bands need some degree of organization, not necessarily from any desire for a community life, but to promote order, peace, and health. The care of health is a science in every hot climate, and obedience and patience will save many an eager beginner from breakdown, and perhaps from hasty steps in other directions which may only have to be retraced. At any rate, every such household should have a head, and if that head is the wise and spiritual person she needs to be, a foremost place will be given to the times of retirement, so hard to get unless there is room made for

them, while recreation and exercise will be planned for in the day's duties.

In conclusion, may I, speaking on behalf of women missionaries, ask four things?

Will you give a place to definite intercession for our work and ourselves?

And will you *not* grudge, but willingly spare your BEST for this service? It is a wrench letting them go, but those who give them up receive far more than they give, a widening of heart and mind, and a sympathy with the love of God.

And may I again remind you of the claims of the English-speaking people in India, and in all foreign lands, and entreat that more women will devote themselves systematically to them also?

And, last of all, will you ask your friends in military and civil society in India to find out the hidden work that is going on, and thus to use the great opportunity they have of furthering the most highly privileged work on earth?

MEDICAL MISSIONS.

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WE read in S. Luke xxii. 19: "He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My Body which is given for you: this do in remembrance of Me." And in S. Mark xvi. 16: "He that believeth and is baptized shall be saved."

Of the five hundred millions who profess to believe in Jesus as the Christ, the Son of God, all but a quite insignificant minority look upon the passage from S. Luke as a command from our Lord instituting the sacrament of the Lord's Supper, and upon the one from S. Mark as authorizing Christian baptism. How few there are even in our own Church of England who give anything like the same weight to the equally definite command, "Go ye into all the world and preach the Gospel to every creature." Yet as loyal subjects we must obey; the King's command has been terribly neglected in the past, and now that the Church is being aroused to some extent to the great responsibility that lies upon it, we must consider how our Divine Head would have the work done.

The command is to preach the Gospel throughout the whole world, and while we all recognize how greatly the work in one parish at home differs from that in another, we are apt to overlook the fact that, though missionary work may be carried on without any great hindrance in one country, yet in another the difficulties may be almost insuperable. In some places the work, though slow, is successful; but in others men have laboured for years without result, because they cannot get into touch with the people. The doors of the Zenana and Harem a few years ago were absolutely closed, and no Gospel entered; and it was a long time before women workers were sent out to unlock them, and yet to-day we have women offering for missionary service in greater numbers than men.

But there are other doors closed almost as firmly as those of the Zenana. Look at some of the Mohammedan cities of Syria, Persia, or India. The people have been brought up to hate Christianity; the very mention of Christ as the Son of God is the signal for a burst of indignation and a storm of curses, followed often by some more tangible opposition. The Mullahs are active; death and loss of all rights is often the result of accepting Christ. How is the missionary to get into touch with the people under such circumstances? If we look at the larger Chinese cities, we find opposition as great, if not greater. We want some means of breaking down this hostility, of opening the homes of the people to the messenger of Christ.

Again, there are nations, there are cities, there are innumerable villages, that for one reason or another we cannot at present reach; for instance, the Government will not allow us to go beyond the Northern frontier of India. There are whole provinces of China untouched, and a few missionaries scattered throughout a country like India cannot possibly visit all the villages. We cannot go to them. How can we draw them to us?

If we look at S. Matthew iv. 23 we shall find in our Lord's methods a key which will unlock many of these fast-closed doors: "Jesus went about . . . teaching . . . and preaching . . . and healing," and as a result of the healing, not only were people willing to listen, but the sick and their friends came from distant places to Galilee to be healed, and coming to be healed they heard the wonderful words of life themselves. They went back to their homes and would certainly tell their friends of the power of the Healer and of the good tidings which He preached. We note that our Lord, when sending forth the twelve, gave them power to heal, and, again, would not "dismiss" the seventy on their mission without conferring a similar blessing on them. We see the wonderful spiritual results that followed on the acts of healing, and we rejoice to know that He has to-day a very special sphere of work for those of His servants who have "gifts of healing," and are willing to consecrate them to His service. Though, of course, they can only use natural means; yet their power often appears as miraculous to the onlookers as the miracles of New Testament times did to the crowd gathered round the Good Physician, and they obtain an influence over the minds of the people that it is difficult to over-estimate. The work of these medical missionaries is the key that to-day is unlocking some of the most strongly barred fortresses of Satan.

While I believe that every missionary finds some knowledge of the healing art of the greatest use in the mission field, yet I think that only those have the right to the title, medical missionary, who are legally qualified to practice medicine and surgery at home. I wish at once to say that the medical missionary should be a real missionary. His primary commission is to preach the Gospel, not to heal the sick. He is not a doctor sent to do medical work, while a clergyman or a layman does the spiritual, but he is himself a lay evangelist; and before he goes out to the mission-field he ought to be trained for the spiritual work as he is for the medical. It does not follow that because he is a good doctor, that therefore he will make a good missionary; and it is possible that it is the lack of the theological training that has caused some to look askance at this form of work. At the same time, I feel

very strongly that, as a general rule, the medical missionary's special powers and opportunities can be more fully utilized if he is not ordained.

Suppose a new station is to be opened in a hostile Mohammedan country, how shall it be done? If we send a clerical missionary, he has a most difficult task to perform. He is looked upon with suspicion from the first; if he is not recognized as the minister of another religion, the inhabitants find it difficult to understand why he has come. Unless he has some obvious business, he is thought to be a political agent or a spy of some kind. Then we must remember that in the Turkish or Persian Empire no open-air service is allowed by the Government. Speaking generally, the worker finds it extremely difficult to at all get into touch with those he wishes to influence.

Now let us consider what advantage the medical has over his clerical brother as a missionary pioneer. On arrival he makes it known that he is an English doctor come to see sick people, and at once some suffering ones will come. They will not object to a prayer to God to give the physician skill and to bless the medicine, and in the course of days, rather than months or years, large numbers will come to the dispensary. A small charge for medicine supplied often tends, if anything, to give more confidence, and the amount received is often a real help towards defraying the cost of the work. As the demand for his services increases, he is able to lay down more definite conditions as to the preaching of the Gospel before the patients are seen, and thus very soon the doctor has a daily opportunity of making his message known, it may be, to a hundred people, seated quietly in a room, who either have already good reason to be grateful to him, or who are expecting him to do something for them; to people, not only from the town, but also to some who have come from distant places. Sooner or later a serious operation has to be performed, and the missionary has to be very careful in the selection of those early major operation cases. It becomes known that the English doctor is going to try and restore the sight of one who has been blind for some years, or make the crooked leg of another straight again. The operation is probably done in public, prayer is offered up, to the astonishment of many; then the patient is sent to sleep by the wonderful drops of clear liquid sprinkled on a towel, and held over the face; then the operation is done, and they watch the patient as he returns to consciousness, and hear from him that he has felt nothing. Sixty years ago anæsthetics were unknown in England, and can it be wondered at that these poor ignorant people are sometimes almost ready to worship the healer, and that a successful operation does very much to gain for the servant of Christ a ready, and even a sympathetic, hearing?

An in-patient department soon has to be added, and branch dispensaries in convenient centres, under capable native assistants, follow before long. Much good can be done in an out-patient waiting-room, but it is in the hospital wards that we see real spiritual results, people coming out of darkness into light. They not only hear the teaching day by day, but they see the doctors and the nurses (if there are any) dressing foul sores that they themselves would not think of touching, and it raises the question in their minds, Why are they doing it? They are told that it is because Jesus, the Son of God, has commanded them to do it, and they cannot deny that it is being done; they cannot conceive any other reason—and thus it is that often the life

of the missionary seen throughout the day does more to preach the message of God's love than anything else.

You may say that I am simply giving you the theory—but what about practical experience? So I would add a few illustrations.

A North-west American Indian chief says: "No, I will not listen; you may go your way, and I will go mine; I will not be a Christian." And the missionary utterly fails to influence him. But one day the heathen comes to the Christian: "Say, missionary—say, white man, can you save my boy? Do come." The missionary is able to save the life, the chief listens to the word of the man who has done so much for him, and a little later is baptized.

In Palestine we have had instances of missionary work stopped by bigoted Mullahs, but re-opened because the chief opponents have had to beg the doctor to come back to relieve their suffering, and have then felt bound to allow the missionary to continue his work.

The governor of a large Eastern city recently said to a Church Missionary Society's medical missionary, who had been attending him: "I will do my best to get permission to build a hospital, only do not ask for anything but a hospital. These things must be done slowly. Don't say anything about a clergyman or a school. As soon as you have got the hospital open and well established, you can get all the rest as soon as you like." This was a man who called in the missionary as a doctor, but who was much impressed with the truth of Christianity, and had several times asked the missionary to pray with him.

Dr. Carr, of Julfa, in Persia, was able to take the Gospel into a mountain robber village, where he, a missionary, went at the request of the robber chief to attend to his sick wife.

We are not allowed to send missionaries into Afghanistan, but the Church Missionary Society has established a slender chain of medical missions along the frontier, and in that way the wild tribesmen are attracted to the hospitals to get their wounds healed or their sufferings alleviated, and they too have the Gospel preached unto them. Not long ago a Mullah came down from one of the best known cities of Central Asia with double cataract, and went back seeing well. He has since then sent several other patients, and no one can tell the ultimate influence of this one operation.

With regard to China, I would only mention that, whereas the people put all sickness down to evil spirits, their dreaded "gods," they commonly assign the healing power of medical missionaries to our Lord and Master; and frequently the mission hospital is called the "Jesus Healing Institution." Mrs. Isabella Bishop, the well known traveller, said the other day that she was told at Hang Chow that nearly all the converts to Christianity in the district had their interest first aroused in the mission hospital.

In conclusion, I would state my belief that the medical missionary, strong in body, apt to heal and apt to teach, is not only, humanly speaking, the best agent to open up new districts among hostile people, but that such a worker is also very closely following the example of the Great Head of the Church and His apostles. Besides this very important pioneer work, I think our great missionary societies ought to establish medical missions in all their principal centres of work. A doctor has opportunities which others do not get, and if he is working

as he should, hand and glove with his clerical brethren, he ought to be of the greatest help to them.

I would also call your attention to the great work done by medical missionaries from the purely philanthropic aspect, to the importance very often of their presence as medical attendants to other missionaries, and to the fact that in all heathen nations the superstitions of the people are very largely connected with sickness and disease, and the medical missionary is able to do more than anyone else to break down their old ideas, and thus deal deadly blows at their heathen customs.

For a long time but little attention was given by the Church of England missionary societies to this form of work, but I am thankful to say that the Church Missionary Society has nine new medical missionaries sailing this autumn, and a total of forty-eight on its roll, considerably more than any other British society, and I hope that other missionary societies of our Church will soon follow suit and largely increase this branch of their work. I am very thankful to know that the Women's Association of the Society for the Propagation of the Gospel is turning their attention to medical missions, and in a recent pamphlet issued by them I notice the following sentence, with which I heartily concur, "medical work should be an integral part of all our missions, for it paves the way for spiritual teaching as nothing else can."

The work is, of course, more costly, but there are the two questions before us to-day: Firstly, is it a right way to send the Gospel to the heathen and Mohammedan world? and secondly, Is it worth the extra expenditure which is required? And to each I would answer emphatically, I believe it is!

DISCUSSION.

Miss FRANCES PATTESON, Sister of the late Bishop Patteson,
The Close, Lichfield.

THERE is a note in connection with Foreign Mission work which has only been slightly touched by Miss Clifford, and which seems to me to be too seldom struck. Everyone feels that those men and women who devote their lives, in the face of many trials and dangers, to carrying the Gospel into heathen lands, are doing a noble work; but do we grasp that everyone of us at home may, in our measure, be sharers in that dignity? Have we—especially we women—understood the great benefits to ourselves in taking part in this work? Of course, I do not mean by this giving a shilling or a guinea because "My friend asked me for a subscription, but I don't know what it is all about." I mean an intelligent accomplishment of a great duty. This requires knowledge and sympathy; and in the exercise of these qualities there comes to us enlargement of heart and mind. This work deepens your love, because you are extending it to people whom you will never see; and it is a strengthening of faith because you believe in conversions of which you can only hear from a distance. Intellectually, also, it widens your interests, by a knowledge of countries, races, and religions, of which most people are far too ignorant. Fathers and mothers, teach your children about missions; and if, in God's Providence, you are called upon to make a sacrifice for this work, do it heartily and unreservedly as my dear father did. "I have given my boy to do God's work in the South Seas, God forbid I should call him back." You will reap a blessing of contentment, peace, and joy of which, if you have not tried it, you little dream. I am not speaking experimentally; I *know*.

The Right Rev. J. TAYLOR SMITH, D.D., Lord Bishop of
Sierra Leone.

"YE are my friends, if ye do whatsoever I command you." These words have been ringing in my ears for many days, and I cannot get rid of them, so I give them to you, and I pray God they may ring in your ears. "Ye are my friends if ye do whatsoever I command you." And there are two things we are told to do. One is to pray for more labourers to go into the harvest-field, and the other is to go ourselves. I could speak on many of the subjects which have been referred to, and illustrate them from my own sphere on the West Coast of Africa; but time does not permit, so I will say a word in regard to medical missions, another word in regard to industrial missions, and then a concluding word. We have in the diocese of Sierra Leone a medical mission, the work of women, started by the wife of the late bishop. She began in a very small way and in a simple manner by gathering friends to pray and to give; and the result is we have a cottage hospital with twelve beds, which are never empty. They are filled with women and children. We have a medical officer and three lady nurses from England, and they are doing the work of preaching the Gospel more impressively than those who speak only with the lip, for it is the two-fold testimony of lip and life. From seventy to one hundred of the poor people come three times a week, and not only have their bodies healed, but the Gospel of the Lord Jesus Christ preached to them. I strongly recommend to all friends interested in mission work the capital example which is thus afforded. As to the industrial mission, it has been found in these later days that it is necessary to develop not only the mind, but the body of the native. A man consists of body, soul, and spirit, and therefore in these later days we are coming to understand the necessity of developing the whole man; and this is another work which has not only been begun, but is showing such signs of success and God's approval that we are developing the work. By this means we can put into the hands of the native a useful trade; and so many parents are sending their sons that we have not room for them, and are obliged to extend our boundary. We shall be glad of your sympathy and your help. Now in regard to the development of native Churches, we have in Sierra Leone native Churches entirely self-supporting, with congregations on Sundays as large as this assembly here, with the same Prayer-book and the same Bible, and natives preaching the same style of sermons as you hear in the dear homeland. You will have these sights before you Sunday after Sunday, and, as I said before, you must remember that these Churches are entirely self-supporting. From the earliest days the missionaries have taught the natives to give for the support of their own church, and the result is that the natives give three half-pence per week—a half-penny for the ministry, a half-penny for the education of their children, and a half-penny for foreign missions. They are so liberal that many of them would put to shame the Christians here at home. In regard to the natives, the time has come when we must trust them more. I believe in the natives. We want to believe in the natives, and we want to trust them more. Sometimes people say to me, "Do you find the natives are intellectual? or do you find they have the same quantity of brains as the white man?" When I can say to my raw heathen servant, "Why has God given you two ears?" and he instantly answers, "To hear both sides of the question, massa," as my servant did: then I say that the native is not without brain power. I will give you another illustration. I said to my servant, "Who is the devil?" He said, "Massa, I know him too much." I said, "Yes, I know you know him too much, but will you tell me who he is?" He said, "Massa, I will tell you in a parable. You are my good master; I am your good servant." (He always puts in a word or two for himself.) "You say to me, 'Take this money and go down to the market-place to buy such and such a thing.' I go down, and as I pass down the street the people say, 'Ah, ah, there goes the canon's servant; the canon's got a good servant.' I take the money you give me to buy, and I run away with it; that is the devil. The devil is God's servant, the devil gets God's power: the devil takes God's power and runs away with it; that is the devil." I said to another of my servants, "Where have you been to-night?" "I have been to hear the Gospel preached by a fellow native, and I heard God's word of truth." "And what was the word?" "I can't tell; but the preacher preached till the water came under my eye." As to what the heathen are? within the last six months this hand has grasped in friendliness the hand of a person only twenty-four years of age, whose nightly amusement used to be the sacrifice of human beings, in order that he might boast to his wives and his

drunken companions that he was the same as his ancestors. This is only one hundred miles from the coast where our steamers stop, and you cannot tell what the ignorance is. I feel that I cannot but blame myself in regard to the terrible murders of our Englishmen by the King of Benin, for if I had read more and gone earlier, I believe I could have saved some of those lives. We ought to take shame on ourselves that such things exist, and you cannot gather what it is like from the newspaper reports. There is a text above the Communion Table in Westminster Abbey which I hope will soon be fulfilled, "The kingdoms of this world have become the kingdom of our Lord, and of His Christ."

The Right Rev. WILLIAM AWDRY, D.D., Bishop of Osaka,
Japan.

I SUPPOSE there is no mission in which the question of the growth of native Churches is in a more forward condition than amongst the Japanese. The conversion of the natives, and their independence of foreign financial support, is progressing faster in the centre of Africa, no doubt; and it may be that the men will be found there who can be qualified under God to carry things forward without the missionaries. However, I cannot speak as to that, and will not waste the few minutes at my disposal in speaking upon a question which I do not understand. But in regard to Japan, the question simply is this, How long will Japanese Christians be content to wait before they take the Church into their own hands and claim to have a native Episcopate, and say to us, as they are saying in all other departments, such as education and engineering, "We are very much obliged to you for what you have done, and in the future you need not send in any more men, because if we want any of you we will send for you." Now we are very far from that at present, because we are far from the self-support which is necessary before that independence comes, but nobody knows how soon that may come; and one point of view I want to press upon my people to the utmost of my power is this; first of all, we cannot be satisfied for one moment if that independent spirit does not develop in the Church in Japan. It must be a Japanese Church. In its constitution it already is—and it will become, and we desire that it should become, completely independent. We hope to be able to point to it and say, "There is a Church, built up and launched, a Church which needs us no more except as a sister Church to herself." But while that is the case, I have no doubt that the longer they are willing to wait for that complete independence, the more ripe they will be for it when they do claim it. I do not think we foreign missionaries shall be many years in Japan after they have a native Episcopate. In the meantime, things are going forward in a way which makes it pretty certain that in the natural course of things they will bring this about. If I speak of any reasons for this, which do not seem lofty, it is not because of any want of belief in the genuine heart-wholeness of the service of our Lord in the Japanese converts. We should find it very hard here in England if in any institution like our Church, we, with our insular (they, too, are insular) self-confidence, found that the institution—Church, or whatever it was—was subject to a veto exercised by a few individual foreigners. We have in Japan an organized Church, with its constitution, its Prayer-book, and so on. It is governed by a synod consisting of (a) a House of Laymen, who are all representative Japanese Christians; (b) a House of Clergy, of whom the majority as yet probably are missionaries, but about thirty-five are Japanese, and by the end of 1898 there will be fifty Japanese. I hope in the diocese of Osaka alone to ordain six deacons five months hence. The clear majority in the House of Clergy will then be Japanese. Then there remains the House of Bishops, every one of whom is a foreigner. There are a very small number of them, which makes it more galling when the bishops say this, "You by majorities in the other Houses would like to make this change, but it is a danger to the steadiness of the Church, and therefore for the present we shall decline to accept it." Every time anything of that kind occurs and the native feeling has to be over-ruled by the bishops, the time comes nearer when they will say, "We acknowledge that you can find men more ripe for the Episcopate than our own, but we would rather take an inferior Japanese than another foreigner." I am quite willing that this should come in due time. But first we should wish to gather a considerable body of young Japanese of promise, and pass them through the most complete education possible, both secular and religious, that out of them the Church may be able to choose competent bishops, and among them these bishops may

be able to find their successors. The gathering and preparation of such men is not a thing that can be done in a day, and therefore we must push it forward at once and in earnest. How many years will it take to ripen a man newly converted from heathenism into one who is fit to be entrusted with charge of a Church as its bishop? I must confess that when I look round the Japanese clergy I see men faithful and loyal—examples to others for good. With all the very great dangers there are in their past history, our clergy are excellent in these ways; yet I do not see more than, perhaps, one or two, or at the most three, whom I can suppose likely ever to be such as to be chosen for bishops. It may be that there are others; we know not how they may develop by the grace of God; but we do not want these one or two or three only. What we want is as large a number as possible out of whom bishops may be chosen for the stability of the future Church, that it may be ready when they claim a native Episcopate, and that they may go forth blessing us for what we have given, and sit side by side with us, a sister Church, in Christendom. Things are hopeful, and we can look joyfully forward.

Miss EDITH MULVANY, of the Church of England Zenana Mission.

THE keynote which was given us yesterday by the Bishop of Southwell in his opening address, and which warmed our hearts, is that this Congress acknowledges the great debt of foreign missions. We have been listening to a very interesting paper by Miss Clifford, most of which I can corroborate fully. I have just entered upon my majority as a missionary of the Church of England Zenana Mission, and consequently have had many opportunities during my work in India of experiencing much of the domestic lives of our Hindoo ladies. I can only say that they are most interesting, very affectionate, and exceedingly responsive to any instruction that they receive; and I may also add, in most instances they respond well to the teaching of God's Word. There was a remark made by Miss Clifford about the importance of the development of a Christlike character among the native Christians in India. On this subject I should like to quote the request a Bengali clergyman, the Rev. P. Mohun Rudro, made to me on the eve of my return to England—"When you go home, do beg of more English Christian ladies to come and work among our women. If we are ever to raise the spiritual tone of our churches, there must be an improvement in the daily life of our mothers in their homes." May I mention in answer to the objection frequently made to us, though often answered, that native Christian servants are not worthy of the name, and are worse than the Hindoo or the Mahomedan, that these men are generally the only type of native Christians which our civilians and military men come in contact with. I should like to bring to your notice that many of these so called "Christian" servants may not even have been baptized at all, but have been expelled by the *Pauchdyat* of their caste for some offence or crime, in consequence of which they have had to go to a distant part of India, and there pass themselves off as Christians. Then we must remember that the best educated men from our Christian communities are in positions of trust in Government and other employ, and that our missionaries are bound to take over the very best of native Christians as pastors, catechists, and agents for Christian work, consequently, those, perhaps of the lower stratum, not suited for these positions, are obliged to find employment in domestic service. Thirdly, and I think this a most important part of the subject, How far are we to blame if our Indian Christian servants are not what they ought to be? Do masters and mistresses take care that the Christian man who is thrown among Mahomedans and Hindoos, is guarded and kept from the terrible temptations which surround him? All our good Christian servants, I have no hesitation in saying, try to obtain situations in missionary families, because they know they will there be protected from the frightful temptations which meet them from their heathen and Mahomedan fellow-servants, and they also know they will be given a right position in the Christian family, and helped on in their Christian course; so, naturally, missionaries often have most consistent Christian servants. I can speak from experience; I had one of this kind. He always used to beg to be allowed to come with us to the *Mélds*, or religious festivals, that he might help us to distribute tracts and portions of scripture, and to speak as opportunity was afforded to him. On one occasion, when he came to the railway station at Burdwan, to assist me with my luggage, I got into the Zenana carriage in

order to have an opportunity of speaking to some native ladies who, perhaps, could never hear the Name of the Lord Jesus in any other way, he brought a very interesting old lady to the door of the carriage, saying, "Mém, here is one who wants to know how to get eternal life." He handed her in; she was scrupulously clean, and I could tell from her garb that she was a widow. She sat down beside me, and began at once to say, "He says you can tell how I can get eternal life." I replied, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [Here the speaker quoted the words in Bengali.] "Oh, what beautiful words," she said, "I have never heard such wonderful words as these. Can I get eternal life? Can He save such a sinner as I have been?" "Yes," I said, "without money and without price." "I have been seeking it all these years, and I have never found it. I want my son to let me become a pilgrim, as I thought if I visited the holy shrines I should get eternal life." I told her all I could of the fall, and the promise of a Saviour, repeating texts like—"Christ Jesus came into the world to save sinners." How He died on the cross for us, etc., until she was obliged to leave me. "How I wish I could go all the way to Calcutta with you, that I might hear more," she said, with tears in her eyes. I got her son's address from her, and afterwards wrote to him, sending a Testament and begging him to read it to his mother, as she could not read. He replied, "Your religion is for you, and her religion is for her. She must never become a Christian." There was no missionary anywhere near her village whom I could ask to visit her. I had only that short half-hour to tell her the way of salvation. We could only pray that this woman, who seemed to drink in the truth, might be helped to look to Jesus as her Saviour and her God. If you could see, as we do, village after village having to be left without a solitary sound of the Saviour's life and love, I am sure many more would go out to India as missionaries to help their poor heathen sisters. Oh, mothers, do give up your daughters for this beautiful, this Christ-like work. You will have all the happiness you can possibly have—Christ-like happiness in giving up their lives to God; and I am quite sure of this, that if anyone here will come and offer herself to God, and work in the mission field anywhere at all—China, India or Japan—they will have the happiest life that ever anyone can enjoy.

The Rev. E. W. OSBORNE, S.S.J.E., Capetown.

THERE are five points on which I wish to speak with regard to the development of native Churches. I cannot argue them in full, but just state them briefly. The first point is that the development of native churches is a question that ought to be faced. The Congress has heard of this from various speakers, especially the Bishop of Osaka, who has so well spoken of the native Church in Japan. The same can be illustrated from South Africa, where there has been three distinct movements among the natives in this direction. The Tilites came first, then the Mountain Men, and now the Ethiopian Mission Society, the idea of all being to establish a black Church free from white control. The latter proposed four orders of the ministry, equal to bishops, archdeacons, priests and deacons, and a revised Prayer-book, with suggestions from the American book. It is not to the discredit of the Wesleyans that all these originated among them. They were the first in the field, and are the largest body now. There has been a similar movement in Capetown, and some communicants have been drawn away from the Church by the wish to belong to "the black man's Church." The existence of these and like movements among native Christians shows that the question must be considered. A second point, it is very desirable that the native Churches should be organized. They are urged to self-support, and they will not support always without some measure of self-control. It is most desirable that they should have some measure of self-government, that the Church may not remain an exotic. The great Mackay of Uganda, at the end of fourteen years' work, urged, in letters to the Church Missionary Society, that the Church should not remain English, with English bishops, clergy, formularies, methods. At a conversazione in Calcutta, the bishops all said that the future evangelization of India was to be done by the native Christian Church. But for this there must be Churches bearing the name of the country, Indian or African, as the case might be. This would awaken the interest of the people. They would feel it was their Church if they not only raised funds, but had a voice in the disposal of the funds, and in the planning of the work and order of the Church. When their heart was thus in it they would do the work better than any

Englishman could. In the third place, the work would have to be done very slowly. The problem must be worked out by countries, provinces, and even separate dioceses. Conditions are very different. Going from South Africa to Ceylon was like going to an entirely different ecclesiastical world. It would not be possible in all parts of South Africa, nor among the great black population of the Southern States of America, to organize a native Church. The question there would rather be of the admission of the native and coloured people into full equality in the one Church. One thing is certain, that it cannot be done by the imposition of English methods. I feel strongly on the proposal that young English clergymen should go out for two or three years to the mission field. I do not agree with that. Let them go by all means, and never come back. It is possible that they would go from well organized English parishes, full of all the latest "tips" and "fads" of their English training, and I am afraid of what they might do in their zeal for the infant Churches. It is quite possible that we might see a Church grow up well organized as to externals, but in which the hearts of the people were not fully turned to God. The subject requires careful handling. If young men go, let them go for longer than three years, and be willing to be guided by the older men, missionaries and bishops, who have lived long among the native Christians. The fourth point is, that the time has not yet come for the general organization of native Churches. Certainly in Africa the people are not ready for it. They are not yet trained in self-government, they know nothing of voting and representation, but only understand the rule of a head man, who in the Church is the bishop or priest. And there are only here and there to be found men capable of exercising government with a fair hand. I believe there is one native priest in South Africa whom all would welcome as bishop, but only one. The people do not yet trust their clergy and catechists, not even in financial matters. A body of trustworthy men has yet to be raised up. My last point is one of thankfulness that this subject has been brought before the Congress. Without disrespect to that body I may say that I do not think they are capable of deciding anything, or even of discussing it fully, for want of sufficient knowledge. But the discussion will do great good. It will go forth to our native Christian brothers that the mother Church in England is willing to show them the utmost consideration; that she does not always want to rule them from England, whether from Delahay Street or Salisbury Square. And it is a great encouragement to those gathered here to-day. They will see that missionary labours are not without fruit, and that the results have been great in the conversion of natives of other countries. The native Church does exist.

The Venerable DANDESON COATES CROWTHER, Archdeacon
of Lower Niger Territory.

STANDING here, as I do, before an English audience, the first thought that should rise up in the heart of the West African should be the thought of gratitude. We have first to thank English philanthropists for sending over men-of-war and officers to Africa to rescue our fathers and mothers from the cursed slave trade. That I call temporal redemption. But, secondly, we have to thank the good old Church Missionary Society for sending to us noble men and women to teach us that one gospel of Jesus Christ, and Him crucified, by which our fathers and mothers have been redeemed from slavery, and have been taught to believe in that one Christ, and to receive Him in their souls. That I call spiritual redemption. And as a West African standing before a Christian audience, the first impulse is to thank all Christian friends for what they have done for us bodily and spiritually. Speaking about native agency, I have only to stand here and give you facts of our work in West Africa, and particularly in that part of West Africa called the Niger Delta Pastorate, where we disseminate the Gospel of Jesus Christ amongst our own brethren; and we give you these facts. In doing so it is not my place to tell you what is required of us, but we leave it to you to draw your own wise conclusions. Sneaking of the Niger Delta Pastorate, which was at one time within the pastorate of Bishop Crowther, who was a rescued slave, and became a Bishop of the Church of England to labour with purely native agents, we find we have to divide our labours in many ways to bring religion to the hearts of our fellow Africans. And now our work has been placed in our own hands. Just about six years ago we formed ourselves into committees of our Churches, and wrote to our bishop and told him that we were ready to take the responsibility of our Churches upon ourselves, and build our churches and support our ministers, to govern ourselves, and extend the redeeming Gospel of

Christ to our neighbours around us. At first this movement was looked upon with great diffidence. It was thought that we were young, and were trying to do without European superintendents. This thought was very far away from us. There were two circumstances, among others, which led us to this course. The first is that we found that the climate in the Niger Delta is so unhealthy to Europeans that we offered ourselves that we should take the heavy responsibility upon ourselves, and thereby economize the lives of good European missionaries. And the second thought that was before us was that if the good old Church Missionary Society had been sending us missionaries for the love of Jesus Christ, it was time that we should receive that love ourselves, and diffuse that love amongst our own countrymen; and thus we wrote asking the bishop to urge the Church Missionary Society to allow us the responsibility of reconstituting and developing our own Church and paying our own expenses. And I am thankful to say the late Archbishop of Canterbury advised us that, in order to have a good foundation, a constitution should be formed, showing what our religion was founded on, and what we were going to do; and I am glad to say that the sympathies of Bishop Tugwell and the late Archdeacon Dobinson, who have done so much for us, were with us in the matter. That constitution has been formed, it has been brought to England, revised and approved by the Church Missionary Society, and signed by his Grace who is now amongst us this afternoon; so that I feel, my dear friends, we are in a fair way of doing the work that God has placed in our hands. And to give you a little idea of the nature of the work we are doing, I may say we have seven churches built up, we have one which we call the cathedral, holding 1,500 people, another which holds 900, and others which hold separately from 200 to 300 people. And not only this, but we called a meeting at one time, and asked our people an important question. We said, "Although you support your ministers, though you build your churches, yet there is another point of far greater importance, and that is the point what is to be done for your brother heathen who are dying around us ignorant of the love of Jesus Christ?" We said that our English missionaries had always taught us to have missions in connection with any Church that was founded, and we asked them for funds to carry this out. They asked for consideration for a fortnight, and at the end of that fortnight they came to us, and said that after consideration they found that they must do so. Every full communicant member of the Church, male and female, should be a missionary wherever he was going; and the result of that is that during the three years since this was decided to be done, there are twenty-one chapels built in the interior, one hundred and fifty miles from the coast—built by these Christians, and ministered to by our communicants; and now we have found since that many men and women have thrown away their idols and have become Christians. I leave all this to you, whether you will say to us cheering words, and tell us to go forward, or what will you say. Whatever you do, do it for the glory of Jesus Christ.

The Rev. S. S. ALLNUTT, Cambridge Mission, Delhi.

I THINK it is too late in the proceedings this afternoon to take up the subject which I wanted to speak about, but as the case of India has been only partially represented, I think I may be pardoned if I say one or two words in regard to two points which have been dwelt upon. And first, in regard to missionary comity. I have been for a number of years principal of a college in India. I have for a long time been very closely associated with a Presbyterian minister, the principal of the Mission College at Lahore. I have found it possible to work with him without the least vestige of friction in connection with a work which brought us into constant and closest contact. And in Delhi itself there is a large and important Baptist Mission, with which body we have established the most friendly relations, and have found it possible to maintain those relations, notwithstanding our steadfast adherence to Church principles, without violating that spirit of Christian love which ought to exist between Christians everywhere. I think it is of the utmost importance in the present day, when we remember what an enormous debt is due to the Nonconformist body, both as having been themselves first in the mission-field, and because they are now doing a work at least equivalent to the work of our own Church, that we should bear witness to the possibility of such friendly relations, while at the same time emphasizing most distinctly that we should not allow the true distinctive principles of our Church to be prejudiced by our charitableness. Then I would say one word in regard to the question of the native Christian Church in India. There is no doubt whatever that a great wave of

discontent is spreading all over India, and our Indian Christians are to a great extent affected by it. I think, on the whole, the elements of hope far preponderate over the elements of danger, but at the same time if the spirit of discontent which is found among our native Christian population is not wisely dealt with by the English missionaries, and the societies at home, as far as they come into contact with it, there will be a very great danger indeed. I may give an example of how the danger may arise. Two young sons of an eminent Indian Christian had made up their minds that they would take up direct mission work—the one as a doctor and the other as a missionary. The elder brothers of these two young men refused to allow them to take up this work, because they said they should never take up any work which depended for its support on funds not raised in India. That indicated, some may feel, a healthy spirit of independence. But how are we to guard against its abuse? There are two practical matters that will have to be recognized in our mission policy. First of all, European missionaries will have to learn the lesson of self-effacement. The Indian character is made up of two things—great stubbornness and great weakness of will. The European character is marked by its strength of will, and what as a rule happens when the European comes in contact with the native is that the native just goes down like a sapling being bent under one's hand; and, like the sapling, directly the hand is withdrawn he resumes his old place. That applies to our missionaries in the field. In regard to the policy of our missionary societies at home, they will have, I believe, more and more to abandon what I may call the monarchical system of missions which largely obtains in India. I mean the practice of putting one missionary in a station, often a young inexperienced man, in sole charge of an important mission or important department of mission work, such as the charge of the school or college. He is apt in such cases to use his powers in a manner most injurious to the true welfare of the Church, however well-intentioned he may be. We must learn, as I said, to efface ourselves, and unless our societies recognize the danger of the existing policy, we shall find the present discontent will gather volume, and be fraught with peril to that harmonious development of a healthy, vigorous native Church which we all long and pray for.

VICTORIA HALL.

WEDNESDAY AFTERNOON, SEPTEMBER 29TH, 1897.

The Right Rev. the LORD BISHOP OF RIPON in the Chair.

THE CHURCH AND DISSENT.

RECOGNITION OF COMMON TRUTH AND COMMON WORK.

REMOVAL OF OBSTACLES AND MISUNDERSTANDINGS.

DISCUSSION OF POINTS OF DIFFERENCE.

PAPERS.

The Rev. JOSEPH HAMMOND, Vicar of S. Austell, and
Hon. Canon of Truro.

I FEEL sure that I shall best serve the interests of reunion, which is, I take it, what this discussion aims at, if I regard "Church and Dissent" from a practical point of view. And the practical question for us to consider is this—"What can we do to heal the breach;" to end "this war and waste of clashing creeds?"

That the task is not a light one goes without the saying. Indeed, I confess to you that, knowing what I do of the Church, and what I do of

Dissent, I should despair of all reunion were it not that God wills it, that Christ prays for it, and that we "believe in the Holy Ghost," the Lord and the Life-Giver. If "order is heaven's first law," reunion cannot be impossible. It will not come in our time, or in our children's, but it will come, and will not tarry. Meanwhile, we have to guard against impatience and hurry. Reunion cannot be rushed: "the more haste, the less speed." Dissent is not, like Jonah's gourd, the growth of a night, and it will not perish in a night; when it dies, it will die hard. Vested interests alone will prolong its existence. Besides, we are quite unprepared for reunion at present; it would be no blessing if it came to us to-morrow. "How can two walk together, except they be agreed," and we are not agreed—even *they* are not agreed. Their ideas of religion differ widely from ours, and things which we cherish they call *Nehushtan*. One of the newspapers remarked recently that we cannot agree even as to the merits and prospects of Bulawayo. So that if we patched up a peace it could not last long, and whilst it lasted, I blush to say it, it would be a cat and dog life. It would be worse. A cat and a dog were once observed by a meek curate to be reposing peacefully on the same rug before the fire, and he used them to point a moral to a man and his wife whom he found quarrelling. "Ay, ay," said the husband, "but you tie 'em together, and then see how they'll get on." I have heard that the sects which have coalesced, as the Methodists have in Canada and Australia, do not at present compose a very harmonious family. So that we shall have to wait and possess our souls in patience. Premature reunion might lead to permanent division. Schemes of comprehension are hardly yet within the range of practical politics. It is often said that reunion "is in the air." The observation is a peculiarly just one, for it certainly is not on *terra firma*.

But what are the difficulties that bar the way. It is necessary to discuss these; otherwise, how can we hope to remove them. They will show us what our work is to be, and how the years of waiting are to be employed.

Now the first obstacle to reunion, after the vested interests just referred to, is that some two-thirds of the religious people in England are persuaded that Dissent has been, and is, a great blessing to England. I say "two-thirds," for all Dissenters and many Churchmen are of the number. They look at the devout lives of Dissenters; at the congregations they have gathered; at the doctrines they have emphasized; at the good work they have done; and they ask where would England have been without them. Not only so, but they hold that Dissent was and is a necessity. Conscience, they say, must be supreme; with their religious convictions, they could not remain with us. This is our first difficulty, and I will deal with it at once. I say that the whole thing is a fallacy, a blunder strikingly like that of the Irishman who maintained that the moon was worth two of the sun because it gave light when light was wanted, whereas the sun only shone by day. The fallacy lies in confounding Dissent with Dissenters. Dissent has done no direct good; not a scrap! Dissenters have, if you like, but not *qua* Dissenters. All the piety they have had, all the good they have accomplished, they owe to their Christianity, not to their secession. Is it not so? Are we to understand that it is quite impossible for a Churchman to be pious or to do good. I repeat, therefore, that whatever virtues Dissenters have

they owe to their and our religion—not to their Dissent. They might have been and done all this had they remained with us. And as to their conscientious scruples, conscience may have required them to protest, but it could never, unless it were warped, require them to secede; the worse we were and the worse our doctrines, the more reason for their remaining to try and reform us. Our Lord went after the lost sheep: the Dissenting idea is to go away from the lost brother. So we owe it to our people, and to Dissenters, too, to expose these fallacies. In fact, our work must be largely educational; no one can say that such work is not needed. Only the other day an admirable clergyman told me that he did not know what the words, "Holy Catholic Church" meant—I grieve to say he was an honorary Canon. There can be no peace until that point, among others, is settled. We must show, and we can show, that our sacred Lord founded a "body," a society to carry on His work; that this society was the only thing, apart from His precepts, that He left behind Him; that it preceded the New Testament by many years; that, guided by the Holy Ghost, it gave us the New Testament; that it appears in that volume as "one body," His one agency for regenerating our race, and the one agency to which He promised His presence; that this "body" exists at the present time, and a branch of it in our own country, and that, this being so, there is no room for Dissent; no disciple of Christ's should ever desert Christ's body or divide it; still less should he found a rival society, because he thinks that this will do the work better. In fact, we must insist on "the crown rights of Christ." That is a favourite phrase with our Dissenting brethren, but there is one "crown right" of His which, it seems to us, they overlook, namely, that the Church is His Church, and not Wesley's or the Countess of Huntingdon's. He is the Head, and the Church is "His body," and there can no more be two bodies than two heads. And so we find that God's way of extending and reforming the Church, as revealed in Holy Writ, is not to found separatist bodies, but to repair the old body, just because that body is Christ's and Christ is its Head.

Now I come to a second obstacle, and a most formidable one it is. It is that few Dissenters desire reunion; most of them are resolutely opposed to it. They discuss reunion amongst themselves, but they draw the line at the Church. They say it is because of our errors and abuses, our Erastianism, and unspirituality. Until we renounce our "soul-destroying errors," they will no more have peace with Canterbury than with Rome. It is as well that we should understand this; it is good to see ourselves as others see us. Anyhow, it marks out our work for us; we have to educate the Dissenting mind. I hope they will excuse my mentioning such a thing, but some of them must need education, if only because they contradict one another; they cannot all be right. Well, our duty is to show them patiently, lovingly, almost imploringly, first, that we are not quite so bad as they think us. They condemn us because they do not know us, nor do they understand our teaching; at least, they are constantly misrepresenting it. Secondly, that however bad we may be, we are not hopeless; not incapable of amendment; indeed, we very much want to mend. They allow themselves that we have greatly improved during the last fifty years—all except the ritualists—that we have repaired defects and remedied

abuses, and have lengthened our cords and strengthened our stakes. If they would only approach us and formulate their grievances, they would find us willing and anxious to meet them. But they must clearly understand that whilst it is our part to reform, it is theirs to return. We cannot return to them, for we never left them—they left us; besides, we should have to go in a dozen different directions. They sometimes ask us to meet them half-way. Our answer is that we are half-way already—half-way between Rome and Geneva, and we must not, in the hope of reconciling them, destroy all chance of reunion with the rest of Christendom. If we could waive the “historic episcopate,” for example, it might please them, but it would outrage others, and we want to see *all* Christians reunited. Yes, they must return to us, and by modifications, by copious concessions in all non-essentials, we will make the process as easy as we can, but we cannot, we dare not, sell our Catholic birthright. We say they ought never to have left us; it was against the will of God. We know the Church was corrupt; it always is more or less so; it would be that even if they rejoined us; but I do not find that it has ever been more corrupt than the Churches of Corinth and Sardis, for example, yet nobody ever spoke of leaving them. The Bible contains no suggestion of Dissent. On the contrary, it condemns it, for it forbids divisions *within* the Church—how much more separations *from* it. And this we must get into the Dissenting mind—and when once they grasp it, it is a revelation to them—that nothing short of apostasy can justify a secession. We may leave the Church when God leaves it, but not before.

But how are we to reach Dissenters? how teach them? They will not listen to our luminous discourses, and argument from house to house is hopeless. It is not everyone that can use the Socratic method, nor is it everyone that can keep his temper. And their ideas of doctrine are often so original as completely to baffle us. One of our people, whose daughter had gone to service in a sisterhood, was much alarmed when told that the ladies were “Catholics.” The girl, however, was able to reassure her: she knew “they was good Protestants, because they had bacon for breakfast.” One of my curates again once cited the text, “Baptism doth now save us.” He thought he had scored a point. Judge of his dismay when told that that was a misprint; it should be. “Baptism doth *not* save us.” I cannot, therefore, cherish the hope of convincing many Dissenters in conversation. And it is a long process, and life is short.

But is there no other way? Indeed, there is—the Press, the greatest human power. We are not using it as we should do, or as Romanists and Dissenters do. Even the Socialists have flooded the land with their literature, whilst we sit still and look on. We do not even bear our part in the newspapers, and specially the little local newspapers, which our people read with so much avidity and so much awe. They have much larger audiences than we have. I see that a dignitary has recently denounced all tracts as useless. His words must have greatly rejoiced the Liberation Society. But I wonder what an election agent would say if he were asked to fight his battle without this weapon. We are often found fighting the Church's battle without it; we seem rather to trust to bricks and mortar. But if I were a Croesus, I would not build a cathedral, nor would I endow a see, but I would provide every

Dissenting minister in the land, Roman and Genevan, with food for reflection. I have had the happiness of converting some ; I think I could convert more if I had the means.

But the fiercest lion in our path—it is not an intellectual difficulty : it is to be found in the tempers, the jealousies, the hereditary and unreasoning bigotries and hatreds of men in both camps. It is a terrible thing to have to confess, but there are Christians who hate each other much more than they hate sin. And there are persons who are fanning the flame ; you have only to read the dissenting papers to see that. I wish I could add that all Church papers were free from this reproach. Now, here lies our main difficulty, and how shall we meet it ?

May I be allowed to say, in the first place, that I am afraid some of us exasperate Dissenters and alienate Churchmen by our unwisdom. We talk of “years of discretion,” but I fear some of us attain that age rather late in life. I am in favour, for one thing, of a stately and solemn ritual, but not if it offends the weak brother. The six points are dearly purchased at the cost of sixty parishioners. And is it necessary to go at such a pace ? Everything good comes to him who knows how to wait. Why, Newman, in the early days of the Church movement, shrank from reintroducing even the weekly Communion, because men were not prepared for it. *O si sic omnes !* What our recent ritual developments have done for souls I cannot say, but they have certainly retarded reunion.

But if we are to win Dissenters, we must not only most religiously respect their prejudices, we must gain their confidence and their esteem. As it is, they suspect us as formalists ; they think we are not safe guides to heaven ; they have been known to call us “blind leaders of the blind.” And no amount of argument will alter this persuasion ; there is nothing for it but to live it down. It has been said that the only Bible most Englishmen read is the life of their parish priest ; and they look at what he does, not at what he says. They judge the Church mainly by the characters of the clergy. I wonder how many men have become Dissenters, just because Dissenters were more in earnest and less worldly than we. If we are ever to win them back, it will be by the elevation of our characters and the purity and devotion of our lives, just as the whole of Chablais was won for Romanism by the apostolic zeal and love of S. Francis de Sales. This is the first step to reunion. Dissenters could never have broken away from us, had not love (theirs and ours) grown cold. The members of the same family may differ, and differ widely, but they will not separate whilst love remains. And they will return—they must return when love revives. Perfect love casteth out Dissent. “To persuade men,” says the Abbé Mullois, “they must be loved much.” It is our only hope of persuading Dissenters. There must be no more gibes and sneers, still less reproaches and revilings. The rapid rise of the early Quakers has been accounted for by the fact that in their cruel persecutions they never murmured or retaliated, and there is a clergyman in Plymouth, once pelted with rotten eggs, now universally venerated, who won his way to favour by his patient, uncomplaining continuance in well-doing. We must approach Dissenters as brothers—most of them are such, by virtue of their baptism—must cheerfully recognize the good they have done ;

must work with them whenever we can; must seize every opportunity of serving them; in fact, we must, I will not say, "Kill them by kindness," but convert them by charity.

One word more. I have reserved our chief resource to the last. When our Lord hungered for unity, He *prayed* for it. We must cry to God day and night for the peace of His Jerusalem. The Lambeth Conference has just reminded us of this obligation. I could almost wish that we had an additional prayer for unity in our daily offices. For if the Word of God is our sword, prayer is our strength, and charity is our cincture; with such spiritual weapons, we cannot despair.

"I will not cease from mental strife,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land."

The Rev. J. ANDREWES REEVE, Rector of Lambeth.

I DESIRE to speak as one who holds that all differences between people who believe the miraculous facts as stated in the Apostles' Creed are of the nature of misunderstandings. They come from questions relating to the precedence of bishops, as in our disagreement with Roman Christians; or from questions relating to the way in which the benefits of the sacrifice of Christ are applied to the soul, as in the case of those large bodies of English-speaking Christians, containing still a considerable number of Churchpeople, who speak of themselves as Evangelicals, and their system of interpretation as "evangelical theology."

Now the Romans hold absolutely the great facts of the Incarnation and the Resurrection; they call themselves "Roman Catholics" because they believe there is an assurance given to the Roman bishop of preventing a change of faith, and a power of answering hard questions when they arise in Church life. Catholic is enough; but to make assurance doubly sure they do not scruple to use the somewhat contradictory title of "Roman Catholic," to show how changeless are the fundamental verities of faith.

"Evangelical" simply means of or belonging to good news; and as many in the historic Churches have missed the joy which comes to each redeemed soul as it learns what the Incarnation and Resurrection of Christ mean for each, "Evangelicals" use a name which implies to them that they are personally conscious of Christ's work, and of His desire to impart eternal life to all believers. The common truth is belief in the Person of Christ and in His divine mission to reveal the love and the nature of God: Father, Son, and Holy Ghost. The common work is to reveal these fundamental facts to other men as well as we can. Wide and deep, then, is the basis of our common truth and of our common work.

I now would confine myself to Dissent as expressed by the different bodies of Evangelical Dissenters in the English Empire and in the United States, as the most practical, and therefore the most hopeful, side of the question; though not forgetting, as the Evangelical Alliance, *e.g.*, seems to do, that Roman and Greek Christians, *i.e.*, the vast

majority of the Christian people on earth and in paradise, are "Evangelicals" too.

In the penultimate Lambeth Conference it was laid down that the "historic episcopate" is the missing link which will bind these believers into a visible unity. I do not think we have yet realized how great a step towards reunion this declaration must become; it is a seed which may take long to germinate, but it must do its work at last.

"God hath sown and He will reap;
Growth is slow when roots are deep."

We have listened too much to the almost sarcastic way in which this statement was received by those who have lost the ideal of the visible, corporate life of the Church on earth, rather than thanked God as we should for a concession which is of the nature of a true and divine compromise. Much, very much, is claimed; but much, very much is conceded thereby.

Let us take one example out of many which suggest themselves of the application of this principle. In English-speaking lands we are met with this strange fact, that there are two forms of service by which men offer worship; that which is based almost exclusively on the use of the English Prayer-book, and that which, following the form of the Established Church of Scotland, more or less wholly uses extempore prayer. In all of our towns, and in most of our villages, there are facilities for both acts of worship regularly and constantly. In England the worshippers are perhaps about evenly divided; in Scotland and America the extempore habit of worship is used by a large majority of the Christian people. Our dear Queen has expressed her great appreciation of such worship; and hers is, at any rate, a representative opinion worthy of respect. Our Lord is ever presenting to His Father human longings, human confessions of sin and weakness, offered in these two ways in our mother tongue. He adds to our prayers "something not to our hurt," as good George Herbert said of this prevailing intercession. These considerations seem to me worthy of a greater attention than they usually receive.

I yield to no one in my love and care for our English Prayer-book; but I take it that this widespread lack of its use shows that the Act of Uniformity has gone too far; and that greater freedom in worship would give greater unity. Are the members of a congregation which has always worshipped in the extempore way to forego what they have esteemed their highest ideal of public prayer before they place themselves under the bishops or apostles of the land? I think, if necessary, they should; but I think it because the Evangelical system seems to me to have forgotten some of the greater joys and the greater triumphs of Christian living. But I think they have a right to ask that in placing themselves under those whom Christ has called to rule and guide His Church, they should have freedom to worship Him in extempore method if they so desire it.

This brings me to say that though individual conversions to the ancient Church of this land and to the Church in America are to be desired and prayed for, and although they have been very frequent both from Roman and Evangelical dissent, yet we should long most for conversions of whole congregations, and prepare the way for such by widening our

bounds, and by respecting even what we may consider the prejudices of those who hold the Catholic Faith without perhaps knowing it, and who are Catholics in belief and sentiment without being under the protection of any bishop or apostle of the Catholic Church. More and more we see that to hold Christ, to have Him, the God-man, as a personal Saviour, a daily Absolver and a daily Guide, is the essence of our faith: that which makes the Christian different from all other men; happy with a rapture the world can neither give nor take away. All that enshrines this faith, applies it, makes it real, is of vital import; and all evangelical Dissenters who have found Christ can, and do, and must thank God for all which makes this faith sure and certain: if they knew that the bugbear they call sacerdotalism is simply the conveyance of the holy gifts from the Great High Priest to His poor people; if they knew that the great sacraments which they think we are in danger of putting instead of Christ, are simply the acts of the Holy Ghost working through the Body of Christ to make all safe and happy under cover of His great redemption; how they too would thank God for these things. So on the other hand we should, and I hope do, thank God that the Holy Spirit, and that too in His sevenfold working, does possess the souls even of unbaptized people.

I do not believe there is one Evangelical Dissenter in England or America who would even wish to deprive me of the joy and strength which comes to me from believing myself to be a priest of the Holy Catholic and Apostolic Church; and I hope that not one of us would deny, or say anything which could be construed into denying, the reality of the presence and power of the Holy Ghost in the soul of such a Dissenter simply because "he followeth not with us." The one would be in danger of discrediting the permanence of the presence of the Christ "to the end of the age"; the other of doubting the power of the Divine Christ to adapt Himself to conditions which pride and prejudice have produced as the ages have passed by.

One of the most instructive and pathetic things I remember was Mr. Spurgeon's protest against the "down grade" in Evangelical theology. If I were merely an Evangelical I should feel it, and dread it, as he did. I never had the privilege of meeting that great Baptist, but at the time I ventured to write to him a word of sympathy. I will read you the little note, almost mediæval in its tone and beauty, which he wrote to me in answer.

"DEAR SIR,—Deep down we have in the eternal verities and in the inner life the oneness of all who are in Christ—none the less real because unseen of the carnal eye. The great sacrifice for sin is that on which my eye is fixed, and the inspiration of Scripture is that on which I rest. I cannot see these things trampled on. In this battle all who believe are one as against the unbelieving pretenders to wisdom. When the mists have melted, we shall rejoice together in the morning. The true bride is as yet in the making, and even the second Adam sees her not till she is fully fashioned; then will He call her 'the mother of all living.'

"Yours truly,

"November 1st, 1887."

"C. H. SPURGEON.

I say that we are in danger of sinning against the Holy Ghost if we do not acknowledge the great fact that a man who could write thus is

not against us but for us, and I am sure there must often have been something wrong in our presentment of the Catholic Church, or such a man would never have lived until he entered Paradise outside the city set on a hill. We have often in the past succeeded all too well in hiding the Church; and even now good men are going about with a lantern, hunting for the true Church, in the very streets of New Jerusalem.

It is useful for us to remember that both the greatest Churchman of the eighteenth century, and the greatest Churchman of the nineteenth century left, or tried to leave, the English Church. It is more striking still that John Wesley and John Henry Newman have at this moment far more influence in guiding and inspiring English Churchmen than the members of the communions which claim them as their own. John Wesley made the permission to use free prayer one of his conditions when negotiating with our bishops for the full acknowledgment of his people as true Church people; and if John Henry Newman had been treated in the spirit of the decrees of the last Lambeth Conference; or if the archbishops of his time had put their names to such a letter as that lately issued by our own present primates—whom may God bless, keep, and reward—he might have died Archbishop of Canterbury, but he would never have been a Cardinal of the holy Roman Church.

The Lambeth Conference lately holden re-affirms the statement of the historic episcopate; and goes on to recommend the appointment in different provinces of episcopal committees "to watch for, and originate opportunities of united prayer and mutual conference between representatives of different Christian bodies; and to give counsel where counsel may be asked." Our fathers too "recommend that every opportunity be taken to emphasize the Divine purpose of visible unity among Christians as a fact of revelation." I can well believe that as this former Lambeth Conference will be remembered by the clause about the "historic episcopate," so this last one will be remembered by this statement of Bible truth about "denominations."

Let us in a Congress which can speak out all the more freely because it prepares public opinion rather than decides finally how action shall be taken, let us welcome these truly liberal and far seeing utterances. Let us bid our fathers in God God-speed in such holy and needful work.

What may be attempted with Nonconformists of common work or worship must be left to each diocese to decide. If the ancient rule of doing nothing without the bishop be observed, no harm, but very much of good, may come from very varied efforts; and herein the Church in dioceses where there is no Church establishment will probably lead the way. The Establishment gives indeed full weight to the "commons," the "plebes," as our Cyprian would say; but it does so in such a way as to make free action often very difficult; it required the fear of Rome in the sixteenth century, and fear of the Puritan in the seventeenth century, to stir our mother Church to legislative activity. But very much can be done even in England, and very much which is very unlike our usual action in the past.

In South London our bishop has set Churchmen and Nonconformists to work together in a society which aims at purifying public morals, by educating and focusing Christian public opinion, and so making it easier for the local authorities to act as the law requires them to do.

In my own great parish we have a relief committee for examining cases of distress, and helping them ; a representative from a large Baptist congregation is one of the most useful and respected members of our body, who works in perfect harmony with our secretary, who is the highest of all High Churchmen. It is my privilege to belong to a little band of clergymen and Dissenting ministers who meet at breakfast once a month in each others' houses. After a common meal we read the Bible, discuss some book, or very burning question ; and, most valuable of all, we pray together, and for each other.

In a former parish when once the Bible Christian minister asked me if I would help him to Holy Orders, I at once offered his people to take them over in a body, and let their minister remain with them, and have all their services just as before with the exception of my administering all Sacraments, until my friend was ordained. Of course the Bible Christian Conference would not hear of this plan ; and so I trained their minister and he became, in due course, my curate ; but there would have been no insuperable obstacles to such a plan, locally, I feel sure. In the same parish I for years led a class meeting, following as nearly as I could the Wesleyan ritual, little as I liked it ; because it seemed to me unfair that men who were used to such a class should not find it in their mother Church.

Different plans will be tried in different places ; but "where there's a will, there's a way ;" and if we wish to help to solve these great questions we shall all do something ; and when all wish for a solution they will be solved. Only let us remember that in approaching the members of Dissenting bodies we are approaching men who have found Christ where they are ; who are trying, often harder than we, to evangelize the world ; that they love and honour our Lord enough gladly to die for Him ; and further that they would cut off their right hands rather than refuse episcopal ordination if they thought their Lord desired it for them ; or if they saw that our bishops, or apostles, had the same gifts to dispense as had S. Peter, S. Paul, or S. John. The leading Nonconformists are men of like passions with us ; often swayed by party action ; often stung by real or fancied slights ; and not always acting up to the spirit of their own highest aspirations. But if we can by our lives prove the vital force of the high sacramental teaching of the Bible ; if our joy and peace show that we have through and by our episcopal succession an assurance of Christ's presence, and of the permanence of the Catholic, or Evangelical, doctrine, which can be had nowhere else, and which is a part of the original deposit of faith, and the acceptance of which is to us a part of our obedience to the fifth commandment ; then men who have accepted the traditional Evangelical position will welcome with a burst of new joy the fuller teaching, the safer and more complete system of interpretation, which has been taught from the beginning, though often haltingly and with lack of love, and which does express and contain that body of truth which is called the Catholic faith, which neither Pope nor Puritan can add to, diminish, or destroy.

The Right Hon. EARL NELSON, President of the Free and Open Church Association, Trafalgar, Wilts.

I SHOULD like to refer, before reading my paper, to a statement contained in Canon Hammond's contribution to the debate, in which he implies that Dissenters are opposed to reunion. Upon that I say that during the present Congress I have had the pleasure and privilege of being the guest of a prominent Nonconformist in this city. It was only this morning that my host showed to me a form of prayer that he had drawn up, so that during his absence he and pupils could join together in it at the same time. That prayer, amongst other things, is chiefly for the union of the Catholic Church. I have reason to know that, if they have not already done so, before the year is out, many thousands of Nonconformists will be praying side by side with us for that unity for which we are all so ardently longing.

REMOVAL OF OBSTACLES AND MISUNDERSTANDINGS.

THE whole Encyclical from the late Lambeth Conference is a call to the armies of God from every quarter to "go forward" for the more rapid advancement of Christ's kingdom upon earth. And it has a great watchword: "That every opportunity be taken to emphasize the Divine purpose of visible unity amongst Christians as a fact of revelation." It is further manifested through the whole letter that the assembled bishops fully realized that an attitude of humility was best befitting the position of a divided Christendom; for the shortcomings of the Church, which have brought upon her the punishment of division, have been pretty equally shared by all the portions of the divided body.

It is in such a spirit that I would enter on the duty imposed upon me to say a few words in reference to the removal of obstacles and misunderstandings which have so seriously hindered all attempts at reunion. To understand how real the obstacles are and to remove misunderstandings there is only one remedy—the cultivation of brotherly social and Christian intercourse between those who are at present separated, in order that we may get at the inner-mind intentions and feelings by which we, at present in apparent opposition, are really actuated. If, as I hope, the previous paper has duly impressed you with the importance of fully recognizing the common truths held and the common work undertaken for the increase of Christ's kingdom which influences all true Christians, my task of enforcing upon you my great panacea will be an easy one.

From my own personal experience I would press the holding of private conferences between members of our Church and the members of the separated bodies, each in their turn, very much on the lines of the Langham Street Conference, as the surest method to our desired end. When meeting together with united prayer for guidance and for unity, misunderstandings are wonderfully removed on either side, and the various obstacles to reunion appear in their true proportions. The representatives on either side who have so met and have gained such knowledge might well be formed into larger voluntary bodies to meet once or twice a year to maintain the ground already gained, to consider the possibility of further advances, and the formation of united organizations for the solution of social problems.

It is well for separated bodies, as for individuals, "to see ourselves as others see us;" and I am convinced that by such intercourse not only would many misunderstandings be removed, but that many of the evils which we have from time to time desired to reform (but which from long custom we have learnt to bear with) would become at once reforms of paramount importance when we knew what real stumbling-blocks they had become in our brothers' way.

As to the obstacles, until we realize how they appear to those looking upon them from the outside, we cannot appreciate their real hindrance to unity. A review of the past history of our Church since the Reformation era will, however, tell us very truly what they are. We may take it for granted that the many Christian bodies now standing apart from us, or from one another, would not have separated without a cause; and the moving cause in each case is clearly manifest when we turn to the history of the rise and growth of these separated bodies. The original cause of division may have taken exaggerated proportions, but there was a real evil at the bottom of it, and the several protests against the evil should be accepted as distinct warnings against possible dangers which may assail the Church, or as clear indications of some of our many shortcomings.

In the front of these obstacles we must certainly put the Established Church, but the evils derived from it could be removed without disestablishment or disendowment. There are many advantages to Christianity in an established Church, and there are also many dangers. In the United States and in our Colonies, where everything is on the free principle, we learn to appreciate the blessings which they have lost, and are surprised to find very few of the supposed obstacles to reunion removed. Nevertheless the dangers are great, and the contemplation of them by those outside cause stumbling-blocks which it is our duty to mitigate or remove.

I will specially draw your attention to two:—

- (1) Our independent spiritual action may be unduly shackled by the temporal power;
- (2) We may be tempted to ask the aid of the civil power to enforce a uniformity which would be destructive of all spiritual life.

The history of the past shows us too plainly how we have suffered from both these evils, and when, resulting in the enforcement of penal laws, they have become the most prominent source of hatred and division. Many of those evils have now been removed far away, and our thanks are especially due to the separated bodies, not only for the warning which their protests have given against the dangers of Erastianism, but also for their self-denying labours in the cause of civil and religious liberty, which have not only blessed them, but our common Christianity, and have also won for us that greater freedom which we now so manifestly enjoy.

Another obstacle which has been a great stumbling-block to those looking at us from without is the present state of our law of Patronage. From the appointment of bishops and other Church dignitaries down to the nomination of incumbents to every parochial cure, we have hitherto accepted the advantages, but have shut our eyes to the avowed evils, which are such an occasion of offence to good Christians outside

our body. But here the obstacle can be removed without having recourse to the abolition of the Episcopate, and without losing the useful freedom of appointment under our present patronage laws. Whatever reforms we may make in this particular, we must take care that our Church is freed from the narrowness of sectarianism, and the offices of the Church must remain open to all whose views are consistent with the teaching of the Creed and the Book of Common Prayer.

There is much here also to be learned by an appeal to history. The Scotch Presbyterians would never have rejected an episcopacy if the Laudian bishops had not been so essentially Erastian. The Congregationalists have emphasized our loss of the lay voice by exaggerated views of the power of the congregation. There is a call to the ministry from God, but there is also a call from the parishioners, and we have unduly suppressed this necessary feature.

But things in this respect are fast mending. The age of shams is passing away, and there is a growing desire to make the *congé d'élire* and the objections at Bow Church a real safeguard against unsuitable appointments, from which, happily, by God's good providence, we have been mercifully preserved. And we are prepared further to amend our Patronage laws by giving to the parishioners, not the choice, but a real power of objection to the appointment of their minister.

Then as to the Episcopate. A study of history would make us equally dread an Erastian bishop and a prince bishop of the middle ages, and the tendency of our times is more towards a *constitutional* bishop than to an *autocratic* one; and here again we find the evils, against which we felt bound to protest, in a fair way towards removal. The warning voice and the practical example of the separated bodies have had their effect. Notwithstanding their protests against episcopacy they have one and all acknowledged the necessity of the office. Under the influence of the times bishops are more generally consulting their greater chapter of presbyters, and it only requires that these chapters should become truly representative of the clergy of the diocese to realize the old relation of the three orders to one another so clearly set forth in S. Ignatius' epistles.

Another great obstacle was the apparent deadness, formality, and general loss of spiritual life which, before the last great revival, was, I fear, a mark of our Church. And even now in some of our parishes the indifference of our Church laity contrasts sadly with the zeal of his Dissenting brother. But here again the warning and the witness of the separated bodies have done much to arouse the Church to her neglected responsibilities, and we can now vie with them in the extension of our free-will offerings, in the increasing freedom in our modes of worship, in the direct employment of men and women in all Church works, in our increased attention to the social wants of our people.

The Lambeth Conference has specially pressed "the formation of committees of bishops to watch for opportunities of united prayer and mutual conference between representatives of different Christian bodies, and to give counsel and to report."

There are many marks still remaining of a visible unity among the component parts of our national Christianity. There is the great fact that in the times of deadness and immorality and infidelity all Christians have suffered, and in the times of revival all Christians have apparently

shared in the regenerating influence of the Holy Ghost, while even in their apparent opposition to us I have been able to show how much they have helped on our common Christianity. Let us strive then for a renewed Church, with many obstacles and many misunderstandings removed, with greater freedom of worship, greater zeal in the advancement of the kingdom of our Lord, strengthened all along the line by united effort directed to the common good! There is no doubt that a reunion of all the members of our national Christianity would create such a power for good in the land that we need have no fear of further dangers of an Erastian character.

There is, however, one more obstacle to be removed before this blessed end can be attained. To secure this renewed life we must get rid of that *narrow-mindedness* which is the direct outcome of all schism and division, and we must plant in its place that true catholicity of spirit which will embrace all the members of the one great body of Christ—all who are desirous of serving the common Master and Lord—without requiring of them the acceptance of those petty shibboleths which do but express each man's limited view of the true power and beauty of a full Christianity.

DISCUSSION OF POINTS OF DIFFERENCE.

The Rev. W. HAY M. H. AITKEN, General Superintendent
of the Church Parochial Society, Bedford.

It is no small comfort in approaching the subject that has been assigned to me that one is able to do so with the clear conviction that the points of difference between ourselves and our nonconforming brethren bear no sort of comparison with the points of agreement either in number or importance. At a recent clerical meeting in which our relations with Dissenters was being discussed, a friend of mine, who read the paper, observed that he had recently perused Canon Gore's little book entitled "The Creed of a Christian," and he could not help being struck by the fact that out of a total of one hundred and nine pages in that work, there were no less than eighty-four with which an orthodox Dissenter would find himself in general agreement, and only twenty-five pages in which matter open to question by such an one could be found. The same conclusion is suggested by what, for convenience sake, we may call, the Lambeth Articles. Three of these out of four have been cordially accepted by Nonconformists, while the objection to the fourth, that, namely, which demands the maintenance of "the historic episcopate," depends largely, as I shall endeavour to show, upon the interpretation that we assign to the words of that article.

In discussing the points of difference between ourselves and Nonconformists, it is most important to keep well in view both the comprehensiveness of our own communion, and the varieties of opinion that prevail amongst those from whom we are separated. It is quite possible to multiply divergencies almost indefinitely, if we contrast with each other extreme views on either side; but to do this is to abandon the vantage ground in the direction of reunion that we already occupy, and perversely to create fresh obstacles to the attainment of the end that we

profess to have in view. No doubt, for example, the "points of difference" between an advanced Anglican and a Plymouth Brother of the exclusive sort would be sufficiently numerous to "dizzy the arithmetic of memory," but neither does the extreme partizan represent the Church of England (though he sometimes seems to think that he does), neither does the narrowest of all sectarians represent either the standpoint or the spirit of Dissent. It would be found on examination that many of the points of difference raised by such a comparison would differentiate the position of the advanced Anglican quite as much from that of his Evangelical brother Churchman as from that of Dissenters in general, while on the other hand many of the distinctive tenets of the Plymouth Brother would be as strenuously repudiated by most Dissenters as by the straitest Churchman in our land.

It might, perhaps, seem a more reasonable course to appeal to our formularies, and attempt, as it were, to measure the theological distance between these and the average opinions of those who are not of our communion. But this course is exposed to two difficulties. First, we have to consider the opposite views which obtain within our own pale with regard to the true interpretation of these formularies; and, second, we must remember that most of the denominations with which we have to deal glory in the fact that they have no doctrinal standard at all but the Bible. If we do not wish to make our Church more narrow than at this moment she is, the only practical way of dealing with the subject that lies before us is to endeavour to find out by what interval that party in our Church which most nearly approaches our nonconforming brethren in its view of Christian truth is separated from them. In order to ascertain the distance between two separated objects we invariably measure from the point of nearest approach, and if our object is to unite things that are separated we form our calculations of the expense involved by considering what is the least distance that has to be covered. If Ireland is ever to be connected with England by a tunnel, that tunnel will be excavated somewhere in the region of Stranraer and Larne; no sane person would think of beginning it at Lands End or John O'Groat's point. Clearly a similar course is the only one that can reasonably be pursued in our attempts to bring about a reunion between ecclesiastically separated bodies. It is worse than useless to flaunt before the eyes of our brethren the maximum of possible divergence; common sense teaches that we should concern ourselves rather to discover, if we can, the irreducible minimum of concession or accommodation that the circumstances of the case require of those with whom we would fain find ourselves in open fellowship, if indeed we do wish this end to be brought about.

When this is what we are in search of, the thing that begins to amaze us is not the magnitude of our divergence, but rather the extreme slenderness of the issues, theologically considered, which have occasioned, and still perpetuate, our divisions. Indeed I fear that it must be admitted that the differences of religious conviction that exist between parties in our own Church are distinctly graver and of far greater spiritual moment than those which obtain between Dissenters and those representatives of our Church with whom they have most sympathy. When we proceed to consider our points of difference in this reasonable way, it is surprising how many of them fade away altogether.

As an instance of this, let us take the subject of the sacraments. It might be alleged by some Churchmen that we must needs regard the views that prevail amongst Nonconformists on this subject as a point of difference of the most serious character; but what are the facts of the case? First, it must be admitted with regard to the Eucharist that there are thousands of Low Churchmen (I do not say Evangelicals, for not every Evangelical is a Low Churchman) whose views of that holy ordinance are essentially Zwinglian in their character; while on the other hand I have heard a prominent Nonconformist repudiate Zwinglianism as emphatically as any Churchman in this Congress could repudiate it. It simply is not true, then, to say that our views on the sacraments constitute a necessary point of difference.

Let me not be misunderstood, as though I were arguing that it is a matter of small moment whether we do or do not entertain just and adequate views of divinely appointed means of grace. To me I frankly admit it seems nothing short of deplorable that so many Dissenters should regard the sacraments as mere symbolic forms, with which they comply only out of obedience to our Lord's direction. And, indeed, I long for reunion all the more because I believe that multitudes of good people, who have never been trained to value these ordinances, would be likely to acquire a truer appreciation of them, were they themselves restored to their proper relations with the Church. I only affirm that if the Church has proved herself already sufficiently comprehensive to retain within her bosom not a few whose views on these points do not materially differ from those usually held by Dissenters, we cannot refuse to Dissenters a place within our pale on these grounds, without revising our present position, and practically ejecting from our communion a very considerable number of earnest and devoted souls, whose place in the Church, at any rate since the Gorham judgment, has scarcely been disputed. With regard to the other sacrament, it may suffice to say that it is not about baptism, but about infant baptism that difficulties arise between Churchmen and Dissenters, and, if we exclude the Baptists from our view, we may add that it is not about infant baptism, but about certain views of infant baptism—views which so good a Churchman as Professor Mozley could not admit to be a true interpretation of the teaching of our formularies, and which are repudiated entirely by one great party in the Church of England. We cannot, therefore, affirm that we have here a necessary point of difference.

Let us consider another subject. I have seen it gravely stated by an otherwise sober and intelligent writer that, just as orthodox Dissenters would feel constrained to exhibit an exclusive attitude towards Unitarians, because of their heresy with respect to the Incarnation, so we are bound to maintain a similarly exclusive attitude towards Dissenters, because they are heretical with respect to one of the articles of the Apostles' Creed, and that an important one. They do not as a matter of fact believe in "the holy Catholic Church." This would indeed be a serious charge if it were true, but surely such a statement is most inaccurate and misleading. What most Dissenters do believe is that the holy Catholic Church is none other than the "whole assembly and Church of the first-born, whose names are written in heaven," a Church that consists of all who are in living spiritual union

with Christ. They believe that amidst our manifold divisions, no one ecclesiastical organization has more right than another to the title of the Catholic Church. This may be a right view of the case, or it may be wrong, or it may be an incomplete view, true so far as it goes, but requiring to be supplemented by other considerations; but, in any case, the important point for us to bear in mind is that it is a view held by multitudes of our own people, and even by not a few of our own teachers. Numbers of Church people are such, not because they regard our Church as *the* branch of the Catholic Church established by God's providence in our land, but because they find themselves in fuller sympathy with its teachings and customs than with those of other bodies. We cannot therefore regard the prevalence of this view amongst Dissenters as a necessary point of difference, unless we are prepared to eject from our communion all who hold the same view. This I hope that we would not do if we could, and nothing is more certain that we could not do it if we would.

Some amongst us again, who hold the name of "Political Dissenter" in special abhorrence, may regard the attitude of most Dissenters on the question of Disestablishment as a point of difference; but this again is a mistake. Our Church has already been Disestablished in certain parts of the British dominions; and this has not tended to bring about reunion, but it has brought about a conviction on the part of hundreds of Church people that little, if anything, has been lost, while a good deal has been gained by the process of Disestablishment. Those who have been led by experience to this conclusion cannot reasonably quarrel with Dissenters for having arrived at it on theoretical grounds. But it is not only where our Church has been Disestablished that such views prevail—they are held by many amongst us here in England who claim none the less to be loyal sons of the Church, and by clergymen as well as by laymen. Only the other day a brother clergyman exclaimed with much vehemence in my hearing, "I pray for Disestablishment every day of my life."

To some it may seem that varieties of procedure in ritual and forms of worship must constitute practically points of difference that cannot well be cleared away. But such a supposition arises from a complete misunderstanding of what it is that we are aiming at. If our idea in advocating reunion is to bring about uniformity, we may more wisely employ ourselves in an attempt to solve the problem of perpetual motion. It is but lost labour to attempt anything of the kind, and, if the attempt could prove other than futile, it would almost certainly be mischievous in its results. What we seek is such a corporate reunion as shall render united action possible, and shall give to Christian charity a fair chance of welding us all into one great host of God; but this can never be purchased at the cost of religious liberty.

We arrive, then, at the definite conclusion that the divergence between us and Dissenters must in all consistency be narrowed down to a question of Church government; and, in affirming that this is so, I cannot do better than fall back on the authority of the Lambeth Conference. In their recent meeting our bishops re-affirmed the four "articles," which they regard as affording a basis, at any rate, for the discussion of reunion. Now it is notorious that no point of difference arises between us and those who are separated from us on any of these

articles save the last of the four, which deals with the subject of "the historic episcopate." It seems reasonable to suppose that if they were aware of other points of *necessary* difference between us and Dissenters, our right reverend leaders would have felt it their duty to call attention to them. But they have showed their wisdom by doing nothing of the kind. It is the question of the episcopacy alone that seems at this moment to be a necessary point of difference between the Church and Nonconformity. On the one hand, all true Churchmen, of every party, believe the episcopal order to be necessary, some would say to the being, and some would say to the well-being, of the visible Church; while, on the other hand, Dissenters would be ready to reply, "We have done without it very well for a hundred, two hundred, or nearly three hundred years, and we are quite content, so far as our own judgment of the value of the institution is concerned, to do without it still."

Here again, however, in attempting to appreciate the divergence of conviction that keeps us apart, we perhaps need to be reminded that the point in dispute is episcopacy, and not any particular view about episcopacy. We must not lose sight of the fact that there are great differences of opinion amongst us Church people as to the true theory of episcopacy; some of us regarding the bishop as occupying practically the same office as did the ancient apostle, while others look upon him as merely "*primus inter pares*" amongst his fellow presbyters. Now I believe that I am right in saying Dissenters, as a rule, do not so much object to episcopacy as to certain theories about episcopacy, which they could not accept without admitting that, with all their piety, they and their fathers before them have been up till now indebted only to God's uncovenanted mercies for any action of divine grace that may have reached their hearts or blessed their lives. Are you surprised that they should resent any such theory with unconcealed indignation? But these views to which they exhibit so strong a repugnance are equally distasteful to a large majority of Church people. It cannot be said, then, that their repudiation of these theories constitutes a necessary point of difference between us and them. I believe that to the idea of an order of overseers or bishops a large number of Nonconformists have no objection at all. Indeed one of their most prominent men once said to me, "I not only have no theoretic objection to bishops, but I should rejoice to see them introduced into our body; only I should prefer that they had a great deal more direct power and authority than your bishops have. I should like to see them possessed of something like the authority that a general officer exercises in a campaign." The Committee of Bishops who drew up the report on reunion at the recent Lambeth Conference remind us that the Presbyterians of the seventeenth century would have been prepared to accept episcopacy had it been qualified by some such recognition of the laity as now exists in the United States and in Ireland. We may observe, too, that probably the largest Protestant denomination in America is episcopal in name and in form of government, whatever may be thought of the validity of its episcopal orders—I mean, of course, the Methodist Episcopal body.

Possibly I may have been invited to take part in this discussion because it fell to my lot some five years ago to have the honour of presiding at the first Reunion Conference at Grindelwald. On that occasion I put the issue as plainly before the meeting as I could. Premising that,

where all possibility of approach must depend on concessions of some kind or other, it was reasonable that those should be the first to offer concessions whose conscientious convictions were not directly involved, I went on to say that with us episcopacy is a matter of conscientious conviction, and I asked, Is hostility to episcopacy equally a matter of conscientious conviction with you, or is it merely that you do not see that such an order is necessary? If the latter is your position, I asked, would you be prepared for the sake of union to welcome the presence of a bishop at your ordinations, so that for the future, at any rate, all your ministers might have Episcopal as well as Presbyterian ordination: and would you further be disposed to accept Confirmation as the ordinance whereby your young people and others should, to use your own phrase, "join the Church?" The suggestion did not meet with much favour from the two most prominent ministers of the older denominations who were present, and whose attitude might best be indicated by the familiar quotation, "*Timeo Danaos, et dona ferentes.*" But we were treated to a very different utterance in the evening, when Mr. Hugh Price Hughes, who I think I may say represents all that is most progressive and liberal in Methodism, stated in the most emphatic way that he saw no objection to the acceptance of some such proposal as I had sketched, and I believe that this feeling of his is shared by a very large number of Methodist ministers.

To me it seems little short of a scandal to our common Christianity that our mutual charity should prove itself unequal to the task of dealing with such a point as this. One feels constrained to ask, Are we sincere and in down-right earnest in our professed desire to achieve home reunion? Has God given us "grace seriously to lay to heart the great dangers that we are in by our unhappy divisions?" Do we at all adequately realize how much is at stake? Are we fully aware that we are playing into the hands of the agnostic and the infidel by these divisions, and arming them with the scornful taunt that we had better make up our mind what our religion is before we ask them to accept it? Do we reflect on the harm that the exhibition of our disunion must do in the mission field, on the confusion and even bewilderment that it occasions in the minds of the heathen, and the prejudice that it excites in their hearts against a faith that proclaims the gospel of love, but seems strangely fruitful in the generation of antipathies? Do those of us who are alarmed at the aggressive attitude of Romanism clearly understand that it is to this ecclesiastical disintegration, more than to anything else, that Rome is indebted for whatever of influence she may possess? Do we reflect on the waste of energy and loss of power which is the inevitable product of the present miserable state of things, and do we discern how the world is being lost to our Master by the lack of loving co-operation amongst His servants?

I confess it goes to my heart when I hear it suggested, as it now so often is, that in our attempts to get nearer to our brethren we must confine ourselves to the endeavour to establish more cordial social relations, and restrict our co-operation to the region of philanthropy and social reform. Is this the sort of union that we seek, or do we desire to exhibit in our outward relations with each other that inward and spiritual union which already exists between all who are in Christ Jesus whatever name they bear? If this last be our object, although we may have to advance

slowly and cautiously towards the still distant goal, we shall not rest satisfied with anything short of religious association, wherever this is possible without definite compromise of principle.

And here may we not learn something from the indications of Divine Providence? Surely God has been teaching us by the extraordinary blessing that He has been pleased to grant of recent years to united efforts, made by Christians of every name, to evangelize the ungodly, and to deepen the spiritual life of those who desire to be disciples of Christ. The harvest of souls that has been gathered in by the great American Evangelist, and the wonderful influence that has been exerted on the spiritual life of our land by the Keswick Conventions, and similar gatherings, are facts that surely witness trumpet-tongued to God's readiness to reward and honour such efforts as we can consistently make to rise above our ecclesiastical restrictions. I do not believe that the cause of reunion will be advanced by building up what are called non-sectarian institutions of a permanent character—for that practically means the manufacture of a fresh sect; but I do believe in seizing every legitimate opportunity of enjoying spiritual fellowship, and of exercising spiritual co-operation with those from whom we are outwardly separated; and I am satisfied that such participation in things spiritual must tend more than anything else to undermine the barriers that separate us.

Meanwhile let us, if we have this cause at heart, at any rate avoid any aggravation of our unhappy divisions, even if, for the present, we cannot remove them. Let us be heartily ashamed of the ecclesiastical arrogance and spiritual pride which induces dogmatic bigots to stigmatize their fellow Christians as heretics or schismatics, oblivious of the share that we, as a Church, have had in producing that very attitude which is thus blindly censured. Let us make war against the schismatic spirit in ourselves, and endeavour to broaden the sympathies of our fellow Churchmen. "Behold, how good and joyful a thing it is for brethren to dwell together in unity . . . for there the Lord promised His blessing, and life for evermore."

DISCUSSION.

The Rev. H. WEBB PEPLOE, Vicar of S. Paul's, Onslow Square, and Prebendary of S. Paul's.

It would have done the hearts of many Dissenters much good to be present at this gathering, that they might learn how, on the part of a very large body of earnest and devoted Churchmen, there is an outgoing of heart, if not consent of judgment and principle, on minor points towards the brethren who are separated from us by so small a stream. I have only risen for one purpose, which is to correct an idea which I fear may have gone forth through the words of Canon Hammond (who, I think, did not quite mean all that he said), that Dissenters do not appear to have any desire for union or co-operation with members of our Church. I, on the contrary, am convinced that the true desire on the part of many Dissenters, as well as Churchmen, is that we should be brought into open and corporate union as soon as that can possibly be done. When one is privileged to move among one's Dissenting brethren frequently, one is convinced that there are many misunderstandings to be removed. If we could only get to understand one another, and to see from each other's point of view, before long a great improvement would be effected in the position. It has been my privilege to be present at the great gatherings held annually at Keswick, and the spirit which prevails there is shown by the banner stretched across the doorway of the tent, "All one in Christ Jesus." There we never desire to know the "ism" of any man who

is called upon to address the meeting. It has also been my privilege to work in America with that great leader, D. L. Moody, and the heads of large churches and denominations were as ready to sit and listen while a humble minister of the Church of England addressed them day by day as they were to listen to a confessed leader of their own denomination. Like Mr. Aitken, I have also been privileged to take part in the reunion conferences at Lucerne and at Grindelwald. The impression that I received was that there was but small hope of a corporate reunion in the present generation, but this is because we are divided so much in external organization and external government, and not upon fundamental points of doctrine. But while Dissenters flatly refuse to accept what is termed the historic episcopate as the basis of reunion, they are more than prepared to listen to every faithful Churchman who preaches "Jesus Christ and Him crucified," and who makes that the one great leading thought and purpose of his life. Churchmen and Dissenters are far nearer than some persons think. Let us co-operate in such efforts as the Bible Society and Religious Tract Society work, and keep our differences out of sight as far as possible, and great positive results may be shortly seen.

The Rev. T. P. RING, Rector of Rawmarsh.

I HAVE generally found that the Wesleyan and other Nonconformist ministers are willing to meet the clergy of the Church of England for the purpose of prayer and devotion, and to co-operate with them in social and philanthropic work. Perhaps the day will come, and, for my part, I hope it will come very soon, when the rule of the Congress—which now prevents any but members of the Church of England from taking part in the debates—will be relaxed. I should very much like to see upon this platform some representatives of the great Christian bodies outside the Church, who might address us from their own standpoint and explain exactly the position they hold. Nothing is to be gained by meetings in which Churchmen and Nonconformists suppress the points on which they differ, and in which there may be a great appearance of unity and brotherly concord, so that it might seem for the moment as if the differences which separate us were few and unimportant. This is a fictitious unity, and hollow in the extreme. On the contrary, I am of opinion that the best hope of reunion lies in fearlessly and candidly acknowledging our differences, without either diminishing them or unduly emphasizing them, which might lead to exaggeration, both Churchmen and their opponents bringing forth their own aspect of truth to which they cling with all the powers of their being. It might, then, be seen that the special points insisted upon by, for instance, the Wesleyans or the Baptists, were really truths which belonged to the Catholic faith, but which had been allowed to lie dormant. The need of conversion and the dignity of sacramental rites, which are the distinguishing marks of their two bodies, are really Church truths, but at times they have been neglected and forgotten. The tendency of this morning's meeting was to show that there is no real antagonism between the three great schools of thought in the Church, but that each supplements and supplies what is lacking in the other, and I think we may say it is so in the case of our Dissenting brethren. Churchmen have learned much from them. All their positive teaching is Church teaching. They have brought to light very important aspects of the truth which had been half forgotten. For this we thank them. For this purpose, no doubt, they were raised up by God. It is only their negative teaching which is erroneous. We have learnt much from their great theological teachers, and there are few greater in any Church than Dr. Milligan and Dr. Fairbairn. We have learnt much from their hymn writers, and also very much from their great preachers and missionaries. We have done well to study their prayer meetings, their experience meetings, and their mode of dealing with individual souls. We may find much that is not all gold in their methods, but that there is gold none can deny. We must gratefully acknowledge that religion has been kept alive in many a country parish, where the Church was sleeping, by their zeal and labour of love. I am persuaded that, for the most part, Churchmen are eagerly anxious to understand and ready to appreciate the position of Nonconformists. There is a growing feeling of love and good-will towards them. There is an almost total absence of that tendency to sneer at or treat with contempt efforts which are not congenial to some more fastidious minds. There is, on the contrary, a marked spirit of cordiality and readiness to approve and assimilate new and unfamiliar methods. If we could be brought together more, and speak to one another face to face, and get down upon our knees and pray together, great results might be the consequence.

We have a common Father, a Saviour dear to all alike, and we hold much of the faith in common. I felt that a great part of Canon Hammond's paper did not apply to Dissenters as they are at present. We ought surely to remember that, in our generation, the great bulk of Dissenters have been born and bred in Dissent. They are not Dissenters by choice or conviction, but by the accident of birth; they are hereditary Dissenters, and as such should be treated with a very large measure of consideration. It is one thing to break away from the Church and form a sect of our own, and quite another to continue in a religious body outside the Church: the one is an act for which we are certainly responsible, the other is a state of acquiescence which may be hardly, if at all, blameworthy. I think anything like a spirit of condemnation is to be avoided. I agree almost entirely with the paper read by Mr. Aitken. He seems to me to grasp the position. He recognizes to the full all the good that is to be found in Dissenters, and yet he realizes how much they lose by being separated from the Church. It must be so. There is one Body, which is the Church, and one Head, our Lord Jesus Christ; and to receive all the grace and all the blessings which the Church can give, it is necessary to be organically united to the Body. It is quite true that the streams of grace, by God's goodness, often overflow the usual and appointed channels. But this is not the ordinary mode in which God works, nor are we justified in counting upon its continuance. Mr. Spurgeon was perfectly justified in dreading a downgrade theology. The branch cut off from the parent stock may live for a time, but it is under the law of death, and sooner or later must wither and decay. I do not think it can be questioned that, as regards the different forms of Dissent, this deterioration is already at work. They have lost much of the spiritual and moral force which once characterized them. If, therefore, we have much to gain from Dissenters by reunion, they have much more to gain from us. There is no necessity to interfere with their independence and their special methods of working. We do not want to close their chapels or to depose their ministers. My idea would be to see every chapel working on its own lines in communion with the Church, and every minister a priest commissioned by the bishop to minister to his own people. The whole question of reunion turns upon Holy Orders. If we can persuade our Dissenting priests to accept ordination at the hands of our bishops the question is solved, and the consummation reached to which we are looking with so much eagerness. I would venture to suggest that stress should be laid upon the fact of Holy Orders, and not upon the doctrine of Apostolic succession. Here the Church of England is peculiarly fitted to act the part of a mediator. We are not all of one opinion as to the exact meaning which is to be attached to the doctrine of Holy Orders. Many, and they are an increasing number, consider that episcopal ordination is necessary for the existence of the Church; others think that it is highly desirable and most in accordance with the tradition of the Apostles, and yet not absolutely vital or essential. On this point, if it be allowed to mention names, there is a great difference of opinion between the revered Bishop of Liverpool and the no less revered Bishop of Lincoln, and yet both hold the same high office in the same Church. If such differences of opinion are lawful in one Church, it would surely be a gain if, in trying to bring about reunion with those who are outside the Church, we should refrain from imposing any particular doctrine which might deter rather than attract, and simply emphasize the great fact of ordination. We can, in this way, make use of those differences of opinion which sometimes sadden and perplex us. Nor can there be any doubt that, if once ordination were accepted as the basis of reunion, the tendency would be to attach more and more importance to the sacred character of the act; and those who received—it may be at first—the blessing of Holy Orders without realizing all that it involved, would, being now under the law of life, be led on to value and appreciate the blessing they had received through the laying on of hands.

JOHN TREVARTHEN, Esq., Secretary of Redhill Reformatory.

Pardon my saying that the parsons have had it nearly all their own way so far this afternoon, and it seems to me about time that a layman was allowed to chip in. I submit that it is most important in dealing with this question to take into account in its discussion that this great desire for union which is manifested on all sides is the outcome of united prayer throughout Christendom. I am perfectly certain that this is so, and I should like to put it as a practical issue to the Congress, whether all our friends should not join the "Association for Promoting the Unity of

Christendom." I have belonged to it for more than thirty years, and so it has been my duty and privilege daily to use its collect, which runs, "O Lord Jesus Christ, who said it unto Thine apostles, Peace. I leave with you, My peace I give unto you, regard not our sins but the faith of Thy Church, and grant her that peace and unity which is agreeable to Thy Will, who livest and reigneth with the Father and the Holy Ghost, One God, world without end. Amen." Surely none of us can object to such a prayer, which has been said by all branches of the Catholic Church. Now as to our attitude towards Dissenters, it is no use to employ honeyed phrases and buttered words. There has never been such a tendency for Dissenters to join the Church as there has been of late years; the number of its ministers who are coming over to the Church is greater than at any period during the last hundred years. I disagree with my friend Mr. Aitken on the question of the differences between the Church and Dissent. I maintain that the one thing most likely to bring our Dissenting brethren over to us is to prove to them that we are the "original concern," and better than their own. We surely ought to be able to do this in the future as we have done in the past—not saying we are "all the same," and "just alike in essentials," etc.; but that we desire them to come to us for their advantage. Nor can I agree with my friend Mr. Ring in saying to them, "Come and be ordained, never mind what it means." This seems to me almost an insult, for when we urge episcopal ordination, surely we mean apostolic succession. It is better to say, "Come and be ordained in Christ's own way," because we believe that we are acting according to the will of our Blessed Lord Jesus Christ. I must say that there seems some danger of our giving away on this question what we have no right to surrender. "To thine own self be true." We laymen expect the clergy to stick to their heritage and ours. Be careful to present the Church in her true life and character, and let God in His goodness and mercy do the rest in His own time and way. Only one remark more before my time is up. There are lots of people outside the Church who urge us to reform ourselves, and who would like to tinker with our constitution; it is surely evident enough that we are extremely anxious as Churchmen to do all we can in the way of needful reforms we are always talking about; but to our Dissenting neighbours we say, "You cannot possibly judge of these matters as outsiders; if you want to reform us, come inside first."

The Rev. the Hon. REGINALD E. ADDERLEY, Vicar of Skirwith.

It is not the duty of Churchmen to declaim against Churchmen, and there is nothing to be gained by it. We ought to realize how much we have in common. Dissenters are themselves members of the Church, and belong to the Body of Christ. The late Archbishop Benson said that he regarded the Dissenters as belonging to the soul of the Church, and that they were among his best friends in Cornwall. The real truth of the matter is that Dissenters are out of order. We hold many truths in common with our Nonconformist brethren. What Churchmen want them to realize is their true membership of and loyalty to the Church. I desire that we should not approach this matter in a party spirit, because it destroys the true cause for which we come into this Congress. I have suffered a great deal from that spirit, and I believe that it destroys true spirituality and retards the cause that we have at heart. I say preach Jesus Christ in all His fullness. The teaching of the Church and the teaching of the Gospel are one and the same. Canon Winnington Ingram last evening quoted a remark that there was a great deal of starch about the Church, and I believe there is an element of truth about that observation. Churchmen know how to celebrate, but there is a great lack of going out into the streets and simply preaching the Gospel of Christ. If there were more of this, it would in time go a long way towards bridging over the awful chasm which at present exists between the Nonconformists and ourselves.

The Rev. WILLIAM MARTIN, Vicar of Bromyard.

I HAVE never declaimed against Dissenters from the pulpit during my forty years in the ministry. The use of the word Dissenters is repugnant to them. It is far wiser to speak of them as Nonconformists, so as not unnecessarily to irritate. When Churchmen go over the border into Scotland they are practically Nonconformists; and the word Catholic would be better rendered "universal," what it really means, and would

enlarge our ideas respecting Christ's Church. My idea is that the time has come for Nonconformists to approach the Church, and *vice versa* for Churchmen to approach Nonconformists, in order to avoid the calamity of exclusively secular teaching in our day schools under School Boards. The Apostles' Creed, the Lord's Prayer, and the Ten Commandments, form an excellent compromise and basis of agreement for general religious teaching, a thing greatly to be desired. At this present moment there are greater differences—doctrinally—between certain sections of the Church than between the great body of Evangelical Churchmen and Nonconformists. I do not believe, as has been said, that greater good would have been done had the Nonconformists remained in the Church at the close of the last century. The legal restrictions fettering the expansion of the Church necessitated the rise and existence of Nonconformists, and many such restrictions hinder the Church's usefulness now. Why, to license a mission church requires formality and expense, whereas a Nonconformist can build his chapel, go to the superintendent registrar, and open the building, free from taxation, for half-a-crown. If we are not careful we shall get "killed with legal restrictions." For my part, I do not care so very much about "corporate reunion." We can agree to differ in non-essentials, and we very likely might lose energy and zeal in the work of Christ by a dull uniformity of expression of religious thought.

The Rev. N. VICKERS, Vicar of Charles, Plymouth.

THIS seems to me to be largely a question of the validity of non-episcopal ordination. I contend, from an appeal to history, that the Church of England has at times recognized that validity, and to do so now would contribute to the solution of the problem of reunion. The very title of our subject is an offence to Nonconformists—"The Church and Dissent." The first they regard as an assumption, and the second as a slur. If we wish to conciliate we must be kind and conciliatory towards those who differ from us. The Nonconformists use the same argument as that used by Lord Halifax in answering the Pope's Bull upon Anglican Orders: the argument of experience—the consciousness of the living Church that God has blessed and is blessing them. I venture to say, respectfully, that I do not think Canon Hammond's paper will make for peace. Let us realize more and more our essential oneness with Christ, and seek to manifest that oneness more and more in united action as far as possible, for the good of mankind.

The Rev. W. S. LACH-SZYRMA, Vicar of Barkingside, Essex.

I BELIEVE there is a good deal of drawing towards the Church of England on the part of Dissenters within the last few years, and a kindlier feeling shown. I think that the key of the whole discussion is the language of S. Paul, "Grace be to all those who love the Lord Jesus Christ in sincerity." It is unjust for Churchmen to suppose that we are the only ones who offer this greeting to their fellow Christians. My belief is that the incumbent of a country parish could draw around him the devout Nonconformists of the parish and act with them, if he would only show them courtesy. Archbishop Benson once made the remark to me that the Wesleyans of his parish could not be regarded as Dissenters at all if they went to the parish church. I believe that is true in many parts of the country, and that we shall soon see a marked increase in the association of Dissenters with the Church of England. That I am sure is what we are all most anxious to see, and we look for it longingly and affectionately.

Mr. J. GRIFFITHS, a "Captain" of the Church Army.

AS regards our friends the Nonconformists, I find the best way to bring them over is to be loyal and true to the principles of our Church. There can be nothing better done than to explain the grand principles of Christianity to the working classes. Many of them have never been told anything about our religion, and do not understand the Commandments. In Wales I asked a mixed class of children, Nonconformist and Church, to repeat the first Commandment in Welsh, but they were not able to do so. That teaches me that the right course to follow is to work around the

children. The Church Army is working hard among the children, and it has helped to bring many of our Nonconformist friends into the Church, and to be confirmed according to the rites of the Church of England ; and in Wales now we have a number of people attending the services of the Church in the morning and during the week.

Mr. JOHN KENSIT, Church Defence Brigade, Paternoster Row, London.

OUR brother Webb-Peploe has shown very clearly what our President knows exists at Mildmay, Keswick, and elsewhere. The great cause of separation between the Lord's people are not the doctrines and practices of the Book of Common Prayer, but the doctrines and practices of men disloyal to their Church, and who, instead of keeping loyal to that blessed book, which we love next to the Word of God, are bringing in other services.

A Voice in the Audience :

NONSENSE !

Mr. KENSIT.

YES, they are certainly bringing in nonsense, such as tenebræ, kissing a cross on Good Friday, and such services as that recently held at S. Mark's Church, Marylebone.

The Right Rev. the CHAIRMAN.

I DO not wish to waste Mr. Kensit's time, but neither do I desire that the time of the Congress should be wasted. We have only a few minutes, and I hope Mr. Kensit will keep to the point.

Mr. KENSIT.

As a Churchman, it is my pleasure occasionally to address Pleasant Sunday Afternoon gatherings, and to conduct meetings and preach in Nonconformist chapels, and I believe that the great object of Nonconformists who hold the same faith as ourselves is the Bible, the whole Bible, and nothing but the Bible, and that they desire to unite with the Church in opposing infidelity and rationalism, and in maintaining the blessed truths which are contained in God's Word. It is a pity that they should be repelled by the practices and the writings of the sacerdotal party within the Church.

The Right Rev. the CHAIRMAN.

I HAVE only to say one word in concluding this interesting discussion. I am sure we shall all be grateful for the tone which has pervaded the meeting. There has been manifested on the part of all the speakers a sincere desire to put themselves in other people's places, and to try to see matters, not only with our own eyes, but with the eyes of others. I feel sure that what has been said may be summed up in these words—that Christian character is the best means of promoting Christian union, and the best way of meeting that is by the cultivation of the Christian virtues. In other words, it is the Spirit of Christ in the hearts of men that will bring about an ultimate true union. I do not think we ought to expect too much. Our wisest course is to live in accordance with the doctrines of Christ, and do His work, believing that in His time He will realize our prayers. We must try to promote union by cultivating more largely the Spirit of Christ our Lord. It is far more by the spiritual union of hearts that we shall bring about what Christ desired than by acrimonious and controversial conferences on the subject. We cannot foresee the future ; and in what way that reunion will be brought about we cannot tell. It is better, therefore, to exercise that spirit and to follow that course, which cannot but be right, at the same time believing that when the fit time has come God will show us the right way of realizing our prayers.

ALBERT HALL.

WEDNESDAY EVENING, SEPTEMBER 29TH, 1897.

The Right Rev. the PRESIDENT in the Chair.

THE STATE IN RELATION TO THE CHURCH IN
INDIA.

ORGANIZATION FOR MIXED RACES IN A CHURCH.
THE DUTY OF THE CHURCH OF ENGLAND TO
THE COLONIES.

PAPERS.

THE STATE IN RELATION TO THE CHURCH IN INDIA.

SIR THEODORE C. HOPE, K.C.S.I., C.I.E., Member of the
House of Laymen of the Province of Canterbury.

"CHURCH AND STATE." These terms must be understood in an expanded sense when applied to our Indian Empire. "State" will not mean an administration guided by the varying exigencies of parties, but one supreme authority, despotic, continuous, free to follow all that it deems intrinsically best in principle, Christian in obedience to conscience and duty, yet recognizing the value of all religions to civil order, morality and good citizenship, and treating all races and faiths with high-minded impartiality. "Church," again, must comprise not merely the Christian denominations, but all who recognize supernatural influences in the conduct of the world, however imperfect their beliefs may be. The relations of Church and State in India, therefore, are, in principle, an alliance without a union; in practice, a system of State-aid to all religions concurrently, subject to the reasonable limits imposed by precedent, engagements, morality, and numerical importance.

In explanation of this interesting fact, it must suffice to say that Hindu, Mahomedan, Sikh, and other non-Christian religions, possess endowments, mostly in the shape of lands exempted from State land-tax, to which all lands in India are fundamentally liable. The annual value of these is not less than three or four millions sterling. These "alienations" undeniably necessitate other equivalent taxation. But for them, the salt tax, or customs, or stamp duties might be reduced proportionally. As the British acquired successive provinces of India, these "alienations" of preceding Governments were confirmed; moral no less than political expediency so required. But we gave up, as soon as possible, whatever administrative control those Governments had exercised. On the other hand, religious ministrations for Christians were provided from the first. The Charter of William III. required the East India Company to provide a minister and proper place for public worship in every "garrison," "factory," and "ship" of reasonable size. In 1813, the Calcutta Bishopric was created. Presbyterian and Roman

Catholic chaplaincies followed in due course, till in 1833 the new Charter of the Company put all on a definite footing. The whole question of State-aid to religion was then discussed in Parliament, O'Connell, Shiel, Macaulay, Morpeth, and other leaders taking part. In the end, further provision was made for the Churches of England and Scotland, and the Indian Government was empowered to grant :—
 "From time to time . . . to any sect, persuasion, or community of Christians not being of the United Church of England and Ireland, or of the Church of Scotland, such sums of money as may be expedient for the purpose of instruction, or for the maintenance of places of public worship." Thus was constituted for India in 1833 a National Church in the broadest sense of the term. The policy of the equality of all creeds before the State, which had already been acted upon by the Company's Government in the case of the but lately conquered Mahomedan and Hindu, was applied to the several phases of the Christianity of their rulers. This policy has never yet been authoritatively changed. Whatever discussion has since arisen has turned upon comparatively subordinate points, relating to the form which the guaranteed aid to the several denominations should assume, and the extent to which, in view of financial or other considerations, it should proceed.

Let us now turn to the present day. We still leave all non-Christians in possession of their endowments. They manage them themselves under a law of 1863. As to Christians, the form of State-aid is that of annual Budget grants, but the system of early days continues. The State enrols for the most part the ministers of religion among its regular services, supervises their distribution, regulates their ministrations, emoluments, leave, and pensions, under minute rules, and interferes generally in Church administration.

The Europeans and Eurasians ministered to numbered in 1891 about a quarter of a million, of whom the Eurasians are one-third. Again, the European Army and the non-official Europeans are, roughly speaking, about 85,000 and 66,000 respectively, leaving some 16,000 civilians, including 6,000 railway employées. Of the Eurasians, only 17,000 are in Government employ, and the rest are, to a large extent, indigent. Out of 21,000 Europeans and Eurasians in Calcutta, 8 per cent. of the former and 22 per cent. of the latter were traced as paupers. In respect of religion, the whole are roughly divided into 133,000 Church of England, 72,000 Roman Catholics, 13,000 Presbyterians, and 29,000 of all other denominations. How (we may now see) are these provided with religious ministrations? Partly by a regular service of chaplains of the Churches of England and Scotland; partly by grants in aid or capitation grants given to non-official clergy; and, it must be added, partly not at all. The cost of this to the Government, at an exchange of 15d. per rupee, is only £187,500 per annum. The amount raised by private subscriptions to supplement these efforts cannot be accurately stated, but it is pretty certain that the State-aid does not cover half the total expenditure incurred on behalf of the European and Eurasian community. Under this system there are three hundred and eight stations and three hundred and nine out-stations officially recognized—six hundred and seventeen in all. An out-station is a place where the congregation receives from the clergyman of some other place, distant, possibly, a hundred miles or more by road, a certain number of

prescribed visits—say, from two a year to one a week. Besides these fortunate spots, there are many containing numerous Europeans and Eurasians, official as well as non-official, served by Anglican or Roman clergy, supported by local subscriptions and societies, and many more not served at all. In some cases the neglect is very marked. For all these stations there are only three hundred and forty-one clergy of all denominations, who have not only to visit the out-stations, but to attend to schools, jails, hospitals, and perhaps barracks, as well as pastoral duties to the poor at their own headquarters. The clergy do their very best. Surely I have said enough to satisfy you how miserably insufficient the clergy are for the duties which should be performed. Are mere occasional public services, without pastoral care, sufficient for the nurture of religion? Even if reasonable religious privileges and pastoral care were given to those now professedly supplied, there would still remain a large body of Europeans and Eurasians scattered over the country, and the poorer classes congregated in the large towns. Perhaps the worst feature in the case is that the Government, under political pressure, has long since ceased to attempt to fulfil the duty indicated by Parliament in 1833, or even to act up to its own latest limited readings of that duty. The fact remains that there is now only one more Anglican chaplain on the sanctioned staff than there was in 1859; and that in January, 1893, the Under-Secretary for India told the House of Commons that the ecclesiastical expenditure was then slightly lower than in 1873, and this, notwithstanding that the European Army had been raised in the interval by ten thousand men, and the railway staff also had necessarily increased.

What, then, you will ask, can be done? In 1893, Mr. Caine gave notice of a motion (which he never moved) that the Indian Ecclesiastical Department should be abolished, because its cost was borne by taxation raised almost entirely from Mahommedans and Hindus. This is a singular travesty of the facts. The non-Christian religions receive at least three millions and a half of State-aid. The Christian pays his share of general taxes, and it is as true to assert that he is taxed to support Hinduism and Mahommedanism as to assert the converse. Surely Christians have as good a right as their fellow-subjects to State-support for their religion. But if you take the taxpayers in British provinces to be two hundred and twenty millions, and apply the figures of cost I have already given, you will find that the grant for Christian ministrations comes to about one-fifth of a penny per head per annum, but the grant for the non-Christian to about twopence-halfpenny per head per annum. Thus the individual European pays nearly twelve times as much for the non-Christian as the individual native pays for the Christian. No doubt the English clergyman is a more costly article than the non-Christian religious minister, but so is the English magistrate, doctor, soldier, than the corresponding native professional. On the other hand, the Europeans pay more taxes per head than the natives. I need not labour the point; it was effectively dealt with by Macaulay in 1833.

Another class of objectors would whittle down the Christian State-aid to a bare provision of Army chaplains under a chaplain-general, leaving episcopal and all other ministrations to voluntary effort. No one who knows the incidents of Indian life, the constant transfers from one

locality to another, the increasing expense of living on the fallen rupee, the inevitable visits to Europe, and the large proportion of Europeans and Eurasians who are indigent, will suppose that voluntary effort could bear the burden. Any such withdrawal of State-aid would be most disastrous to religion and morality.

The argument in favour of State-aid to Christianity stands, however, upon much broader and higher ground than the difficulties of supplying its place. India is free from the embarrassments which an "Established Church" involves. It has possessed from ancient times a system of its own, that of concurrent endowment of all religions, and the Christian religion, two centuries ago, entered into that system. Christians have, and claim to keep, the same rights as their Oriental fellow-subjects. Withdrawal of State-aid from the former would be a gross injustice; but it would also be a grave danger. The native mind, imbued with deep religious instincts of its own, would view any such withdrawal not only with wonder and contempt, but also with suspicion. "May not a Government which has just destroyed its own religious institutions adopt, sooner or later, a similar course with ours?" Such ideas among the educated might at any time take among the ignorant the form of rumours of definite intention. Responsible statesmen of any creed or none may well shrink from such a risk.

It now only remains for me to explain and plead for the alternative of "mending" instead of "ending" the State-aid to Christianity. Nothing more is necessary than for the State to withdraw from its present position of administering in detail the religious affairs of the European portion of its subjects. This position is theoretically indefensible, inconsistent with its profession of religious impartiality and non-interference, and liable to be misunderstood. The Christian Church, again, finds (more or less in all her branches) that the State connection is prejudicial to the interests and advancement of religion; that it limits and misdirects pecuniary resources, separates individuals and bodies which should work together, and prevents her meeting the varied needs of the present day. Let the State treat the Christian religious bodies as it treats the non-Christian, make with the former, as it did long ago with the latter, a permanent financial settlement, and leave them equally free to deal with it. To explain the details of such a settlement is impossible to-night, but I would refer all who feel interested in the matter to a pamphlet on the whole subject, which can be obtained at the S.P.C.K. bookstall. Suffice it to say that Anglican and Roman Church Bodies should be constituted, and one or more also for the Church of Scotland and Nonconformists. Capitation grants on a fixed scale should be paid by the State to these bodies for religious ministrations, to be provided by them for soldiers and State railway servants, on the system now in force for Presbyterian and Wesleyan soldiers. After deducting the value of these, on an average of past years, the balance of the present annual grant should be capitalised, apportioned equitably between the several bodies, and legally secured to them under suitable restrictions. The annual produce of these funds, and all administrative functions, would then be left to the bodies. In such a settlement as this, all the bodies should, of course, be treated with absolute impartiality, and those other than the Church of England should have their present needs frankly recognized.

As for that Church, thus freed from her State connection, by a method which has been pronounced by high civil and ecclesiastical authority to be perfectly workable, the same resources would go much farther, private liberality would be fostered, ministrations would become more economical (saving existing rights), the clergy would be augmented, and the whole staff, bishops as well as priests, would be available for whatever work was most appropriate. The State, on the other hand, would be freed from criticisms which it is difficult to answer, and political pressure towards injury and dangerous action.

In conclusion, I would appeal to all who are convinced of the truth of Christianity, and its moral and religious value to our countrymen in India; to all who would still sectarian jealousy and strife; to all friends of religious equality, and believers in the principle of freedom of religion from State control, to unite with me in promoting a settlement which is equally consistent with logic, sound policy, and religion.

ORGANIZATIONS FOR MIXED RACES IN A CHURCH.

The Right Rev. ARTHUR HAMILTON BAYNES, D.D.,
Lord Bishop of Natal.

FOREIGN Missions among people of one race, such as negroes or Japanese, have their own special problems—as, for instance, at what stage a purely native ministry and native institutions should supersede the ministry of English clergy and such English institutions as the Thirty-nine Articles. But the specific question for us is, “What of the Church in a country which contains many races and many colours?” And I suppose this question is assigned to me because we in Natal are a very mixed lot. I am reminded of the nobleman in *Punch* who asks his tailor how he enjoyed his holiday at Scarborough. The tailor replies, “Very nice place, my lord, but society very mixed!” To which the nobleman answers, “But, Smith, you would not have them all tailors!” Well, Natal society is very mixed, and I am not sure that we should wish to have it otherwise. This meeting of races has its own special lesson. Natal has been called a land of samples, and we have samples of race and colour as well as of other products. We have African natives ten times as many as the whites. We have natives of India about as many as the whites. We have a few Dutch, a good many half-castes, such as Griquas, and other mixtures, like the people from S. Helena, and just a sprinkling of the “heathen Chinese.” What are the visions of the future, what are the ideals that will rise before our eyes, as earnest Churchmen, as we look out on these motley groups brought together in one diocese?

A poet has been described as “one who sees the Infinite in common things.” In the same way, too, a painter looks at common things and sees them redeemed from their commonness as they fall into their proper place in the harmony, the grouping, the due proportion of some ideal.

The true Christian is the poet and painter of human life. He can never look on a human being, a being capable of right and wrong, whatever his colour or *status*, without seeing in him the potentiality of

Divine life, of holiness and love. More than this, we Churchmen foresee that Divine life realized in the membership of a body. For we believe that Christ is the head of every man, and that no man has found out the meaning of his life till he has found out that he is made to be a member, not a separate unit. With us this membership is not of the accidents of the Christian life, but of the essence.

We do not hold that our first work is to make individual Christians, complete in themselves, individually reconciled to God, and then as an after-thought, as a mere convenience in working, to bind together these individual Christians into a society, to form a Church. Our idea is rather that the new life must begin in this incorporation into the broader, grander life of membership in a body; that to be saved is just this being lifted out of the narrow and sinful isolation of self-centred life into the unselfish and loving life of filial and brotherly relationship.

It must seem a truism, too trite to be worth dwelling on, that a place must be found in the one Christian society for men of every race who believe. So far from being accepted with us as a truism, it is strenuously resented by the ordinary colonist. It is not even accepted by the ordinary Christian. It is somewhat staggering at first to hear from colonial Churchmen that it is not desirable to make natives Christians. But one hears it so constantly that one begins to wonder if, after all, there is not something to be said for so generally accepted a doctrine. I myself tried to keep an open mind and to hear all that was to be said. But four years' reiteration of objections to missions has only strengthened the conviction that such objections are shallow, prejudiced, and due to a very feeble apprehension of Christian truth. There is the shallowness which sets down as a Christian every native who puts on clothes and attends a school, though such attendance may be from purely worldly motives. No wonder that such "Christians"—*i.e.*, natives who add to heathen morals a veneer of cunning and astuteness learnt in a European school—should be set down as worse servants than raw Kaffirs from the kraals, innocent alike of education and trousers. There is, again, the shallowness of the judgment which judges Christianity by any individual cases of insincerity which may happen to have come within one's own experience. But though these are the arguments most often put forward, one soon comes to feel that there are others in the background. There is the dread of any sort of amalgamation of the races. There is the fear of competition as natives obtain education. There is the desire, real, though often unconfessed, and even indignantly denied, to keep the native in a position of semi-slavery, a hewer of wood and a drawer of water, to the end of the chapter. But, after all, the worst thing is the deplorable failure of the majority of professing Christians to grasp so elementary a principle of Christianity as our Lord's command to go to all nations, or the parable of the Good Samaritan, with its rebuke of all limitations to the definition of the neighbour whom we are to love as ourselves. And so we are driven back to first principles, and have to ask ourselves what the ideal is at which we aim. We aim—do we not?—at the establishment of the kingdom of God, at the reconstruction of society, at the substitution, by the grace of Christ, of the unworldly for the worldly motive in our ideal City of God. But diversity, not uniformity, is one of the marks of this ideal society—one body, but many members, and all members not

having the same office. The history of the first Pentecost is our pattern. "We do hear them speak in our tongues the wonderful works of God"—this, and not "We do hear them speak in one uniform tongue," is still the sign of the Spirit's presence. It is, therefore, no part of our plan to fuse races of different colour and level of civilization. The alarm, therefore, lest the spread of Christianity should break down the barriers between white and black, to the injury of the higher civilization and morality, is unfounded. Even among people of the same race, fellow-membership in the kingdom of God and brotherly love do not necessarily lead on to intermarriage and the breaking down of all social distinctions. Because we invite young ladies from Belgravia to feel their kinship with the poor of Whitechapel, and to show it in a practical way by working among them, we do not commit ourselves to the idea that it is desirable that they should marry costermongers. And the case is many times stronger when we are dealing, not only with differences of class, but differences of race. In any future which we can at present see it seems probable that it will be still as disastrous for white and black races to intermarry as it is at this day. But a long way short of such fusion of races there is room for true Christian love and kindness, for mutual respect and consideration, for a real faith in the unity of the mystical Body of Christ. As S. Paul spoke to Roman masters and slaves as to their mutual relations, so we may speak still to those who, though separated by barriers of race and degree of civilization, are yet made one in Christ. When we come to the further objection which, as I have said, is often present beneath the surface though unconfessed—viz., the fear of competition, we have, perhaps, a still more serious difficulty to face. It is one of those thorny questions of social ethics on which we need the guidance of our friends of the Christian Social Union. But so far we shall probably all be agreed that the two questions ought to be kept apart—viz., our right to protect ourselves from ruinous competition and the lowering of the standard of living, and our duty to transmit the sacred deposit of truth which has been given to us merely as trustees.

The organization of the Church among mixed races is thus confronted at the outset by this initial difficulty that one-half of the Church does not recognize the desirability of such common organization at all. And yet such recognition of brotherhood, much as it is needed for the spiritual development of the coloured races, is needed, perhaps even more urgently, for the cultivation of the highest spiritual life among the whites. For indifference must have its fatal effects, not only on the coloured people who are thus ignored, but even more on the white people who ignore them. So wide a departure from the Spirit of Christ must react on the quality of their Christianity, and this is exactly our experience. One of the most depressing things about colonial Church work is the lack of that reality which exists in the work of a great poor parish in England. Here where so many around us are sick and sorry, we can never for long forget the graver side of life and the dark problems of existence, and no earnest Christian can altogether forget that the Church is not merely an organization for public worship, but a society of people who have a great and arduous work to do for the remedying of the world's sins and sorrows and the promotion of goodness. But in a colony such as Natal the world is seldom sick and sorry. The outward

sunshine is the counterpart of the human life. All is bright and easy, and the great problems of life are kept well in the background. There is practically no poverty, no squalor or misery, and the very heat of the climate seems to justify one in taking things easy. The result is that religion is apt to reduce itself in most people's minds and practice to mere attendance at church on Sunday. It is the hardest thing in the world to awaken any enthusiasm. One cannot expect enthusiasm about a religion which is so passive and negative, which has so little of the Cross. If we want to produce saintly lives at home, the first thing is to get our promising confirmation candidates started on some real work involving self-sacrifice, and yielding the reward of tender love. One sighs in vain for this in the colony. There is at present so little to give people to do, so little call on their self-denial, so little reminder that life has its solemn side, and that it is more blessed to give than to receive. What is the remedy for this state of things? I think the remedy is not far to seek. We have few poor to care for, it is true, but we have a vast population which ought to take the place in this respect of the poor at home. We have the natives and Indians. If once this wall of prejudice, which I have spoken of, could be broken down, if He who makes all things new could so transform the hearts of these Christian people that the natives who before were objects of repulsion might become to them worthy and lovable (as the leper became to S. Francis under the same transforming power), then at last we should see a transformation, not only of Mission work, but of Church life among our white congregations. Then the glow would come, and the enthusiasm which at present we so sadly miss.

But it must be missionary zeal in the concrete—love of individual souls. It is not enough for this enthusiasm to be raised with regard to some far-off mission-field. I know of one congregation in Capetown which raises £300 a year for Uganda, and all honour to them for so doing. But I have a shrewd suspicion that these very same people might be very hard to persuade if one tried to get them to begin with their own native servants. It is easier always to give one's money than to give one's self, but the reward is also less.

I am persuaded then that for the present the arousing of this missionary enthusiasm among colonists is the one thing needed for the due organization of the Church among these mixed races, three-fourths at least of the whole problem. Given this, ways and means will be found.

But I must say a word or two about methods. My first advice is the proverbial philosophy—*Festina lente*, and *Solvitur ambulando*. It is so easy always in looking ahead to be overwhelmed by the apparent difficulties. The remedy is to do the thing nearest to hand, and to remember that "Sufficient to the day is the evil thereof." Every great advance has seemed to many anxious souls to be fraught with disaster. It would be interesting to invite some of our fathers who, at the time of the Reform Bill, were convinced that England was going to the dogs, to take a look at England in this Jubilee year.

The thing that is nearest to hand, the first step which awakening missionary enthusiasm may take, may be a very small one. For instance in a country such as Natal, every household has its Mission-field indoors among its own servants. I am far from implying that this task is an easy one. Even in England I dare say many who are doing a great

work in their parishes would confess that they are not doing what they would fain do among their own servants. And in Africa there is, of course, the added difficulty of the language. But even short of direct instruction, there is a great deal which a Christian master can do. He can speak eloquently of the love of Christ in that universal language—the language of example and conduct. Perfect justice, kindly consideration, and fatherly interest in the native servant as one capable of moral and spiritual life—these are very real influences bearing witness to the power of Christianity which natives are not slow to understand. But the difficulty of the language is less than it might seem when we remember how many young colonists have been brought up among native servants, and have learnt Zulu almost as soon and as well as English. And especially on farms, where larger numbers of natives are employed, a great deal might be done by the younger generation of farmers if to the kindly feeling which many of them have already towards their native servants were added the inspiring force of Christian faith and love. Again, the schools, both day and Sunday, furnish a meeting-point for the white and coloured members of the one Church. At present, I regret to say, nearly all our devoted school workers are imported from England. Is it not, on the face of it, a curious illustration of the state of things I have dwelt on that there are many workers who will come all the way from England and be content to give their whole lives to the native children, in some cases even living with them, and that it is the hardest thing in the world to get a colonist to come into the school for even an hour a week to help? But yet with us a beginning has been made, though only a very small one.

The Indian schools are, perhaps, easier of access than the native ones, for more of the children understand English. There small beginnings have been made in the way of sewing-classes for the girls, conducted by colonial ladies. And concerts and breaking-up gatherings at the schools are opportunities for friends to show their interest. And this, though so small a thing in itself, is yet a beginning suggesting possibilities in the future.

Still more, the Sunday schools are meeting ground for the two races. I am tempted to mention one concrete instance as an example of the greatness of the opportunity and the smallness of the achievement at present just because of the difficulty of bringing white and black together. We have in Durban a large and flourishing school for the sons of the Indians employed on the railway. The General Manager takes the greatest interest in the school, and, though himself a Congregationalist, has handed over the school to our management. The last time I went with him to the prize-giving it struck me very painfully that, though we have there one hundred and fifty boys under our immediate influence, we were turning our great opportunities to so little account for mission purposes that there was no such thing as a Sunday School, and this just because no white people could be persuaded to come and teach. I set to work, therefore, to try and break down this prejudice, and so far succeeded that before I sailed we had started a small Sunday School, in which the elder boys who understand English enough are now being taught by a few good Churchmen from one of the white congregations in the town.

When we pass from school to church there is no reason why our ideal

should be limited to the fusion of races in one act of worship. We may again recall the first Pentecost—"We do hear them speak in *our tongues* the wonderful works of God." Language will still make it necessary that the different races should *as a rule* worship apart. But yet there ought surely even here to be some outward sign of the unity of the Body of Christ. Even now a few of the coloured people who understand English may be seen occasionally at the churches of the white people (though not always, I am sorry to say, without protest). This might be still more common than at present, and there might be at least an occasional celebration expressly for communicants of the various races.

But probably the simplest of all methods by which the colonists could show their sense of brotherhood with the coloured people is that of social gatherings. One evening I was attending a *conversazione* in one of our up-country villages. In the course of a short speech I said, "I understand that there is another social gathering being held close by (for there was a tea-meeting in the native school). I cannot see why some of the musical and social talent which we are enjoying to-night should not be generously shared with our neighbours there." The remark was received with some merriment, as if I could not, of course, be speaking seriously. I myself went on from the European entertainment to the African one, and then it struck me more than ever how deplorable it was that in so hearty and pleasant a gathering of Christian natives there should not be a single white face except the clergy. But this ought to be a very simple and easy method of approximation, and I hope it may be soon common for something in the way of social evenings or penny readings or concerts to be arranged as a meeting point of those who are so often compelled to be separated by the exigencies of language.

One question which inevitably arises as to the organization of the Church in these mixed communities is the *status* of white and black, beneficed and unbeneficed, clergy.

There is no question here of a coloured ministry superseding that of the whites. The mixture of the races prevents the possibility of the sole charge of any parish being left to native clergy. And at present both our Indian and native clergy are much more suited to positions of subordination to the white incumbent, and no soreness exists on that score. It is felt by all to be the natural and proper position.

A more difficult question arises sometimes as to the relative position of mission and parochial clergy. It would be simple enough if we could always maintain the parochial system in its integrity—that is, if the vicar of the parish could always undertake the care of all the souls in his parish, whether their bodies were white or black. In some cases this is possible, and even if the incumbent does not know the native language he is able to keep an efficient supervision of the native work under black clergy or catechists. But there are many other cases where this is not possible, and the parochial clergy have more than they can do to visit their white flock. It might seem a simple matter in such a case to give the vicar of the parish a curate or curates who can do the native work. But it must be borne in mind that a missionary is often a more valuable article than an ordinary colonial clergyman, and it may often happen that he is more fit to be the chief than the incumbent under whom he is asked to serve. To be a qualified missionary a man must have the perseverance and the capacity to master difficult native languages. A short time

ago a clergyman who had been an incumbent of a thriving parish volunteered for mission work to fill a gap left by a sudden death. The offer involved some sacrifice—the giving up of a comfortable vicarage, the loss of society and educational advantages for children. But the man had been steadily qualifying for the work during the years of his incumbency by learning Zulu and doing all the mission work which came in his way as incumbent. The post he offered to fill had been hitherto regarded as a curacy to the incumbent of the parish in which the mission was situated. Now, in such a case it would seem specially hard and unsuitable that a man who had been himself an incumbent and was now as it were ready by his added knowledge for higher responsibilities, should be put back into the position of a curate without the right of initiative, and liable to be called on by his incumbent to turn aside from his own native work to do the duty among the white people in the absence of the incumbent. It is difficult in such cases to preserve the parochial system intact. I believe it to be the best system where it can be maintained, but where the incumbent has none of the missionary spirit and has not the time or the qualifications or the will to do the work, it is inevitable that both he and the parochial system should give way in favour of the man who can and will care for the natives.

Colonies like Natal, which are the meeting point of these various races, offer special attractions to younger clergy volunteering for limited terms of foreign service. A man going out for five years can hardly go straight to mission work, for all his time would be taken up with learning the language. But in Natal he has the opportunity of seeing many kinds of mission work during his five years of colonial work, and so coming to a decision before its expiry as to whether he will return to England or go to mission work proper, for which he may meanwhile have been qualifying himself in the matter of language.

One more point must soon arise as the organization of the Church among mixed races proceeds—viz., the representation to which each race is entitled in the governing bodies of the Church. But that question will hardly press at first. With us at present the natives and Indians are only represented in synod by the native and Indian clergy. The time has hardly come for the need of more direct representation to be keenly felt. And when it is felt it will be time to lay greater stress than is laid at present on the duty of the coloured congregations to become self-supporting. But I am not sure that the time has not come for greater attention to this last point already. We are too tender in this matter at times. We shrink from demanding too much self-sacrifice, and the result is that we fail often to call out the heroism and enthusiasm which are the reward of sacrifice.

I cannot better close this paper than by referring once again to the precedent which we find in the Church organization of the apostolic age. There we find that the point on which S. Paul seemed to have set great store as a means of binding together the mixed races in the Church in the bonds of a true brotherly fellowship was the money contribution from the richer to the poorer communities, which he again and again urged, and which he himself collected and disbursed.

The ready sacrifice of earthly goods has this binding power when it is the sacrament—the outward and visible sign—of that which is the very

bond of peace and of all virtues, the love, the tender, yearning love, of souls for whom Christ died, based upon, inspired by, the constraining love of the Lord Himself.

The Right Rev. WM. STEVENS PERRY, D.D., LL.D., Lord
Bishop of Iowa, U.S.A.

[*Read by Canon Ferris.*]

It is a matter of deep regret that in consequence of the recent sudden death of the able and esteemed secretary of the Board of Missions of the Church in the United States, the late Rev. Dr. W. S. Langford, and of my inability since my appointment to speak on this theme to open communication with the departmental officers of our Jewish, German, Italian, Spanish, French, Chinese, Indian, and African work, I have been unable to procure statistics, and to give reports which would be of interest in the consideration of the subject to be discussed. The work in the United States given us as a Church to do embraces all races, all classes and conditions of men.

Since the early colonial days, and the landing at Jamestown, Virginia, of the first cargo of slaves, the African problem has stared first the colonists and then the citizens of the young Republic in the face. From the start the religious training of these enslaved Africans was a matter of serious questioning with the colonial clergy and the planters. The tendency to regard these children of Ham as outside of the privileges of the covenant, and only serviceable as tillers of the ground, hewers of wood, and drawers of water, grew in the minds of their masters. An English priest, ministering in Virginia, first called attention to the spiritual wants of these serfs of the soil. Later, Bishop Gibson, of London, the diocesan of the colonies, published a pastoral combating the wide-spread notion which obtained among the planters in the islands of the West Indies, and on the Atlantic sea-board, that the baptism of a slave ensured his freedom. Still later, the Rev. Thomas Bacon, of Maryland, one of the most learned and devout of the colonial clergy, preached and published a volume of sermons to slaves, which, a century later, a young Virginian clergyman, yet to be the bishop of his native state, and to die the presiding bishop of the Church in the Confederacy, republished and circulated far and wide. The first Bishop of Pennsylvania, the saintly William White, admitted to Holy Orders an African, and consecrated a church for these people, who had suffered so much at the hands of the dominant race. Christian masters and mistresses had given time and labour to the Christianizing of their slaves. Even where the civil statutes forbade it, the religious training of these simple negroes went on, while the racial tendency to emotionalism in religion made the Africans the prey to the wildest sectaries, the most pronounced Dissenters. They were indeed devotional, but they too often practically divorced morality from religion, and contented themselves with pious words rather than deeds. The Civil War revealed in these ignorant, despised, down-trodden people, an unexpected nobility of character, and unlooked for capabilities of good. The African had become a mixed race, and the emancipation of the negroes at the close of the strife was followed by a recognition of the Church's duty to minister to these freedmen, who even under the most provoking temptations were loyal to

their masters and mistresses, and to the children they had grown up to serve and love. The return of peace was followed by efforts on the part of every religious body in the North to give to the freedmen a measure of religious teaching. The Church, as had been its wont, essayed this work first by voluntary organizations, which, in the survival of the fittest, were speedily incorporated in the Church's great missionary society—the Board of Missions—which since the year of grace 1835 has comprehended every baptized member of the Church in the Church's missionary organization. Under this broad and comprehensive management the work has gone on with greater or less success. Nearly one hundred men of colour have been admitted to Holy Orders, and have proved themselves worthy of the confidence the Church has reposed in them. Congregations have sprung up all over the land. Theological halls have been provided for the preparation of coloured students for Orders. Such exist at Washington, D.C., in Virginia, in North Carolina, in Tennessee, and elsewhere. The old prejudice, which compelled one of the most brilliant representatives of the Anglo-African people in the United States, the Rev. Alexander Crummell, D.D., for years the honoured rector of S. Luke's (coloured) Church at the national capital, in *antebellum* days, to seek at the University of Cambridge, England, the "B.A." of that great school of learning, and the training for Orders refused him at the General Theological Seminary in New York, has well-nigh disappeared. The colleges provided for the people of colour are doing a good work, and their graduates are received into any of our schools of theology despite their colour. In fact, the consecration of the learned and excellent Dr. James T. Holly for Haiti, and of the amiable Dr. Samuel D. Ferguson for the West African Mission at Cape Palmas, the one being an honoured member of the third Lambeth Conference, and the other in attendance at the fourth, shows conclusively that in dealing with a mixed race the great missionary organization of the Church in the United States, which is the Church itself acting in its missionary capacity, proposes to meet the problems of this nature as the Church of Christ has ever done, recognizing that God hath made of one blood all the nations of the earth, and that the baptized, of whatever race, are not only alike freemen in Christ, but of one communion and fellowship in the One Lord and in the common salvation.

There are still lingering prejudices to be removed. Two Southern bishops of the American Church recently acknowledged to me that the old race antagonism aroused and intensified by the constitutional amendment, granting to the freedmen at the close of the Civil War the franchise, independent of any restrictions, and the consequent bestowal of political equality with the whites on these emancipated slaves, was a powerful factor in the minds of many Southern "Episcopalians," who were thus led to take a position either opposed or indifferent to the incorporation of the negroes into the Church. At least these men deprecated their admission into our Church organizations, and the possibility of their control of Church legislation in our diocesan synods and our Church boards, which their numbers would inevitably demand. These men, smarting with the sense of the political supremacy which in various quarters the African race had already acquired, while desiring that their coloured fellow-citizens should be religious, thought that the Methodists, the Baptists, the Congregationalists, or the various religious

bodies of their own, such as the African Methodist and the African Zion Methodist Churches, ought to suffice for their religious aspirations, rather than they should obtrude their presence and their confessed inexperience and ignorance into the councils of the Church. There has been no little friction in the diocesan councils or conventions of several of the Southern States on this account, but, *solvitur ambulando*, the problem is reaching solution, and the result, we may well believe, in view of the strenuous efforts taken all over the American Church to uplift, inform, and instruct on Churchly lines these most impressible people of colour, will be that the question will be rightly and wisely treated, and the future will witness the ingathering into the Church of God of these Afric-Americans. The American Church has a great work to do, and in its dealings with this long-enslaved, long-downtrodden race would ask the sympathy, and gratefully accept the counsel and advice, of those who have been called upon to solve like problems and met with difficulties such as we are now called upon of God to face.

The earliest colonists of Virginia, even those who made up Sir Walter Raleigh's ill-starred settlement at Roanoke, on the North Carolina coast, at the close of the sixteenth century, professed the purpose of the conversion of the aborigines as a moving cause for American colonization. This was no idle profession. The baptism at the city of Raleigh, in the year 1589, of the Indian chieftain Manteo, who had been in England, was the firstfruit unto God of the Indian race found by the English discoverers in possession of the Atlantic coast. The baptism of Pocahontas, the child of romance and song, in the humble church at Jamestown, and the services for settlers and savages held in the cross-topped timber-church built in Fort S. George at Sagadahoc on the coast of Maine thirteen years before the Puritans landed on Plymouth Rock, and the erection in the Virginia colony at Charles City, named from England's saint and martyr, Charles I., of an Indian college, as a part of the "University of Henrico," which was the first institution of learning established in the American settlements, ante-dating "Harvard" in its consecration, *Christo et Ecclesie*, attest that all these professions of desire for the Indians' conversion were productive of deeds answering to the words. The witty annalist of New England's growth tells us that the "Primitive Puritans on landing fell on their knees and then fell on the aborigines," and their pastor, John Robinson, who remained behind in Holland, wrote to the members of his flock who had migrated to New England, on learning of their conflicts with the natives, "Would that you had converted some ere you had killed any." It is to the credit of the Church colonists, however, that they, with all the mistakes inevitable in the case of men transported to a new world, sought to conciliate the favour of the Indians, and to win them to Christ. Alexander Whittaker, the Cambridge graduate, earned by his pious labours the title of "Apostle to the Indians," long ere John Eliot, amidst the opposition of his fellows, and supported chiefly by the munificent patronage of the great English Churchman, Robert Boyle, gathered together at Nonantum, Massachusetts, his band of praying Indians, and translated the Bible into the Indian tongue. This translation no living man can read, but the translation of portions of the New Testament and the Book of Common Prayer into the Mohawk language for the use of the Six Nations of New York, made by the

missionaries of the venerable Society for the Propagation of the Gospel in Foreign Parts, is used to-day by the descendants of these converts to Christ resulting from the Church's mission labours of a century and a half and more ago. The evangelization of the Indians was undertaken all over the land by these old-time heralds of the Cross sent by the venerable Society across the sea to minister to the colonists and to the aborigines as well. The labours of Le Jau in South Carolina, of Peters and Barton in Pennsylvania, of Barclay and Stuart in New York, and of Checkley in New England, were not without fruit, and it must not be forgotten that John and Charles Wesley and George Whitefield, as missionaries of the venerable Society in Georgia, shared in this work, and found in it, if not the encouragement of marked success in the conversion of the Indians, a part of that personal training which in later years made them leaders of religious thought and action.

On the awakening of the American Church to a sense of its duty in the furtherance of mission work at home and abroad, the Indians were among the first to be brought under direct religious teaching. A mission was established at Green Bay, then in the territory of Wisconsin, which still exists, though the great body of the aborigines has long since taken up the march towards the setting sun. In the conciliar recognition of the mission work everywhere as the Church's work at the Triennial General Convention of 1835, the Green Bay Mission was made part of the Church's organized work, and since that date in the marvellous development of the middle and remoter West, Indian missions have been established wherever the opportunity has offered. The marvellous labours of William Hobart Hare (grandson of that great leader of Church thought, John Henry Hobart, Bishop of New York), first Bishop of Niobrara, and later, in the re-arrangement of our Western sees, of South Dakota, have won for him the title, well deserved by a life's labours and wonderful success, of the Apostle to the Indians. Four-score Indians have been admitted to Holy Orders. The Indian schools have been most successful. The civilization of the Indians has gone on hand in hand with their Christianizing. The tribal distinctions are dying out, the allotment of land to these children of a nomadic race has made them happier in their lot, and the name of their first and only bishop—for "Niobrara" was comprehended in the limits of South Dakota—will go down to future ages as pre-eminently the friend and spiritual father of a Christianized people.

A work of even earlier date and, perhaps, equal success, while similar in nature, has been going on in Minnesota, begun by Bishop Henry Benjamin Whipple, so well known on both sides of the Atlantic, and continued by the devoted Dr. Gilfillan, who has given his life to this work, and has seen results vouchsafed to but few. Here, as elsewhere, the Christianizing of the Indians is largely carried on by a band of Indian clergy, and the work so successfully done in Niobrara and South Dakota has been done over and over again here. It is so in other places where in the Government allotment of the reservations to different religious bodies the Church has its share—in North Dakota, in the Indian territory, and elsewhere. And all this work has been under the control of the Church, organized as a Board of Missions. Though translations of Holy Scripture and the Book of Common Prayer have been made into the Dakota tongue and into other dialects in use where

the Church's ministrations are offered, still the "mixed race," which represents the aborigines of America, presents no special problem in their incorporation into the Church of the United States. Their admission to citizenship has been deferred by the Government. In the Church, as freemen in Christ, their rights are recognized, and their future seems assured.

Efforts for the religious good of the Salzburger immigrants in Georgia, the Swiss in South Carolina, the Scotch Highlanders in North Carolina, the Germans in Virginia, Maryland, and Pennsylvania were made by the Society for the Propagation of the Gospel missionaries, or by voluntary societies during colonial days. The gradual absorption of these various peoples into the Church followed close upon the blending of the Huguenot-French in New York, and England, and South Carolina, and the Lutherans in the Shenandoah Valley in Virginia, into the Colonial Church, and was only interrupted by the war for American independence. It was years before the Church, which had been ground to the very earth because regarded as the Church of England by those who threw off the yoke of the motherland, was able to resume its work of evangelizing the representatives of the various races pouring into the new republic. As we have said, voluntary societies were the first expedients resorted to in the work of bringing to Christ and His Church these men of mixed races and various nationalities. This work is still prosecuted in some cases by local or diocesan societies, but sooner or later it will form part and parcel of the general work. The Church in the United States is committed to the principle of unified action through its Board of Missions, which is but another name for the Church, as doing the Master's work of missions to the lost. In its success the Church in the United States will be indeed what it is by history and of right—the National Church of the great Republic, uniting with the English-speaking people all the mixed races and nationalities which have now or shall yet come to us as "Westward the course of empire takes its way."

THE DUTY OF THE CHURCH OF ENGLAND TO THE COLONIES.

The Most Rev. W. SAUMAREZ SMITH, D.D., Lord Archbishop
of Sydney, Metropolitan of New South Wales, and
Primate of Australia.

It is a happy coincidence which has brought into proximity in the same year the Diamond Jubilee demonstrations in grateful commemoration of our good Queen's lengthened reign, and the large Lambeth Conference of Bishops belonging to our Anglican communion; for both events have tended to increase that sense of concentrated unity, combined with wide responsibility, which should influence us whether as British citizens or as English Churchmen. We are many, yet one; we are distributed over many lands, yet we have a central nucleus of sympathy and inspiration in the Mother Land and the Mother Church; our spheres of work are remarkably diversified, yet the work is fundamentally identical. And our assembling together on the occasions which I have mentioned has intensified our desires for what will unify

rather than divide us. I trust that this Church Congress will trend in the same direction.

I have been asked to speak to you on "The Duty of the Church of England to the Colonies." This is one side of a dual subject; for it is obvious that the Church in the colonies owes due deference to the Church in England as much as it claims due consideration from it, and "the religious connection" between England and the colonies is one which Anglicans, both at home and abroad, are "bound to cherish and sustain."

But it is from the colonial side of the subject that I have to address you, so that my function is to remind you of the claims which we in the colonies think we may justly urge upon the special consideration of the Church at home.

Attention has been of late frequently directed to the changes which have taken place in England's colonial policy. Three stages may be distinguished, which may be roughly represented by the three terms: appropriation, isolation, inter-communication.

First came the arbitrary view. England said of her colonies: "They are mine; I will use them." Then came the indifferent view: "They are gone; let them take care of themselves." Last, and best, has come the federative, or, might we not say, the family view. "We are all akin; the younger branches are growing into increased power and opportunity; the old stock and the new offspring should not be severed; they are mutually helpful." In Church matters, likewise, there was at first and for some time slowness to recognize adequately either the needs or the claims of Churchpeople in the colonies; but sympathy was gradually evoked, and the extension of the episcopate during the century has evinced the growing consciousness that the Church of England must not content itself with a "parochial" view of Church policy, as adequately discharging the responsibilities of its national and historic position.

What, then, is the duty of the Church of England to the colonies?

A preliminary question at once emerges: What are we to understand by "the Church of England" in this connection?

I must confess that the phrase often heard, and used in the very Report of the Lambeth Conference on the subject before us, namely, "The Church in its corporate capacity," is, to my mind, somewhat vague and ambiguous. The Report draws a contrast between "voluntary effort on the part of associated individuals" and what is hoped for "from the Church in its corporate capacity." The "Committee gratefully acknowledge that supplies of men and money have been furnished by the Society for the Promotion of Christian Knowledge, the Society for the Propagation of the Gospel, the Church Missionary Society, the Continental and Colonial Church Society, and other societies, supplemented by contributions elicited by bishops and clergy who have appealed personally to Churchpeople in England," but they consider that "the Church as a whole" has not adequately recognized the duty resting upon it. Now if this means the Church acting officially, without any society organizations, is the idea either feasible or practicable? The official authorities, "those at the centre of affairs," but would necessarily have to delegate work to committees or councils; but societies are recognized, sanctioned, and used by those in authority.

may they not be regarded as so many representatives of "the Church as a whole," when the Church of England itself is a complex organization with diversified departments of work? No important Colonial societies or associations are disconnected from the Church; and the societies are actual and practical factors in Church activity and Church efficiency. They give evidence to, and they express Church feeling. To my mind "the Church as a whole" should mean "the whole Church," and include all classes and persons of different schools of thought and shades of opinion, mutually corrective, and animated by the missionary spirit.

Regarding, then, the Church of England—which by the very title of our subject means the Church in England as distinguished from its ramifications in the colonies—as the aggregate of members of the National Church in this country, I proceed, briefly, to indicate the lines of the appeal which the colonies may fitly continue to make to "the Church at home."

Permit me, as, in a measure, representative of the Colonial Church, to speak to this Congress as, in a measure, representing the Church in this country, and to state what I consider to be *your* obligations to *us*. I do not presume to regard myself as teaching you your duty; but I earnestly and respectfully remind you of it. Many know it, but we want more to remember and to do it. There is nothing new to urge, but there is plenty of scope for new and extended fulfilment of obligations already recognized. These obligations may be simply stated thus:—(1) We want your *sympathy*; (2) we want your *thought*; (3) we want your *help*.

(1) First we ask you to sustain sympathy with us, and to keep alive the sentiment of spiritual kinship. Distance in space and difference of surroundings should never break this bond, nor lead you to treat Colonial Churches as if they were alien, or rival, or separated bodies. If *we* rejoice in the connection whereby we may claim our share in the national and historic development of the Church of England, although the circumstances of the lands in which we live have altered our relations to the State, and have led us into a position of comparative independence, *you*, too, should rejoice in viewing the extension and growth of the Anglican Communion, although, from the nature of the case, the Church at home has ampler social conditions, ampler financial resources, and a more cultivated field of spiritual labour. Sympathy with us in our struggles, in our difficulties, in our measure of ecclesiastical progress, is what we desire. Some Colonial Churches, like the Church of South Africa or the Church of New Zealand, indicate in their designations a position of independence; others, like the Church of England in Canada or the Church of England in Australia and Tasmania, indicate in their designations a consciousness of *nexus* with the Church of England; but sure I am that those who notify their comparative independence rejoice in the fact of real connection, whilst those who notify their sense of connection do not fail to realize their own local responsibility; and every one of the Colonial Churches desires the sympathy of the Church in the Mother Land. The recent meeting of the Lambeth Conference has, I trust, done much to promote this sympathetic feeling between the home Church and the daughter Churches abroad; and I hope that a careful consideration of the Encyclical Letter, and the resolutions and reports which accompany

it, may lead to clearer perceptions of the unity of our Church life amid all diversities of environment, and of the universal call for sympathy which comes to the Church of England from what I will term the varied scenes of its extended operations.

(2) But a sentiment of sympathy is not all we ask for. We desire an intelligent exercise of thought on the matter of colonial Church work, both by official and by unofficial members of the Church in England. There is no lack of material. The reports of the societies which give aid to colonial and missionary work; the magazines and papers published by such societies; the useful summaries in the "Year Book of the Church of England"; the facilities given, and gradually increasing, in the Church House at Westminster for receiving, and inspecting, and referring to synodical or other reports sent in from colonial dioceses: all this makes it, I do not say easy, but feasible for those who really wish to think about the matter, and to know how Church work in foreign parts is being conducted, to satisfy that wish, and to acquire an intelligent view of the claims to sympathy and support which the colonies can put forward. The material, I say, is plentiful; but it must be diligently used if knowledge is to be gained.

It is the absence of knowledge, arising from want of thought on either side, that sometimes causes strained relations between Churchmen in England and Churchmen in the colonies. The colonial may sometimes be conceited, the Englishman contemptuous, but this would not be so were more care taken to acquire an adequate knowledge of facts. Such knowledge would increase mutual respect, and lead to a better understanding of the practical relations which should exist between the Church at home and its distributed representative Churches in the colonies. Mutual understanding as well as mutual sympathy is promoted by such a gathering as the recent Lambeth Conference, and if only an intelligent interest is felt in the published outcome of the deliberations of the conference, Churchmen generally will be better able to realize how the extension of the Anglican communion involves the duty of studying something concerning the expansion of the Church, as well as concerning the expansion of the empire. The value and power of the colonial Churches should neither be over-appreciated by ecclesiastical imagination, nor should they be unfairly depreciated by ecclesiastical indifference. We of the colonies say to you of England, "We have a claim upon your intelligent consideration; the circumstances and wants of the colonial Church are worth thinking about, and we trust that the time has gone by when the clergyman or bishop come from the colonies could be carelessly spoken of as 'only a colonial'!"

(3) If you give us real sympathy and careful thought you will be willing to give us substantial help. The kind of help needed was thus classified in the Report to which I have already made reference: The supply of "living agents," "financial support," "the increase and support of the episcopate," and "the care of emigrants." The committee in beginning their practical suggestions point out that it is "necessary to differentiate between the colonies." This is so, and to differentiate between one stage of progress and another in the same colony as the colony is opened out, will be necessary also. It is obvious that a diocese

like Sydney, or like Melbourne, has a less claim upon the Church at home for support, either in men or money, than many another larger, poorer, and more sparsely populated diocese. Yet even in the dioceses mentioned extraneous support could in many cases be justified by facts, and would be welcomed by the diocesan authorities. Differentiate, certainly, but do not think that the comparatively complete state of our ecclesiastical organization in the colonies is proof that we can do everything everywhere for ourselves in isolation from you. Do not view our undoubted "potentiality" for progress as if it were already acquired power, or our capacity to do something fairly well as a proof that no help from the home and mother Church is needed. Do not forget to take into consideration such facts as the small proportion of population to area, and, again, the large percentage of the population who do not belong to the Anglican Church, and the difficulties which arise from the non-existence of such reserves of available wealth as are to be found in the old country.

Some of you may perhaps shrink from the begging appeals which colonial bishops make now and then and here and there, but do not disdain or ignore them. Differentiate and judge as you will, but do not dismiss without thought or sympathy these invitations to aid in what is really an expansion of the Church to which you and we alike belong. "The Church at home and the Church in the colonies" (as the Conference Report says) "are essentially one body," and "if one member suffer all the members suffer with it. The prosperity and efficiency of the Church in the distant portions of the Empire cannot but give a reflex blessing to the work at home, and the Church is really but adding to its own efficiency by the care with which it watches over and cherishes its provinces and dioceses abroad." An Australian bishop in a recent letter to me jocosely said, "My *raid* upon the old folks at home has been more successful than I had dared to expect, for which I feel very grateful." But such appeals as he made for the Rockhampton Diocese, and such appeals as are being made for West Australia, or Brisbane, or North Queensland, or Goulburn, or Riverina, or for dioceses in other colonies, should not be regarded as intrusion, or invasion, any more than the appeals which are perhaps sometimes more readily responded to for foreign missionary work. Are they not all a part of that call throughout the ages from one and another land, a call capable of various application, "Come over and help us"? The methods of helping Church work in the colonies I need not try to delineate. I would commend to your attention the scheme noticed in the Report on the colonies for the temporary employment of young clergymen from England in colonial work; but it is through societies and associations and by individual gifts, with whatsoever additional force or commendation official authorities may devise or give, that I look for assistance from the Church here for the Church elsewhere. The Church has given some such assistance already to good purpose in this Victorian era. Much more will be done if it can be borne in upon the minds of the members of our Church throughout England that aid, prayerful, sympathetic, generous aid, given to the colonial Church in its various portions, according to the local need of each, is really part of that great missionary obligation which God's providence, in the wondrous extension of the British Empire, has laid upon this Mother Church and Mother

I. One word resumes the whole subject, *inter-dependence*. One text sums the whole duty, "Bear ye one another's burdens, and so fulfil the law of Christ." The growing recognition that the true policy of the Church, as well as of the State, of England is a large-hearted policy, will prevent isolation, will banish conceit, will increase a due sense of what I may term inter-ecclesiastical comity, such as will strengthen the mutual bonds both of sympathetic feeling and common welfare whereby we and you are united in spiritual fellowship.

Fellow-workers with one another in the Church's world-wide mission, which is to evangelize, to educate, and in the highest sense to civilize mankind, *you* and *we*, *we* and *you*, shall be knit together in doing our part, as the Anglican Branch of Christ's Universal Church, in preparing for the final establishment of the kingdom of God.

DISCUSSION.

The Most Rev. E. R. JOHNSON, D.D., Lord Bishop of Calcutta, Metropolitan of India.

I SHOULD like to say a few words on the subject which has been dealt with by Sir Theodore Hope—the relations of the Church in India with the State. Before doing so I desire to thank Sir Theodore for his valuable paper. I am exceedingly grateful to him for coming forward and putting the matter before you from a layman's point of view, for it would have been extremely difficult for me as a bishop to have stated the case as he has done. Looking at the question from a practical point of view, the important consideration is, what can be done? Sir Theodore confined himself wisely to stating the facts, without entering in detail upon the point as to what should be done, and I do not know how far I should be able to go with him in suggesting a new scheme. He is anxious that the public in England should consider the matter, hoping that this may be the first step towards the adoption of a better system. In a few words, the difficulty in the way of any change lies in this, that our whole position as a nation in India is altogether anomalous, and, consequently, the position of the Church in India is in many respects anomalous. But the world gets on by making the best of anomalies, and our attention has often to be turned to this rather than to making unpromising attempts to remove the anomalies. The great practical difficulty that meets us in the case before us is that nothing can be done without an Act of Parliament, and if the Archbishop of Canterbury was here he would agree with me, I am sure, when I say that it is no easy matter nowadays for the Church to get an Act of Parliament passed on the simplest, or on the most important, subject. In the meantime much has been and may yet be accomplished, for my chief object in addressing you is that I may help you to understand that, however anomalous the position of the Church in India may be, we are still able to move on and make very satisfactory progress. I feel it my duty also to add that, so far as the authorities in India and in England are concerned, they have been always ready to give us all the sanction and support that they can. There are two things which the Government urges upon us. First, "You must not ask for an Act of Parliament;" and secondly, "You must not ask for more money; but we shall be glad to assist you in carrying out anything that can be done within the four corners of the existing law." What has been accomplished under these conditions is really something considerable. During the last twenty years the Episcopate has been increased from four to ten, and of the ten bishops now in the Indian province seven of them are receiving incomes independent of grants from Government, so that their position is thus far secured, and their work could be carried on, whatever may happen in regard to their relations with the State. Three new cathedrals have been built during this same period, and are the property of the Church, and I am thankful to say that my own cathedral in Calcutta is also our own property. In fact in the whole province there are only two cathedrals over which the Government has any control. All this indicates, surely, that we have considerable freedom; and certainly we meet with a great deal of sympathy from those in authority, so far as they have power to extend it. Then I should like to say a few words about the relations between the Church and

State in India with respect to education. I allude to education for Europeans and Eurasians (the arrangements for the education of the natives are on a different footing). It is strictly denominational in character, our education charter being a certain despatch penned by the father of the present Lord Halifax when he was Secretary of State for India. The education grants are given liberally, and are not hampered unnecessarily, and I am thankful to say that all works smoothly and satisfactorily, so that you at home might well be jealous of us. In what I have said I have desired to point out that undoubtedly there are anomalies and difficulties in our position—which, however, I do not expect to live to see removed, because I hardly expect that the House of Commons will, at any rate in my time, be disposed to improve that position as we might desire—but that there is nevertheless no need for anything like despair. We have sufficient freedom to enable us to develop on sound Church lines, and I thank God for what we have been permitted to accomplish in spite of our anomalous condition.

The Rev. E. W. OSBORNE, S.S.J.E., Capetown.

THE paper of the Bishop of Natal is a sad one, but it is true. It is literally the truth in every particular with regard to the general attitude of the colonists and many English-born people towards the native and coloured races in South Africa. (This attitude, however, is not quite universal. There are places, not many, where a black priest ministers, and white men sit and listen to him. That is in the Diocese of S. John's). If we suggest a remedy for this sad state of things, we must find where the fault lies. I have been eight years in South Africa, and believe the fault is largely with the clergy. I am one of them myself, and I speak to them and to the Bishops of South Africa. The clergy too often sympathize with the feeling of the Colonists; and where they do not agree with it they have not the courage to oppose it—they share in it, and show it. I know the white priest of an important place who has a Kaffir priest working with him in the native mission, but who only asks his native brother priest to dinner once a year, saying that it would not do for him to come oftener. I have been told that at conferences in one diocese the white and native clergy keep apart, and the white clergy do not shake hands with the black, because it would not be good for the black men that they should. Thus the state of things is maintained. There should be one line, and one line only, drawn in the Church, and that the line of language. Let the clergy lay down an absolute rule that every man in South Africa is free to go to any church he pleases, if he understands the language of the minister, and let the bishops strongly back them up, and the thing will be done. It is done in some churches. At S. Paul's, Capetown, under Archdeacon Lightfoot, you may see black, brown, and white sitting peacefully together. The clergy must be determined, and the rule be carried out in other ways. For instance, in such a society as the Girls' Friendly Society—the grandest society for girls in the English Church—I was told in America that in the cultured city of Boston you could not have coloured and white girls in the same branch. But it is done. So also in one branch, at least, in South Africa. In an album to be presented to the Queen, there will be at least one picture in which the white girl, the brown girl, and the full-blooded native are sitting side by side. The clergy must be persuaded in their own minds first. And they may have to face difficulties in their own household. In my own school and chapel at Capetown an esteemed Kaffir was ordained deacon by the Bishop of Capetown. Soon after, I allowed him to preach in English, which he spoke well. The congregation was made up of black, and brown, and yellow, and white; one chapel warden who brought up the alms was white, the other black. Everyone listened with pleasure, and the white churchwarden and other white people hoped that they might hear him again soon. Only one objected and went out of the church; and she was an English lady who came out as a missionary to the heathen, and said she could not sit to be preached to by a black man! She is not doing missionary work now. In your own household indeed, I am thankful that it is laid down as a condition by the committee that, in churches helped by the grand Marriott bequest, no colour line is to be allowed. The Congress has no power to legislate, but I shall be glad if it utters its opinion with no uncertain voice that the Church will recognize no line in foreign ministrations but the line of language. Something should be said about Church buildings also. It is not always necessary that there should be separate ones for white and black. The same can and should be used for ministrations in different languages at different

hours. In the school chapel of S. Philip's, mission services are regularly carried on in English, Kaffir, and Dutch. In this, as in the other question, it largely rests with the clergy. Where they are determined, difficulties can be got over, mixed races can be brought together in one church; the thing can be done.

The Right Rev. W. T. THORNHILL WEBBER, D.D., Lord Bishop of Brisbane.

LET me begin by expressing the opinion that the neglect by the Church of England of her "Children of the Dispersion" has been simply scandalous. By thousands and tens of thousands these have been shot upon our shores in our younger colonies, with no corresponding provision made for their spiritual needs, and that because it has been no one's business to see to this important duty. There has been serious lack of organization in the English Church—no "Colonial Department" in her government, an airy assumption on the part of Churchmen that the Church in the colonies could run alone, wholly unaware or oblivious of the fact that there are colonies *and* colonies; and that while some colonies—to take the Australian—like New South Wales, Victoria, and South Australia, have their universities and colleges, others, like West Australia and Queensland, have neither the one nor the other, and are, for all practical purposes, still in the "mission" stage of their existence. It is of colonies such as these latter that I now desire to speak, because it is into these colonies that the tide of immigration has been pouring, and where the Church, unprovided as yet with higher educational machinery, to say nothing of considerations which arise from the absence, in the present stage of their social evolution, of any leisured class, is obviously unable, with any measure of adequacy, to supply its own clergy—and that probably for two generations. Here it is that the duty of the home Church towards her children migrating to these colonies has most needed to be effectively discharged, and has been too sorely neglected. To illustrate the rapid inflow of immigration, let me take an example from Queensland. Twelve years ago was committed to me the diocese of Brisbane, comprising Central and Southern Queensland, containing an area of 418,000 square miles (about seven times the area of England and Wales). In 1892, by the kindness of friends on both sides of the world, and grants from the societies, we were enabled to divide our huge diocese, making Central Queensland into a separate diocese, with its See at Rockhampton. But though we of the diocese of Brisbane have parted with half our area—mark this—yet to-day we have in our remaining half 60,000 souls more than we had in 1885 in the undivided diocese of Central and Southern Queensland combined. These 60,000 have chiefly come from England. They are for the most part of the unpropertied classes. What has the home Church done for these, who—as to at least 36 per cent.—claim to belong to the Church of England? Echo repeats the question. Nor is this all, for when, in 1892, the diocese of Rockhampton was constituted, the ten clergy of the diocese of Brisbane who were then labouring in Central Queensland, naturally remained there to form the staff of the new diocese. Consequently the diocese of Brisbane, with its staff of clergy reduced from 62 to 52, has had to face this addition of 60,000 souls to a population for which the previous staff of 62 clergy was wholly inadequate. Yet the home Church is unconcerned! Why this neglect? Why this attitude of "*occupet extremum scabies*"? Because the home Church has failed to perceive the duty which, by reason of the rapid Colonial "expansion of England," has become hers, as the Church of the British nation, and has provided no organizations to meet the need which was never more urgent than at the present time; because she has not realized that the prevention of white heathenism is as important as the cure of black heathenism; and so, while she has organization for the latter, she has none for the former. One further illustration will make this still clearer. The population of the diocese of Brisbane is at the present moment but little larger than that of the diocese of Truro, though its area is one hundred and fifty times greater, and consequently greater are the difficulties of ministering to the people in the vastly larger area; and hence the need of many more clergy for the diocese of Brisbane than for the same population in the smaller area of Truro. But what are the facts? Truro has 330 clergy, while the vast Brisbane diocese has, for the same population, but 52! Or, to take another comparison; the diocese of London, which is often said to be understaffed, has, for its three-and-a-quarter million of souls, some 1,550 clergy; or, in round numbers, one to about each

2,000 souls. The diocese of Brisbane, with its far scattered settlers, has but one for each 6,000 souls, with all the demands and difficulties of distance superadded; and in the religious census, 36 per cent. of the people claim to be of the Church of England. Now the meaning of all this is plain. Thousands of men, women, and children, who claim the Church of England—who themselves or their parents were made by baptism members of the Church—are destitute of its sacraments and other ministrations. For them, the "mission of the English Church to the English speaking race" is as sounding brass or tinkling cymbal, a piece of grotesque irony, the more cruel because of the seriousness of the subject in its bearings on human life. What is the remedy for this state of things? The report of the Lambeth Conference Committee on this subject clearly indicates. It is what should have been done long ago. The Church must act in her corporate capacity. At this moment, I believe, the Board of Missions is the only body which represents the Church as a whole. Let a strong Central Council be forthwith appointed under the authority of the Board, whose business it shall be to act as the "Colonial Department" of the Church—I would add the word missionary to colonial, for at the present moment, while the two great missionary and other societies fairly cover the missionary field, there is none worth speaking of to care for the emigrants when they reach their new homes. The S.P.C.K. shepherds them on shipboard, but they cannot follow them when they land on new shores. Let the English bishops exhort their younger and abler clergy (for only competent clergy are of any service) to offer themselves for a period at least for colonial work. Let their names be placed on the list or register to be kept by the Secretary of the Central Council, and when a bishop of one of these colonial dioceses needs additional clergy, either to meet increasing immigration or to take the place of those who have completed their period of service, let the council on receiving from such bishop a statement of the particular needs, and of the kind of clergy needed, promptly supply the need by sending out the clergy. Unless some such organization can be set on foot and be worked effectively, then the present unsatisfactory absence of system and waste of force will continue, and bishops must leave their fields of labour, where they are needed, and come home to go up and down the country to plead for men and means. Of the latter I have not time to speak, but the report of the Lambeth Conference Committee deals adequately with the subject. It is enough for me to express the earnest hope that Churchmen in England—where so much colonial-made money is received and spent—will awake to the perception of the duty of the Church towards the colonies.

The Right Rev. CHARLES OWEN LEAVER RILEY, D.D.,
Lord Bishop of Perth, Western Australia.

I HAVE not been in the colonies very long. I have, however, been quite long enough for me to have been obliged to enlarge my views on many points, and especially on the duty of the Church at home to the colonies. There are many difficulties connected with our work, some of which are the result of the condition of affairs at home, and might be removed; and others are difficulties dependent on the state of affairs in the colony. It is the duty of the Church at home to remove, as far as possible, our difficulties in the colonies, so I have been asked to state what some of them are. In the first place, I would say that before people come out to the colonies they should be properly instructed. I am bound to say, and not only, mind you, from my own observation, that of all Christians who come out to the colonies the English Churchman is the worst instructed. The Roman Catholic comes out knowing that he is a Roman Catholic; and the Dissenters, at any rate the great majority of them who come out, know that they are Dissenters, and they go to their own chapel; but a great number of our own people come out not knowing what are the distinctive features—the distinctive privileges which belong to them as members of the Church of England. The next great difficulty we have to face is this, that at home everybody is imbued with the idea of Establishment, and you cannot get beyond that idea at home. Then again, everybody at home has a church near at hand to go to, and he is able to demand the services of the clergy, whether he pays anything for the ministration of the clergyman or not. You will all admit that the number in any parish of those who work and those who give liberally is very small indeed. I am happy to say that these days are rapidly passing away, and in a large number of our parishes the people are giving liberally and taking ten times more interest because they do so. People come out to the colonies, and they expect to have a church and a clergyman

handy, and if they find them not they think it is a disgrace to the Church. The lesson to be taught them is that they must pay something for the erection of the churches and towards the support of the clergy; and they do learn, after a short time, far more than the people at home. The next great difficulty is that they have to be taught to give, and it is a hard lesson to teach them; but it can be done. If we had an endowment, say of £100, for every clergyman in the colonies, we should think ourselves very happy, and I should not find it necessary to ask for help from home. The next great difficulty, and the one that tells upon us, is that there is very little interest taken at home in the missionary work of the colonies. In my opinion, missionaries to the Chinese, the Japanese, and other races who live in large numbers in my diocese, should be sent to me as well as to China and Japan. I make this contention because these people always return when they can to their native land, and if they had been properly taught the truths of the Christian religion, they would spread the Gospel in their own native land. I am afraid that the programme of this Congress was made up before the Jubilee rejoicings, when so much was made of the colonies, or otherwise mission work in the colonies would have come first on the list and not last. It is not a mere sentiment that you are proud of being an empire on which the sun never sets; why then do you not take an interest in your colonies. What do you want your colonies for? Some people, I am afraid, only want the colonies as markets for their goods, others want them as "dumping ground" for bad lots—by that I mean that you try to palm off clergy as well as laity who have failed at home. I frequently receive letters asking me to give clergy, who have failed at home, a fresh start in the colonies. Ours is not the place for weak men. What we want in the colonies is some of your best men, men who have made their way in the world—men of strength of will and character, and not men who have failed at home and want a fresh start in the colonies. At present, I regret to say, there is not one individual or body in authority to whom I can apply to send me one man in the advance guard of the army of the Church. This is not the case with any other great religious body. The great object of having the Church to do this work should be, and is, I am convinced, that many hundreds of clergymen would go out if the Church were to say, "There is your work—go and do it."

The Rev. T. A. LACEY, Vicar of Madingley, Cambridge.

I HOPE I shall not be thought captious if I make a criticism on the paper of the Archbishop of Sydney, which is in some sense a verbal criticism. He spoke of the Churches in the colonies as owing due deference to the Church in England. Now in a certain sense that is a truism, because we all owe due deference to one another. But this does not go far to explain our mutual relations. Will the Archbishop say that the colonial Churches owe deference to the Church in England as the mother Church? We'll, Cardinal Vaughan is always telling us that the Church of England owes due deference to the Church of Rome in the same relation. I will not insult the Archbishop of Sydney by suggesting that he used the words in the same sense that Cardinal Vaughan used them. But what is the value of a phrase which lends itself to such varied interpretations. Again, we learn from the Archbishop of Sydney that the Church over which he presides is known as the Church of England in Australia. What does the Church of England in Australia mean? In that most luminous judgment which Lord Romilly gave, as Master of the Rolls, in the *Colenso* case, he explained that if the members of the Church of England go out to the colonies, and there organize themselves as such, the law of England will recognize them in organization, and will secure them in their rights as members of the Church of England. That is a purely legal view, and it is a perfectly intelligible one. But in what legitimate sense can persons born in a colony be called members of the Church of England? Above all, those Afghans, Chinese, and Japanese, who, as the Bishop of Perth tells us, are so numerous in his diocese, if they are converted and baptized in Australia, in what sense do they become members of the Church of England? This is much more than a verbal question. I cannot think of a parallel to the use of the phrase "Church of England" in this sense, unless it be the phrase *Ecclesia Romana Catholica*. If there be a Church of England in the colonies, why not a Roman Church throughout the world? There has been some wild idea of a Patriarchate of Canterbury spread throughout the world. Such a patriarchate would be nothing less than a new papacy. But that idea, if I have read aright the signs

of the times, last summer received its quietus. But if the idea—the danger of such a papacy—has for the present disappeared, a more remote danger, perhaps, remains. Students of history will not forget that for hundreds of years before there was a papacy in the modern sense, the Roman Church was claiming and securing a supremacy over other Churches, and the Lateran basilica bore the proud title of *Mater et magistra omnium ecclesiarum*. On that more ancient foundation the structure of the late papacy was ultimately reared. We may have some fear of a like supremacy of the English Church over the Churches of the colonies, leading, however little it might now be intended, to a like result. But I also noticed one other word towards the close of the paper of the Archbishop of Sydney, which I will call a word in season. He spoke of the relation of the Churches as a relation of “inter-dependence.” If that word truly indicates the intended relations, then we are safe. Inter-dependence excludes anything beyond that really due deference which all bishops owe and pay to each other. I would suggest, in conclusion, that the Church of England has lately done one duty to the Churches in the colonies, and a most important duty. If I am rightly informed, the Church of England has suggested to the metropolitans of the colonial Churches that they should assume the title of archbishop. In itself that title might mean little, but it is a visible sign of those true relations which are expressed by the word inter-dependence. This is, indeed, a good augury, and was it not delightful to hear the Bishop of Perth speak with conscious pride of “My archbishop.”

The Rev. T. R. REGG, West Maitland, N.S.W.

I COME before you as being only “a colonial,” but as one who is proud to plead guilty of the fact. It seems to me that the question which has been suggested by the Archbishop of Sydney might fittingly be fought out between us in Australia and our brethren in England. One point which has not been touched upon, or only casually, is, that in the recent Jubilee rejoicings you have been pouring upon us hospitality most abundant, and I gather from that that you agree that the Empire is not your empire alone, but ours also, and that it is not only your birthright, but ours also. When we go to Australia we take with us the orders, the traditions, the history, the scriptural history of the Church, but its material resources are left at home. We leave behind us all those magnificent buildings, endowments, and old educational endowments. Surely, therefore, it is not too much for we Australians to come to you and say, “Won’t you give us a start and your help.” That is the only point I want to make, and to appeal to you for that help which is so urgently needed.

STEPHEN BOURNE, Esq., 5, Lansdowne Road, S.E.

AMIDST the comprehensive details which the Archbishop of Sydney gave he seemed to me to leave untouched an idea which is capable of great expansion, and I think the mere mention of it may be useful in perhaps provoking the question at the hands of the Congress. As a member of the Church of England, I fully acquiesce in the responsibility of corporate action between the Church here and abroad, and I fully recognize the duty which devolves upon us here to contribute towards missionary efforts in other lands. I believe also that members of the Church at home have individual duties, so far as they come within their reach, towards the Church in the colonies; and what we want is that a larger proportion of the residents in our colonies should go there feeling that they do so as Churchmen, and not simply as residents, and I believe the two things to be quite capital. I will only add that I think we at home ought to give our brethren out there the benefit of our counsel and assistance in the development of their Churches.

The Rev. E. M. TOMLINSON, Vicar of East Meon, Hants.

I DO not wish to occupy the time of the meeting for more than two minutes, as my only purpose is to call attention to one of the subjects just touched upon by the Archbishop of Sydney, when he spoke of the care of emigrants, and alluded to also by the Bishop of Perth, in his complaint that Church people who come out to the colonies

are so much more ignorant of Church teaching than Dissenters are of the tenets of their particular bodies. Now with regard to this complaint, I am convinced that it is not that Church people know little of Church doctrine, but that from want of organization numbers of them never come in contact with the clergy when they reach the colonies, and are altogether lost to the Church; and I wanted to remind the members of the Congress that there is a society which exists mainly for the purpose of providing for the care of emigrants *en route*, and handing them over to the clergy in the colonies to which they are bound. I allude to the Church Emigration Society. It has been steadily and quietly at work for the last twelve years, but its usefulness might have been far greater than it has been if it had been more extensively taken up by the bishops and the clergy both in the colonies and at home. I am quite sure that if the colonial bishops would co-operate with the society by forming organizations in their dioceses, much more could be done, not only in introducing colonists to the clergy, but also, I think, something could be done to meet the want expressed by the Bishop of Brisbane, in looking out for clergy to minister to the rapidly increasing populations. My object in addressing you now is that the existence of the society might be made more widely known, for I feel that if only it met with a wider recognition and greater support, it would still more tend to advance the objects which the Australian bishops have in view.

The Rev. LEONARD DAWSON, 19, Delahay Street, Westminster.

As connected with the Society for the Propagation of the Gospel, I may, perhaps, just for a moment be allowed to allude to a remark which fell from the Bishop of Brisbane. He spoke as if the society had given up its work among our own people abroad. I may inform him that that is not so, but at the outset it will be recollected that the principle adopted was that there should be no pampering. It cannot be doubted, of course, that there are many parishes in the diocese of Brisbane which need help, and need it very greatly; but let me remind you that it is impossible for the Society for the Propagation of the Gospel, with its limited funds, to give all the support that is needed, or that the society would like to give. The society has always felt that their primary call is to the household of faith, and to the colonial part of the work it still gives one-third of the total annual income.

VICTORIA HALL,

WEDNESDAY EVENING, SEPTEMBER 29TH, 1897.

The Right Rev. the PRESIDENT in the Chair.

DECORATIVE ART AND ARCHITECTURE IN THE
SERVICE OF THE CHURCH.
THE CLERGY AND ARTISTS' ASSOCIATION.

The Right Rev. the PRESIDENT.

I WILL not detain you by any remarks of mine. There can be no doubt, seeing how eminent are the gentlemen in their profession who are to address you, but that you will learn something highly instructive in regard to art and the services of religion with which it is associated.

PAPERS.

The Rev. W. H. DRAPER, M.A., Vicar of the Abbey Church,
Shrewsbury.

LET it be granted that we all believe in architecture and the decorative arts being good servants of the Church, and that the Church is that whole kingdom reaching from heaven to earth, whose work and purpose is to transform disorderly, inglorious man, by the power of truth and grace, into orderly and righteous man, to the praise of his Creator. But taking these two things for granted, let us also note that the first of them is not held by all men without some misgiving. In the days of Hooker there were those who not only doubted the benefit of having sumptuous and beautiful churches, but loudly inveighed against them as positive hindrances to religion. He argues them out of court with victorious patience and no less victorious logic ; yet though truth and reason are all on his side, there can be no question but that the same doubts and prejudices are still operative in certain minds at this day, and that they die slowly because they represent a partial truth. It is *true* that men easily delight overmuch in material grandeur ; it is *true* that visible beauty does not lead necessarily on to spiritual life ; and those who grasp this much, and no more, are likely to be suspicious of great architecture, and of the whole ministry of art in religion. For strange indeed it is to observe how long it takes men to realize the full scope of the admitted principle of redemption in Christianity, and what reactions of opinion have followed its realization. The principle itself will be found to cover not only the individual soul, but all forms of art which are natural to man ; yet even where this has been seen and realized, even when it has given birth to a great period of Christian art, men have fallen back from it, given way to ignorant fears, and in their recoil from the superstition of resting in material beauty have fallen into a lower superstition of resting in material ugliness, and have imagined that He Who made and clothed the lilies of the field chooses to be

worshipped without visible grace, and that He Who reared the mountain tops and planted the cedars of Lebanon, and spanned them over with the blue vault of sky, would fain be worshipped in little rooms and cramped chambers and bare barns, rather than in the spacious cathedral or majestic church !

Who, that has ever read them, can forget the haunting lines of "Daniel's Musophilus," which note this strange hesitation and weakness in man's mind ?

" Sacred religion ! Mother of Forme and Feare,
How gorgeously sometimes dost thou sit deckt !
What pompous vestures do we make thee weare !
What stately piles we prodigall erect !
How sweet perfumed thou art, how shining cleare !
How solemnly observed, with what respect !

Another time, all plaine, all quite threadbare,
Thou must have all within and nought without,
Sit poorely, without light, disrob'd, no care
Of outward grace, to amuze the poore devout,
Powlesse, unfollowed, scarcely men can spare
The necessary rites to set thee out."

Now the object before us to-day is first to re-state the true position as to the use of architecture and the kindred arts in the service of the Church ; and second, to suggest certain opportunities and principles for their further development in this service at the present time.

To anyone who studies the history of architecture, nothing is more striking than the way in which, as a matter of fact, it *has* shared in the mighty influence of the Christian Spirit, and received from it certain characteristics which in their turn became fresh witnesses and agents of that Spirit's life. It was in the nature of the case that this took centuries to accomplish. When the Church was first planted in the world it had various needs to fulfil before the need of architecture and decoration. It was compelled, at the beginning, to shelter itself in places of less dignity than churches. Yet even from the first it claimed a share in the Jewish Temple, and took up a certain attitude towards it. It could look at those great buildings and declare how they were, in one sense, but part of the fashion of this world which passeth away ; but even then, in the very Person of its Founder, it began to redeem that building to purer use and re-assert the standard of a divine purpose. That perishing temple, that doomed fabric, it nevertheless asserted to be the House of the Almighty Himself, not as containing Him or being His dwelling place, but as leading to Him and visited by His presence ; and that assertion by the highest of all authorities was like a prophetic germ of what should thereafter follow. The desecration of the temple, or the blind admiration of its mere stones, was no condemnation of its true use, its real beauty. And when the Church had taken firm root and had begun to gather multitudes of men within its border, and was able to emerge from cave and catacomb, from den and secret chamber, then was seen how the Spirit within it would deal with the matter of building houses of prayer. Then on the wide and open scene of the world did it set about doing what its Founder had done in one instance, namely, work out the redemption and purification of buildings to a higher use, from the service of the world or of idolatry, to a diviner service and the adoration of the One Eternal Being who is its life ; so

that by degrees there took place the transforming of Roman law-courts, and baths, and temples, to the purposes of Christian worship; and then the actual building of Christian churches upon models expressive of Christian faith, which produced in the East the Byzantine, and in the West that wonderful course of Gothic architecture which unfolded itself from one century to another, and the works of which are still the possession and chief glory of the nations of modern Europe.

This redemption, first of purpose, then of outward form, is described in a remarkable passage in one of Sir Gilbert Scott's "*Lectures on Mediæval Architecture*," where he says: "This architecture, though a lineal descendant of that of the old world, was when in the fulness of its development so absolutely diverse from it, that they can in no way be compared by likeness, but only by contrariety. It was an absolutely new phase of art, bearing no kind of resemblance to its early progenitors. Where *their* characteristics were horizontality of line, directly downward pressure, a clinging closely to mother earth, and an imperturbable repose—we may almost say an eternal sleep—those of this new creation were an upward soaring, an apparent inversion of gravitation into a striving towards heaven, and a vivacious wakefulness in every feature. Constructively, instead of the mere support of dead weight, its principle is the systematic balancing of an infinity of diagonal pressures; yet this, though a constructive fact, is not an artistic characteristic, for in its more spiritual effects, weight and thrust seem to be annihilated and converted into upward striving; so that the archivolt, the flying buttress, and the ribs of the vaulted roofs seem rather the medium of upward than of downward pressure. In elegance and expressiveness of detail no previous style had surpassed it; in endless variety of imagination or in spirituality of sentiment none had ever approached it. It was the greatest marvel that architectural art had produced, and it united all these magic qualities with a gravity and solemnity in the temple, a stern solidity in the castle, an asceticism in the monastery, a quiet retiring sentiment in the seat of learning, a cheerfulness in its civic and domestic structures, and a deeply touching expression in its sepulchral monuments, which no style could possibly go beyond, and none have yet equalled." *

This, then, is the position that needs to be re-stated—the Christian religion counts nothing human as alien from its influence, but has within itself a power of eliciting new beauty and higher service from all kinds of art natural to man. It claims to be their true home, to offer to them a purer, and yet more stimulating, climate than the world apart from itself can afford; it confesses its own need of them, its greater enrichment from their service, its desire to use them for man's edification, its longing to pour them out as precious gifts at the foot of the supreme throne. It claims that no lesser generalization than that of religion will really preserve the arts themselves in vitality and health. Once set up the idol of "art for art's sake," instead of for beauty's sake, and man's sake and God's sake—once set up this idol in any department, and you take away the very law which secures the freedom and the room for development; you cut art loose from its centre, you contract and derange its orbit, and provide for its decadence and its death. At

* Vol. ii., pp. 310, 311.

the present time there is need enough to raise this standard and proclaim this truth, for, instead of men looking on the Church in this great light, they for the most part look on it as if it were itself a small and shrinking department; they think that art is one thing, and religion another, and science another, and commerce another, and each is to struggle blindly along, and see which is the fittest to survive; so utterly is it forgotten that the Church is in its very nature wider, not narrower, than the world, and that the kingdom of heaven is large enough to include all the interests of mankind, and high and deep and true enough to show him how to order them to their final consummation.

Now what are the points and principles to which attention needs most to be drawn?

I.—There is need of more personal intercourse and fellowship between the clergy and the artists. The clergy need such a change quite as much in their own interests as that of artists, perhaps more. This is only another way of saying that the old oneness of the religious life needs reproducing under new forms. The artists and builders and clergy of the Middle Ages knew much more of each other than their descendants know of each other to-day; they shared one faith more fully and truly; and it was in that condition of things that the great, though often nameless, artists were born and grew up. It would be a natural result of such restored intercourse that the spiritual ideas and conceptions, the great visions and aspirations, the revelations of divine truth which belong to the Christian body as a whole, would have a wider and more solid influence through touching minds of more than one order. Architecture and art would become more religious; religion less clerical and parochial; both would open more of heaven upon man's earth-bound soul. What architecture and the allied arts seem to need is more vision of unearthly truth, more ravishment with great and supreme spiritual ideas. But these are not likely to visit them unless those who practise the arts are conversant with the life of Christian worship. As instances of such great conceptions it may be enough to name two; first, the idea noted by Professor Freeman as so remarkable a characteristic of the nave of Wells Cathedral, namely, that the whole building should lead the mind forward towards the altar, as the meeting place between earth and heaven;* and second, the idea of a church as the heavenly welcoming-place for the children of men, so beautifully alluded to in R. Browning's description in "Christmas Eve" of the impression made by S. Peter's in Rome.

"And what is this that rises, propped
With pillars of prodigious girth?
Is it really on the earth,
This miraculous dome of God?
Has the angel's measuring-rod
Which number'd cubits, gem from gem,
'Twixt the gates of the new Jerusalem,
Meted it out, and what he meted
Have the sons of men completed?
Binding, ever as he bade,
Columns in the colonnade
With arms wide open to embrace
The entry of the human race." †

* "History of Wells Cathedral," p. 1, 133.

† "R. Browning's Works," Vol. V., p. 136.

Why should not such ideas, that lie, hidden but burning, in the heart of the Church, once more kindle clergy and artist and laity alike, and take new shapes wherever they are yet unexpressed? Why should not the Church develop its schools and colleges of art as well as of theology, to give expression to those truths in stone and colour as well as in word? Why should ignorance, or crudeness, or vulgarity of taste lay hands at all upon our churches or churchyards, instead of every fabric and every tombstone being within the reach of some centre of knowledge, from which could go forth a strong inspiring power into regions too long left to the spirit of the world?

II.—Another point that needs attention is the truth that all church buildings belong to a living Church, with its past, its present, and its future. They are not simply sacred relics, they are something more even than precious works of art, they are the living instruments of praise and salvation. Among those that have written on architecture (without practising it) in the present age, the name of John Ruskin will probably stand highest in honour when the roll of the century's fame comes to be completed; highest, as being first among the first to awaken the mind of his generation to the full meaning of what architecture is. He has wielded a vast influence; he has thrown over the whole subject a new charm and glamour for the men of his time, he has more than any other taught the spirit of observation and instructed the sense of beauty in England. But it is a legacy of doubtful good that he bequeaths to us in the doctrine that an old building must be left after all the precautions of care to its evil day, which will come at last; that the only true way of preservation is "to bind it together with iron where it loosens; to stay it with timber where it declines; not to care about the unsightliness of the aid"; "that it is no question of expediency or feeling whether we shall preserve the buildings of past times or not; that we have no right whatever to touch them; and that they are not ours to touch." *

Eloquent and beautiful as is the passage where this occurs, and claiming special attention as being in the author's opinion the best though the vainest in his book, yet are we forced to think it contains more rhetoric than reason; and that it is instinct with the fallacy that the fabric of a church is an end in itself. It wholly omits the idea of the living Church. It forgets that the present has its urgent and special need, and that

"The unimaginable touch of time,"

which he allows to be so powerful, not only to destroy but also to soften and caress into loveliness, and which has worn away the workman's touch of eight hundred years ago—"the half-inch in which lay all the finish"—will also deal no less measure of kindness and severity to the workmen of to-day.

The poor restorer of ancient buildings has been battered enough for the last thirty years; as a restorer he is certainly discredited, dead and done with; yet what he needed was only to be reduced from a restorer to a repairer, and men of taste and judgment, as distinguished from men of crazes, are mostly agreed that if an ancient building is falling into ruin and decay, it is better, and it is the Church's duty, to save it, if it can,

* "Seven Lamps of Architecture," Chapter VI.

even by putting in new stones in the place of those that are perished, rather than to let the whole building fall into irretrievable ruin and nothingness.

III.—There is a need that the public mind of Churchmen should show more response to such new ideas and hopes as are stirring in the hearts of architects and artists of the present time. It may be wise to watch the growing tendency to decoration with some care, to see that it is not overdone or misplaced, to keep in mind that the nobler and more sublime a building is in itself the less it needs decoration, and that there is a real distinction, as drawn in Burke's too much forgotten essay, between what is beautiful and what is sublime. But considering how many Churches we have which never can be sublime, it will be well to make them at least as beautiful as they may be; and for this we need a clergy and people who know how to respond to the artistic spirit. The period of manufactured plans and decorations, the period of the big shop and the big pattern-book is still with us; but though it is still with us there are not wanting signs that its zenith has been reached and that a better period is ready to begin. But if it is to begin the public mind must venture more boldly to trust and to encourage the architect and artist himself. It is not that any such thing as underived originality can be looked for, but originality true and real ought to be looked for, and will be found if only it is not frozen and blasted in its very birth. "A man who has the gift will take up any style that is going, the style of his day, and will work in that, and be great in that, and make everything that he does look as fresh as if every thought of it had just come down from heaven."

But even this genuine and true originality is sometimes too much for a committee or a man of wealth, and is given no chance compared with the chance given to the mere imitator. And in regard to bolder ventures still, there is large room for more enlightened taste and appreciation of unfamiliar possibilities.

In Sir Gilbert Scott's work, to which allusion has already been made, and in that lucid and living book of Mr. Statham's on "Architecture for General Readers," there is, for example, an interesting suggestion as to future possibilities of the dome in England. When we remember that it is this form of architecture which is the glory of S. Paul's Cathedral, it is certainly remarkable that it has been so little followed elsewhere. Yet it is the opinion of the first of these writers that "the noblest of all forms by which a space can be covered is the dome; and, much more than this, that of all architectural forms it is the most sublime and the most poetic, and is susceptible of and demands the highest artistic treatment." * And in the opinion of the second writer, "The dome, on a great scale, appears to be, in spite of the difficulty of reconciling its internal and external treatment, the grandest architectural feature invented by man, and to have capabilities of higher treatment and finer effect than have ever yet been realized with it, externally at least. The Renaissance architects have had too much their own way with it, and have ignored its possible poetry of effect, and treated it in too conventional and scholastic a manner; but if an architect of genius had a chance, he might do more with the dome now than was achieved either in S. Peter's or S. Paul's." †

* "Lectures on Mediæval Architecture," Vol. II., pp. 228-9.

† "Architecture for General Readers," p. 100.

For other new ideas, especially connected with possibilities offered by the modern power over iron, reference should be made to Mr. T. H. Harris's suggestive work on "Three Periods of English Architecture"; and also to the volume "Architecture, a Profession or an Art?" edited by Mr. R. Norman Shaw, R.A., and Mr. T. G. Jackson, A.R.A.

But the one supreme need of all is that of the spirit of enlightened sacrifice (the first of Mr. Ruskin's "Seven Lamps") in the Church at large, but especially among men of wealth. The heart cannot but quicken at the thought of what may be done when some of our great centres of commerce awake to their noble opportunities, when the vast wealth now waiting to be consecrated is seen, not as a means of power chiefly, but as a possible means of glorifying God and uplifting man.

In many of these communities already there are royal hospitals to minister to the body, and municipal buildings upon a lavish scale to be the centre of civil life; but not a few yet want the glory of a great and magnificent cathedral, the most democratic as well as the most divine of all buildings, to minister to man's soul and to crown his daily life with the witness of that "light that never was on sea or land." To one such city in particular, one of the very greatest of the Empire, it is hardly too much to say that the eyes of all Churchmen have long been looking in expectation, namely, that city which is the gate of the Atlantic, which has her face towards the New World, and which to most travellers from that New World is the first city in England which their eyes behold. There an opportunity awaits the Church, such as any community might envy, whether in ancient or modern times. Thither our eyes will surely turn until we see the high privilege embraced, the sacred opportunity seized. For to what purpose are nations enriched, and to what end do cities grow great and powerful, but that they may with fuller opportunity make ready, and with grander power conceive and maintain, that worship of the God Who made them, in which alone lies their real glory and their lasting strength?

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AT a meeting of the Church Congress held at Exeter two or three years ago, a paper was read by me upon the subject of what is called ecclesiastical art, which attracted a good deal of criticism, hostile and the reverse. Plain speaking often proves unpleasant, especially when the cap fits, as it did upon that occasion fit exactly. It is not my intention to reiterate what I then said, nor would I retract one word from it, because it contained the truth.

As a preface, permit me to say that while one does not wish to fetter one's tongue unduly upon an occasion of this kind, one desires to be courteous. It cannot be expected of the most expert writer to qualify his statements; they must be accepted as suggestive rather than conclusive; and for that purpose a style somewhat epigrammatic, even discursive, seems to commend itself under the very proper conditions imposed upon speakers at this Congress.

When religion and art went hand in hand, and they did so until comparatively recently, there existed intense belief and intense conviction,

which gave rise to the creation of a reality, illustrating the dominating force of the intellect, as well as the senses, of various periods. For four hundred years and more, from the eleventh almost to the seventeenth century, it seemed as though in Europe the production of an ugly thing was out of the question; it was not wanted. In times of turmoil and bloodshed of the Middle Ages, up to the culminating events of the Reformation, times of excess in vice, of excess in virtue, when there was little or no mediocrity to the front, art flourished. The standard of taste was very high, but at the same time eminently spontaneous and swiftly changing ground. Men spoke rudely, but well; they were direct in invective, direct in accomplishment of their designs. Italy, France, Germany, and England then belonged, in a measure, to the exalted ideal which had culminated in the age of Pericles, and which the Byzantine Empire, with all its lapses, had handed down; noble motives, intensely realized.

In the Eastern empires there still exist, where European vulgarity and modern worship of Plutus have not strangled it, hereditary love of beauty and an instinctive appeal to the higher senses. Wherever Western influence gains ground, native arts disappear, and with them centuries of history also disappear. For the most part men felt, and some still feel, perhaps automatically, beauty to be a necessity of their lives. Notwithstanding eager struggles for power, political complications, internecine wars, border feuds, there was in the life of the Middle Ages and the Renaissance a keen zest for the arts of peace as well as of war. The world was stirred up to its very marrow; everyone was intense, either in ambition, self torture, love, superstition, chivalry, or hatred. Every emotion was strong, compromises did not fit with the energies of a people pressed by vigorous desires. Langour, a sentiment, did not exist. One moment was employed in slaughter, even upon a larger scale than the late Armenian atrocities; at another, without a recent parallel, cathedrals, monasteries, and palaces were built, upon whose adornments the keenest intellects and the most crafty artisans expended their creative powers and skill. The Toledo blade was inlaid with gold, or silver, or enamel, wrought with daintiest devices, equally cunning in design and workmanship to "the chalice." Peace and the Church, war and the warrior, prince and peasant, offered their best to the goddess of Beauty.

That confederation of beauty and utility is indeed of ancient origin; it is to be found still among what are called savage tribes, whose primitive customs commerce overthrows, and substitutes Western excitements for Eastern conservative demeanour, sometimes under the cloak of religious denominations. In reverse of the ancient spirit—the desire for beauty, so eminent in man, so absent in the purely animal—the modern spirit teaches disregard, until, becoming by degrees an almost unknown quantity, except where commercial invasion has not taken place, even the desire for beauty may cease.

Is it possible to count the cost of such a loss—the *power* to discriminate between the desirable and the undesirable? What are called "the requirements of modern life" swiftly over-ride sensitive habits peculiar to civilizations adapted to the climate and tradition of primitive peoples. They are forced upon peoples that do not want them, whom

they puzzle but do not convince, and in the name of humanity and conversion commerce rides roughly in pursuit of her own desires, regardless of the welfare of the races she invades. Desirous to change their ways and means, commerce too often breeds new difficulties, and destroys the simple lives of those it pretends to educate. Ever increasing demands for common goods, ornate or not, oblige the revolutions of the wheels of machinery to be quicker and quicker, that articles of a low standard of durability as well as of taste may be turned out to answer demand. The revolutions of those wheels are day by day destroying the creative instincts of nations by reducing enterprise, except mechanical enterprise. Machinery has not liberated the hand of the workman, it has enslaved it ; the workman's higher gift, his creative power, and above all his individuality, it grinds down to the level of its own intelligence.

The result following upon this is natural ; it could hardly be otherwise. Contentment with the commonplace, aye, preference for it, has permeated every class and industry more or less, and has crept into the Church, where one would have thought a spirit of protection would have been more probable than free trade ; there, as in public buildings and in houses, the tradesman is more evident than the artist, the commercial rather than the creative instinct. To explain the reason of such a state of things would occupy a volume, but one may advance a guess of it, perhaps not very far from the truth. No very strong belief in the value of anything but money ; no conviction, therefore no vernacular ; " love of gain at all costs," thence " quantity not quality " ; the restoration of some of the evils of the later Roman Empire, by which it was destroyed, and against which the Author of Christianity preached. An exaggerated estimate of the intrinsic value of money plays a common part in modern economy, its only value being produce, chiefly as leaving the succeeding generation richer by the *nobility* of previous expenditure. Every form of gambling is waste.

In healthier times than these are vice was more or less of a natural and violent kind, cruel—headstrong—if we like, but having withal a certain virility and disregard for consequences. Intensely personal and autocratic were the Middle Ages, yet full of romantic freedom. Now, though there is not less vice—perhaps there is more—it is of a more speculative kind, less upon the surface, but deeper seated ; though the Prince of Machiavelli would not as an individual be permitted, his tenets are tacitly accepted and largely prevail. So commercial dishonesty is dubbed good business. No doubt wars decimated cities more frequently than now, but speculation and selfishness of commercial intrigue impoverish or ruin thousands of lives, whose owners suffer silently, with no redress but through the expensive arm of the law.

This is called a democratic age—it is certainly plutocratic ; and under the cover of democracy it is one of adroitly concealed tyranny ; slaves there are indeed, only they are now called free people ! The democracy of Athens was real ; art belonged to the people, it was a part of municipal life ; the temples were theirs, their adornments were paid for by the public purse ; it was the pride of the Athenians that their places of worship, their lyceums and theatres, were made worthy of the subject of which they were the living symbols. The slaves of Athens had free

passes to the theatres, the ashes of the peasant were deposited in urns as beautiful in form as were the princes, though of less costly material. Surely we can learn a great deal from the pagans, a great deal of reverence, of pure and childlike motives, of justice simpler and more direct than is the case under a more complicated system of ethics than theirs was. How strong their influence was upon the early Christians we can read of in "The Fathers;" and, later, how readily were incorporated into the new religion the mystic beauties of the old were reiterated by S. Francis of Assisi in his sermon to the birds, and in his injunctions to Brother Wolf—survival of a faith that taught the transmigration of souls. Even Savonarola, a reformer, almost a Puritan, discovers his Platonism to us in his sermon upon "Beauty," in contradiction to his own act, "The Ordeal of the Vanities."

Against papal extortion, against failure to humanise by the gratification of the senses alone, against the material crushing the ideal, and against the gross luxury of privileged classes, the voice of Europe proclaimed with growing intensity. Change was inevitable. After periods of unrestrained luxury and satiety, or indeed during those periods, voices from the deserts of Syria, from the mountain fastnesses of Umbria and Tuscany, urged a return to simpler lives and simpler faith; yet the desire to create beauty remained. Over the ashes of Anchorites rose monasteries, costly and splendid, as memorials to them. These demonstrate the ineradicable inherent tendency of mankind to anthropomorphic ideas, to render their whole hearts and intellects to worship, not only in truth, but in beauty, to interpret truth by the best that man can give. The numerous efforts that good men have made to restore a primitive life and faith have always been followed by reaction in fresh bursts of enthusiasm to render them homage, by the erection of costly and magnificent structures to their memories. The more he worships, the more man *must* create out of his worship. Symbols cease to satisfy æsthetic craving, when a real semblance of their meanings, through selection or re-creation of nature's handiwork, gains ground.

Symbolism had to give way to the larger spirit that grew with an increasing perception of the beauty of the Creator's works. Growingly alive to the perfection of the structure of man's body and to the needs of his heart and intellect, science and art joined hands. Religion, vexed at a revival of nature worship, in place of obscure symbols and vague teachings of the spirit alone, turned her back upon both. Art and religion were divorced. Spirit and matter were separated by the reformers of Germany and England. Swiftly a dull echo of the old Platonic scholiasts took the place of national enthusiasm. Something of the kind happened in Italy, but there it never took a firm hold; but the discoveries of Galileo and Columbus, and the pathetically human designs of Michael Angelo in the Sixtine Chapel, made evident that science and the study of human emotions were to absorb the interests of the world, rather than theological speculations.

The cult of Luther and Calvin, especially the latter, would have divorced beauty from life; the followers of Calvin regarded beauty as one of the snares of Satan. Poor withered minds! But while that prejudice injured art by expelling her from the Church, it did not kill her; she changed the nature of her enterprises. Happily she has vitality which can infuse life in various directions. In literature, the Puritan

garb adopted by Milton was as nothing in comparison with the innate love of the classics of that glorious poet. He was a Christian, he was also a pagan; his Christianity was clothed with the peplos and the chlamys; he was a survival of the school of Lorenzo de Medici and the Neo-Platonists. Not so Shakespeare, whose genius was essentially English. Whatever were his themes, his treatment of them was wholly English, even of his classical plays.

The humanistic spirit that preceded the Reformation found its way into the Church. It had appeared in the art and literature of Italy, in the work of Massaccio and Pico della Mirandola; they both proclaimed the dignity of man before Luther asserted freedom of expression. In the Sixtine Chapel we see the last of the old spirit, and the force and direction of the new, never to be spoken again with equal pathos and vigour. The direction of religious art was changed. The Virgin and Child was a symbol to Michael Angelo of passionate human love and tenderness. Essentially devotional art of the great Italian painters, of whom Fra Angelico is *facile princeps*, was by 1508 a thing of the past, and never revived with unaffected sincerity. The spread of the Reformation and the progress of Calvinism was inimical to it, direction of worship changed its ground, and spiritual wants were employed as a reaction against the worship of matter. Strange paradox!

Of Italy and Flanders it is true that in the later years of the sixteenth and up to the end of the seventeenth centuries, Titian, Tintoretto, Paolo, Veronese, Rubens, Rembrandt, and Vandyck depicted religious subjects, sometimes as pegs on which to hang their observation of nature and their genius to depict her, more often than in the other religious spirit. Their art exhibits a love of splendour and of art for art's sake, rather than it denotes any inclination to transcendental ecstasy. Deeply pathetic as are Rembrandt's etchings of the life of Christ, it is the human pathos that they expose, rather than a feeling for divine suffering; hence they touch our sympathies. True art has always expressed the feeling of its environment, not an echo of the past; it must be in touch with its own generation.

In England, soon after the Reformation, even as early as the reign of Charles I., her churches were destined to become little more than preaching houses, open on Sundays and holy days for the rhetorical display of bigwigged parsons. How well illustrated in Pepy's Diary! There was no more art for the churches, and the parson had little to say. Art in a church was like a red rag to a bull then; now it is too often a red rag to artists. Here and there upon a ceiling Rubens or Venio displayed the forms of not very chaste-looking people, splendidly painted, but very mundane. Saints floated about here and there among clouds. Painters were employing themselves mainly with portraiture and landscape. Sculptors made busts and performed an occasional excursus into allegorical design, in the style of Bernini or Roubiliac. Architecture adopted the styles of Palladio and Serlio, admirably suited to a pompous period. The fire of London destroyed many magnificent Gothic churches that were replaced by the genius of scientific and learned Sir Christopher Wren. Protestant London was initiated. Whether we admire them or not, Wren's churches have style, which, even if uncongenial, are never without character, and even if sometimes ugly, they are more often

remarkable, for they do harmonize with their period of stately academic diction and ornate exposition of platitudes ; the verse of Pope and the architecture of Wren might be twins. That was a time when romance was entirely non-existent. Dryden, poet though he undoubtedly was, paraphrased the classics with their peculiar savour and spontaneity, eliminated, and wrote plays, unsavoury, if pedantic. It was a dull period, entirely artificial, a period in which any form of imaginative or decorative art, especially of a religious character, was impossible.

In the reigns of William and Mary and Queen Anne, from Holland was imported a singularly *delightful domestic architecture, adapted admirably to our uncongenial climate ; but it must be confessed that the churches of like nature are quite unsympathetic, however characteristic. In art, speaking of it inclusively, George Frederick Handel redeemed the earlier period of Hanoverian rule, as Purcell had done previously. Then came the great Reynolds, Gainsborough, and many other admirable painters, but no decorative art of much value except Blake and Stothard, who were behind and before their time, as well as, in a sense, of it. A little tired of pedantry and dulness, of the weary disquisitions of Richardson and the vigorous if coarse pen of Fielding, the English speaking races were once more stirred by an enchanter's voice. The father of modern romance, the real author of the Gothic revival, the most imaginative, tender-hearted gentleman, Sir Walter Scott, by his poems first, and then by his novels, re-created romance. To him we owe the modern revival of interest in romance. It bore fruit in the noble literature of this century, in the revival of interest in Gothic architecture, and directly and indirectly Scott exercised influence upon the graphic arts. Wordsworth, Keats, Shelley, Byron, and Tennyson were all influenced by Sir Walter Scott's work, and his romantic pen helped to awaken the genius of Pugin, of Barry, and their descendants, more recent architects. In painting, that most interesting revival, the pre-Raphaelite, is an offshoot of Scott's genesis. Why is it that we are now so sterile, so unproductive in creative invention ?

And now we come to a critical point in our necessarily superficial review, and touch upon ground where delicacy demands guarded words. The question I would try to answer is, how is it that the most renowned painters and sculptors of our time have been so rarely employed in the service of the Church, whilst there has been so much opportunity presented ? The Gothic revival led architects in the direction of antiquarian research, hence there has arisen among them clear definitions of the styles of various epochs. To accommodate these they have sought to permit no decoration in glass, sculpture, or wall painting, which did not belong to the style chosen—thirteenth, fourteenth, fifteenth, of whatever century, Gothic or Renaissance. The real artist, painter, or sculptor, being so because he has something to say for himself in his own style, or in a manner adopted to his predilections, would be shy of obeying an architect's demand to supply him with what is, practically speaking, nothing but a method of statement foreign to his impulse, hence the reverse of spontaneous. He would not sacrifice his own individuality, as upon one day to design in the fourteenth century style, upon another in the sixteenth, and so on to order.

Seeing that there was business to be done, firms of enterprising persons established trades in Church decorative art, where the various centuries have been turned out at the command of the architect—hopelessly artificial manufactures. Precious little vitality could even a genius endow upon such an unconvincing programme. To carry to its logical issue so narrow a view of art, might it not also be insisted upon that music must equally conform to dates, *reductio ad absurdum*, that the congregation should subscribe to the same fashion? It would be very picturesque no doubt, but how silly! Had so hampering, so cold, so depressing a restriction been imposed in former times, what a lot of dull cathedrals we should have inherited instead of what we have, that still echo the life of their periods and of successive methods of design, except where the restoring architect has meddled.

In Italy, take as an example Sancta Maria Novella, where we are delighted by the art of Cimabue, Simone Memmi, and Ghirlandaio side by side. Suppose the presiding architect had insisted upon Ghirlandaio painting in the style of Memmi, there would surely have been no Ghirlandaio. How much the interest of that church has been weakened may now be seen; history is fast vanishing from her walls. Where would have been those delightful periods represented by the transition of the art of one generation into that of another if styles had been a precedent? In Notre Dame we can see what the learned antiquarian, Viollet le Duc, did in the spirit all artists must regret; the work has no life because it never had any. The same most excellent lexicographer used his erudition to the ruin of some of the finest churches in France; and Englishmen of learning have done likewise to hundreds of our churches and many of our cathedrals. Surely it is not styles that are desirable, but style—the expression of something that an artist has to say after his own fancy, in accordance with such traditions and limitations as he has accepted as his monitors.

A publisher would be thought to be very foolish if he refused to publish a story anent a certain period of history, unless it was written in the vernacular of the period. It is not stretching the point too far to say that this is a very fair analogy. A work of literature is to be read; a work of art is to be seen as well as read; is there any reason why either shall be a fraud? I heard only the other day that in criticising the design for a painted window, an architect expressed his opinion that its treatment was about twenty years too late; this is antiquarianism, not art; it is sterility, not progress. Surely when art is obliged to be in exact obedience to dates she may be said to be dead. It is the *merit* of design, the *quality* of style in the drawing, the beauty of the colour, not its accordance with a particular date, that matters in a work of art. You will never get art worthy of your religion until you care for it, and realize its great importance; you will never get it if you treat it as furniture.

In this brief little paper I have tried to suggest matters for your consideration, and as far as time has permitted to show that art which has survived, or that will live in the future, has been and must be spontaneous; that manufacture of styles is fatal, that it must proceed from the *heart* as well as from the head and hand. What better motto is there for conclusion than—"Walk in the light of your own fire, and the flames which you have kindled."

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I HAVE been asked to confine myself to the question of Architectural Art in the "Service of the Church," leaving to others to treat of decorative work. By "decorative" I conclude I am to understand the use of mosaic work of every kind, the application of artificial colour, and the employment of sculpture or ornament in wood, stone, or metal, as distinct from the actual embellishment or graceful treatment of the component parts of the fabric.

It is not, however, to be supposed that those who were responsible for the precise title under which our discussion of this evening is to be maintained, intended us to believe that architecture, when fitly treated, is not an art and a decorative art in itself, independently of the valuable aid that it may often receive from painting and sculpture. It has more than once been foolishly stated that architecture as a fine art only exists as a vehicle for the display and combination of the arts of sculpture and painting, but it does not require much observation to detect the shallowness of such an assertion. For several years it was my good fortune to live in Yorkshire, in the immediate neighbourhood of the noble remains of the abbey churches of Rievaulx and Byland. There you may search in vain to find any vestige of animal form in the sculpture, or ought, save the elements, of conventional foliage. In each case the builders were true to the Cistercian rule which rigorously excluded painting and sculpture from their fabrics. But would anyone venture to maintain that the grand choir of Rievaulx is in any true sense less a work of art than those great Benedictine or secular churches (such as Westminster or Lincoln), wherein decorative treatment is most lavishly employed?*

Nothing can surpass the interest pertaining to the old buildings of a country, for they form a series of tangible illustrations of the history of their respective people, and are evidences not only of modes of government and social occupations and habits, but still more emphatically of forms of religion.

The massive pyramids and vast gloomy temples of Egypt speak plainly of despotic power and mysterious religion. The chastely proportioned temples of Greece, in conjunction with an absence of sumptuous palaces, tell of a people of refined taste and simple mode of life. The amphitheatres and baths of Roman civilization mark a nation given up to exaggerated and cruel sport on the one hand, and to enervating luxury on the other, so that no wonder need be expressed at the sudden crash of their overthrow.

But so long as the great cathedral churches and noble minsters of mediæval Christendom exist, they will bear direct testimony to the growing faith and the intense zeal, as well as to the marvellous inventive faculties and consummate constructive skill of all engaged in their erection. Nothing but an intensely vivid and common Faith, superior in its absorbing interest to all mere civil or domestic interests, could have carried out such wonderful works to their full and progressive accomplishment. Their lofty vaults and towering pinnacles, spurning the earth and stretching towards the sky, are alive with instincts of

*See Mr. Micklethwaite's "Modern Parish Churches" (King & Co., 1874), to which I have for many years been much indebted.

immortality, and speak of workers the anchor of whose hopes was fast fixed "beyond the veil."

The special hold that religion had on Europe is strikingly illustrated in the way that the stones of man's building cry out. Particularly is this the case with religious England, where thousands of churches tell of the pious work of the twelfth, thirteenth, and fourteenth centuries, whilst the remains of houses of that date have to be counted by the tens.

A noteworthy fact connected with the dawn of the Christian religion, is that neither its Divine Founder, nor any of His more immediate followers gave (so far as we know) any specific directions, or even implied suggestions as to suitable structures for the assembling or for the worship of the faithful. A living Nonconformist minister, of some culture and more influence, has recently dwelt upon this fact by way of rebuking, not only what he would term too great attention to externals, but of emphasizing the superior spiritual properties of the whitewashed barn. It is only necessary, however, to point out that if such an argument is of any value, it is completely destructive of the Scriptures themselves, for our Lord left behind Him neither written word nor any instruction to commit any of His doctrines or details of His life to writing. It was clearly the Divine intention to leave such matters to the accommodating wisdom of the divinely guided Church in its gradual development. Moreover, an elevating sensuous worship is a distinct foretaste and rehearsal of the worship of heaven, as ceaselessly conducted through the medium of the senses as well as of the spirits of the resurrection bodies of the faithful.

The notion of the "Church of the Catacombs" is an attractive but baseless myth. The early Church did not frequent catacombs or caves, save during the infrequent intervals of active persecution. The chief rooms or halls of the more wealthy Christians were used for common worship. The plan of the subsequent church, and to some extent the very order of the service, grew out of this germ. After a time the whole house would be given up for the worship of the Church. Eventually, public churches were begun to be built, expressly for the purpose, about the first quarter of the third century, and were numerous throughout the wide limits of the empire, especially in the more remote provinces, at the end of that century.

With the dawn of the fourth century, churches grew into greater and greater prominence, until before its close they became the chief public buildings of almost every city, whilst the subjects of all art were taken from the Christian Scriptures.

From that time onward, for about a thousand years, Christendom felt impelled to give of its best to God for the purposes of Christian worship. Military engineering, civic buildings, or official residences were, with the rarest exceptions, as a mere nothing in the eyes of the designers and builders of those times as compared with that which they gave to the service of the Most High. Nor were these beautiful conceptions and their faithful rendering in stone and timber confined to places where men most did congregate for commercial or civic purposes; the remote valley or the desolate and thinly populated marsh blossomed forth into architectural loveliness (parochial or monastic), that vied with the dignified grandeur of the city church.

At the same time it is well to clear our minds of the conceit, still

occasionally cherished, that the church builders of old had absolutely distinct canons of art to guide them, with which they had no concern when engaged on civil or domestic work. Undoubtedly they were guided by the principle, afterwards so concisely put by Mr. Pugin, "that there should be no features about a building which are not necessary for convenience, construction, or propriety," and the following out of that rule naturally brought about certain distinctions between the two classes of work. When, in addition to that, the elevated inspiration of a high and holy object acting upon sympathetic minds is taken into account, all the points of difference have been named. The highly interesting work of Durandus on the symbolism of churches and church ornaments, forming the first book of his *Rationale Divinorum Officiorum*, was simply a gloss upon churches that were already built, with the pious object of strengthening the faith of the observer. The mediæval architect constructed his church to satisfy the practical requirements of the church-going folk of the period, and not to elaborate a system of symbolism, which was merely read into his work after its accomplishment. Durandus himself would have smiled at the amusingly literal way in which he is sometimes taken. If anyone imagines that the pious Bishop of Mende expected his readers to believe that church builders worked throughout to produce symbolism, he is reduced to the necessity of accepting that the four walls were erected because there were four Evangelists; that windows were put in a church, not for light, but to symbolize the Holy Scriptures; and that the pillars were not designed to sustain the roof, but to typify the bishops and doctors of the church.

A double demand is made on architectural art in the service of the Church at the present day. Our architects are called in to restore the old as well as to supply the new. With regard to the former, irrevocable mischief has been accomplished in the past half century, blotting out for ever in cathedral and parochial churches many of the most interesting pages in stone of our ecclesiastical history. Last month I undertook at the request of a learned society, to give an account of the treatment that our cathedral fabrics have received during the Victorian age. The result of a considerable investigation was even to myself surprisingly painful. The very extensive and absolutely needless obliteration of ancient and reputable work in our cathedral churches during Her Majesty's reign, with the desire to introduce bogus Early English work at the expense of other periods, has brought about dire destruction, prominent among the sufferers being Worcester, Chester, and Lichfield; whilst Durham has suffered equally from a foolish attempt to reduce it all to what was termed Norman simplicity. Their internal arrangement has also suffered grievous things from the "perfect vista" theory, which is absolutely alien to the true conception and use of a cathedral church, and equally unhappy has been the result of the futile attempt to turn them into gigantic parish churches. They have suffered, too, in many ways from the rage for immense organ effects, and from the placing of these overgrown instruments and their wind-yielding apparatus in the wrong places. If anyone, layman or ecclesiastic, will but patiently go through all that our cathedral churches have endured during the past sixty years, I have no doubt whatever that he will stand aghast at the amount of wholly irreparable mischief that has been accomplished under the specious name of restoration. The average

ancient parish church of England has, if possible, endured more wrongs and obliterations than even the cathedral churches.

There are many rightly honoured names among our leading church architects, concerning whose original work we can all unite in admiration and praise; but a considerable and now rapidly growing section of the educated public and of thoughtful reverent Churchmen have been forced to the conclusion that, through their very eminence, men of such repute and power in the architectural world are often unfit to be entrusted with our ancient religious fabrics, whether cathedral or parish churches. Let them work out their designs and achieve their successes in new minsters and in new churches, for which, thank God, in these days of not only growing population, but of generous zeal among Churchmen there is continuous demand. As it is, these great men leave such strong marks behind them, that an expert can readily tell which of our chief architects have been at work on any given minster or parish church. If the work is reparation this should assuredly not be the case.

The late Sir Augustus Wollaston Franks, K.C.B., the amiable friend of many of us, to whom our nation owes so much for his consummate knowledge of everything that pertained to English antiquities as well as for his exceeding generosity, felt this so strongly that in his last public utterance (April 23rd, 1897) when speaking of the Peterborough strife, he used these weighty words:—"I, for one, greatly doubt whether the restoration of ancient buildings should be confided to an eminent architect whose business is rather to construct new ones. As has been already observed, if we want to restore an old painting we do not go to a Royal Academician, but to some clever picture restorer. If an ancient porcelain vase required reparation, it is not Messrs. Minton that we should consult, but some expert china mender. I do not, therefore, see why ancient buildings should be treated differently from any other works of art."

This sentence expresses an idea that may be novel to many of us, but it is well worthy of the gravest consideration, especially by those who, being beneficed, have cast upon them the very serious and almost sole responsibility of the guardianship of the ancient churches of our land. In every part of western Christendom, save England, the government of the particular country assumes the responsibility of the guardianship of old ecclesiastical fabrics. Full facts, establishing this assertion, will shortly be put before the country in a Blue Book. As it is we share with Russia, and with Russia only, the discredit and the misfortune of possessing no central power whatever to control the caprice or to instruct the possibly historic and artistic ignorance of dean and chapter, or of the humbler rector or vicar.

With regard to new work, those of us who may be immediately or in part responsible for the selection of an architect, or who may be called upon to give some opinion with regard to church building, or as to the style of a fabric for the worship of Almighty God in accordance with the doctrines of the reformed but Catholic Church of England, find ourselves embarrassed by the number of those gentlemen, who, with more or less truth, are termed architects, as well as by the rival schools into which they are divided. There is for instance what has been happily termed the International Gothic School, a sorry jumble of English, French,

Italian, and Spanish details; there is Victorian Gothic, with granite columns and exuberant green-grocery capitals, or other intentionally startling effects; there is the modest Antiquarian style, which faithfully strives to copy old churches, often with considerable success, when it confines itself to a single period; and there is gradually being formed, now at the close of the century, a fourth school, rightly varying considerably in methods and treatment, which combines common-sense with reverence and zeal, which repudiates every detail introduced for mere show, and which uses no constructive effect that is not required for the devout or congregational worship of the Church. This last school, for which a name has yet to be found (possibly the School of Development might suit), forms its own ideal of what is best and most comely for present adoption in England from the many beautiful and useful examples of churches of the past. One exponent of its principles chooses the thirteenth century, and another the rich fourteenth century, whilst a third finds beauty and suitability for present English needs, and particularly for glass development, in the purer specimens of fifteenth century art. These are taken as the basis, and the rest grows according to special requirements and in response to the architect's peculiar gifts.

The International and Victorian Gothic schools must be shunned at all hazards as vulgar and garish, but the Antiquarian need by no means, if sufficiently faithful, be despised. We have a fair number of good churches produced in the "forties," when our architects were not ashamed of almost exactly copying good old designs, which are infinitely superior for devotional and practical use to many a subsequent effort.

In the last ten years there has been more beautiful and reverent and devotional work of the Development School produced in building new parish churches than in all the preceding fifty or sixty years of the Catholic revival.

If I may dare to give two or three of the most recent instances, I would refer to Mr. Bodley's work at Cowley St. John's; Messrs. Clark and Micklethwaite's at Morton, near Gainsborough, and at Stretton, near Burton-on-Trent; and Mr. Temple Moore's at Sledmere, in the East Riding.

One thing at all events we should strive to insist upon, so far as finite human judgment can decide, namely that the architect of a building for the worship of the Holy Catholic Apostolic Church should be a devout Catholic in heart, and should himself, so far as is possible, secure an earnest and reverent clerk of the works and conscientious foremen, who in their turn will make choice of God fearing craftsmen. The day may not yet have come for the re-founding of church-building guilds, though some of us are hopeful that we can discern its dawning, but architects and workfolk can now be found whom we believe to be animated with the same Spirit of God that fell in such an abundant measure upon Bezaleel and Aholiab in the days of old.

THE CLERGY AND ARTISTS' ASSOCIATION.

REGINALD HALLWARD, Esq., Hon. Secretary of the Clergy and Artists' Association, 6, Millbank Street, Westminster.

THIS Association, which was opened by the Bishop of Stepney in May of last year, seeks to establish the means through which those desirous of information in regard to the best work which is being done by individual artists may be helped in various ways towards obtaining it. The aim is to bring the clergy into closer relationship with the artist, to draw the artist into closer relationship with the Church, and to strengthen and build up the service of art to religion, by directing employment into the hands of the most gifted.

That there is need of this, none can doubt. Whatever exceptional instances there may be, the attainment of the artist is far greater than any opportunity existing for him previous to the founding of this Association. A step such as this, with its possibly far-reaching consequences, will arouse criticism. It will displace a good deal, and only succeed on the purely disinterested character of its aims. It must win its way to recognition by the services which it may be able to render to religion and art.

A central consultative body has been formed, with exhibition rooms in London for supplying information and advice. A body of representative clergy and artists of proved and known ability meet periodically there, to whom application may be made. An opportunity is thus presented of counteracting the facilities offered in wrong directions.

The organization of the Association is so extremely simple that it does not surprise me that Mr. Holman Hunt and others should have expressed their amazement that it was not done before. Given the artist, a remedy exists through this Association for the evils of manufactured and delegated art, and of a very simple kind. Starting with the belief that the artist is necessary to the production of a work of art, it directs us where to look for him. Of the complete mystification of the public I can only touch on here, but nothing is commoner than for the artist to be asked in regard to his work, whether he is going to do it *himself*? Or to be told "that S. Peter and S. Paul are such well-known figures, I suppose they would be cheap!"

The attitude of this Association will be very closely watched, that it is administered in the interests of art as a whole, and not of any particular school or clique. In regard to tradition, the Church, of course, has her own customs and ceremonials, of which she is rightly conservative—jealous of innovation. But no one will quarrel with a tradition which requires us to have different colours for our frontals for the different seasons, etc. These things help the artist. What we do quarrel with is the assumption of those who claim to work in the spirit of tradition by imitating the form and manner of the past only, and who have manufactured a dead tradition out of that imitation. But tradition, to be of avail, must be a *living* thing. It is easy to show that but few elements exist for this at present—rather that we have them yet to make. This false view of the service owing to tradition, has materialized its influence into a worship of the perishing forms and the manner of the past, instead of fixing our attention on the one transcendently important thing—*on the spirit in which they worked.*

What I want to show is, that if we look only at mere superficial identity of form as the service due to tradition, if we seek no longer for what the artist has now to give, and content ourselves with the ignoble imitation of what the artist *has* given, it materializes the whole spirit of production; and just in proportion as it materializes it, it lowers it. Instead of our appeal to tradition encouraging the best powers of the artist, it turns its back on them, or rather it supersedes the artist. But its power of harm does not end here, for the artist, seeing his service degraded, has come to regard religion as something opposed to him, and it has tended to divide that which most of all should be united. I know that we are growing alive to this now, but I want to enforce how a wrong attitude towards tradition not only degrades her noble influence, but hurts religion as well. All good work grows out of the past, and must have its roots in it. But what I wish to make clear is, that it is ultimately the artist's own creative faculty which gives life and power to art, and that all else, under whatever fine names, of respect for tradition, or any other, which occupies itself solely on reproducing, however plausibly, the forms of the past, into which the present—the spirit of the artist—has not entered to transfuse with new power, is not only false to tradition, but false to art as well. How well to such an attitude do these words of the historian Gibbon, apply:—"Cold and servile imitations characterized the indolence of the age, and a body without vigour contained a mind without imagination . . . and the people were content to admire, instead of endeavouring to emulate, the merits of their ancestors." I think of this when alongside of a superstitious regard for some undecipherable wall painting diligently scraped bare, I find the trade reredos, with the trade crucifixion, "To the glory of God."

Two things seem to me all important, and on a wiser and more enlightened attitude here must the efficacy of this Association depend. The one I will call, the better recognition by the public of its obligations towards art; and the other, the better recognition of them by the artist. I do not think that the public recognizes fully enough its obligations; or that its choice is directed by sufficiently intelligent reasons. The conscience of the public is not sufficiently alive, and its choice is exercised less by conscience than caprice. There are many who, if asked, would answer somewhat in this way—"We are prepared to make sacrifices for moral and spiritual ends, but are not called upon to do so for the progress of art." In fact, we should not like to be thought ignorant on moral and spiritual things, but in art, alas, it is not yet so. We are much more used in modern times to bad art than to good art in churches, and this has darkened knowledge; so that it can only at present be at some sacrifice, and because it is an obligation on us, that our choice can become guided by higher considerations. But to have a conscience in matters of art, this *is* an obligation lying on us all; not to say that for moral and spiritual ends only are we prepared to make sacrifices, but recognizing that these ends are indeed arts also, and that it is also her task to raise and ennoble human life. In this way the public choice, which so often seems guided by mere caprice, or other than artistic considerations, by being referred to something higher than itself, having an ideal for its art, as well as for moral and spiritual things, would take similar trouble. And perhaps

also as it would go to its priest in matters of difficulty concerning spiritual things, so it would look more to the guidance of the artist than to its own untrained fancies.

But I am sure that the improvement of art in church, to which this Association is addressed, will never be arrived at by the employment of the artist merely, unless accompanied by a corresponding effort on his part to make his service, not one offered to art only, but to religion as well. It is religion only which has ever been able to call out the best powers of art, and before the artist can express it through his art, it must be in his life as well. I care nothing for assumed evidence to the contrary gathered from the past history of art. To those who will look deep enough, and in spite of apparent contradictions, I am sure that what permanently appeals to mankind is that which answers to his noblest wants, and the art which has for centuries sustained that appeal has come down to us, not unrelated to these things, but rooted and growing out of them; for the service of religion to art is to create in it new power. Art can never become national, never has become national, save through the influence of religion, because it is alone the power of religion to unite and bind that which is divided. The history of art shows that it has always been great when in the service of something higher than itself, when it has emerged from the strongholds of aspiration and worship. And so for the artist something better than the shibboleths of conflicting schools, and merely material means, is necessary to unite and bind what is as yet divided. In the words of the sonnet by Michael Angelo,

"Unless Thou show to us the one true way,
No man can find it; Father, Thou must lead."

Coming to the practical work of the Association, I think that criticism is at once disarmed by the fact that through the means adopted of setting up direct relations between artist and employer, there are now working in churches individual artists who, but for the existence of this Association, would not have been employed, and who previous to its existence had, for want of opportunity, never worked in a church before. The Association has also by its advice been able in several cases already to prevent the carrying out of inferior and mechanical work, and has begun to set a standard interfering with the easy acceptance of work of commercial character. Again, the Association has been able to show in the work already executed by artists under its auspices, that the familiar excuse and accusation that the artist is so expensive is untrue, and that artists have been ready and willing to make sacrifices here. An artist cannot multiply his powers mechanically, and therefore his work must and should be paid for properly. But the money difficulty is, believe me, not the real one. A great deal of money is spent annually, and spent badly, on decorative work in churches. The real cause of bad work is want of wise choice, not want of money—the looking in wrong quarters, a difficulty which this Association hopes to meet. Let me add, from personal knowledge, that I have known many cases of the artist doing twice as much as he was paid for, but never, I am proud to say, less. And this was because he *was* an artist. I may mention here a great hindrance to good work arising from the pressure which is put upon the artist to complete his work by a particular time.

Do not let us, if our object is to make of the work an offering at Easter, determine on it a month or so only before that time. The artist working under a sense of hurry will hardly do his best work, and feels the disregard shown for the difficulties of his art. I am told that leading manufacturers are working night and day before Easter to meet this demand, but, as I have said, the artist is not a machine, and cannot multiply his powers mechanically.

I need hardly say that, as must generally be the case with young organizations, the chief difficulty lying in the way of the proper extension of the work of this Association arises out of finance. The Clergy and Artists' Association depends solely on the subscriptions and donations of its members. No commissions of any kind are charged on the artists working through the Association, or from those seeking its aid. With the exception of our Assistant Secretary the officers are unpaid. I think this essential to sustain our independent position. An object such as this should, I think, be relieved from financial necessity, and should not be crippled in its efforts by inadequate means, as at present. In this connection, I must not forget to mention the deep debt of gratitude which is felt by, I am sure, every member of this Association to the city of Nottingham, which has, through the Mayor, the Museum Committee, and the Art Director, Mr. Wallis, come forward in such a generous way to further what they felt to be a great object, by placing at the disposal of the Clergy and Artists' Association a gallery at the Castle Museum for their exhibition.

I have long thought that an order or community of artists on a definitely religious basis, endowed with funds to send out young artists relieved from all direct money responsibility, giving their talents freely, and supported by the community during the work out of its funds, and in return accepting the restraints which a definitely religious basis must impose on their life and conduct, would have enormous advantages; for I think that the less the inducements of money are held out the better. But there is also contained in this object the hope of a real new birth of tradition. Tradition is dead. I foresee as a part of the work of such a community the training of the student again, *not* under the professional art master, on a secular and purely utilitarian basis as at present, but in co-operation with the actual artists working in churches, and connected with the community, and employed on the actual work, making that their schoolroom. Attached to actual production again, the methods of the master artist would transmit themselves through their pupils as in old days, and under the noblest influences. But for the present what we say is, go direct to the artist, and we will help you to this. Recover this direct approach, and the cheap and nasty of the machine, and the still more grave evils of delegation, will gradually disappear. Not half the artists that could do beautiful work in churches are employed in this direction; but then they do not advertise in the Church papers, and the public say, "We do not know where to go." This evil, at least, this Association can help you to overcome, if you will, on your side, help us also.

DISCUSSION.

The Rev. W. A. EDWARDS, Vicar of Bunbury, Cheshire.

IT must have given intense pleasure to many of those who have been fortunate enough to have been present at this interesting meeting, to hear the masterly way in which we have been told of the place and power there is for that symbolism of beauty which God Himself has given us so richly in nature, in those buildings where art is dedicated to the service of the Kingdom of Christ, to Whom we owe so much gratitude. The main theme on which these experts have spoken to us this evening is one upon which I could not venture for one moment to express an opinion, inasmuch as I am but an ignorant outsider; but there is one application of what I presume might be properly termed decorative art within the meaning and limits under which we are discussing it this evening—in the service of the Church—which I should like modestly to advocate. That is, I think the English Church might make a very much larger use than she does, with the happiest and most elevating results, of the great pictures. We are in the fortunate possession in this country of many masterpieces of pictorial art, which are in the highest sense religious, and stimulate some of the happiest feelings which religion is meant to kindle. It seems to me it would be entirely in harmony with the associations of our sacred buildings, of our finest cathedrals and churches, if these pictures could sometimes be enshrined for a time at the least within them. The exhibition of fine pictures would certainly produce most beneficial results in those churches which are found in slums and low neighbourhoods in some of our great cities. It is not only the churches of the rich which want beautifying, but also those churches dedicated to the service of the poor. If we can present noble religious art, accompanied and set off by noble religious music, we should be doing a great deal indeed to humanize and elevate the populations which surround many of our churches. I am extremely glad that Mr. Draper, in his most delightful and admirable paper, brought within the scope of its contents not only the churches, but the churchyards. I think it is a deplorable thing that many, both of our town cemeteries and peaceful God's acres in country districts, have been made hideous by the presence of what can only be described as magnified cheese covers, enshrining hideous abominations in the shape of artificial floral emblems, and I venture to express a strong hope that the clergy, with all due respect for the weakness and failings of artistic feeling sometimes displayed, will set their faces against allowing their churchyards to be rendered hideous by these novel devices for decoration, or rather, as I would put it, desecration.

The Rev. H. WARD, Vicar of Amotherby, Malton.

WHAT we want is, I believe, that art should live and speak to us concerning those things which are of the highest and most sacred importance. From the concluding remarks of Sir W. B. Richmond's paper, it was made clear to us that if we are going to have any association with true artists at all, it will be necessary for us to "get away from our monotonous selves." He made it clear that no real artist is to be dictated to, but must rather be left to treat any subject in his own way. It is evident that we shall have to give a free hand, and a free heart, and a free soul to those whom we ask to undertake artistic work in connection with our churches. It must be remembered that we clergy are sometimes fastened within restrictions as to traditions, and doctrines, and custom. Of course the artist cannot undertake any such limitation, and that is just the point and just the element that claims my sympathy for this scheme. What we want, I repeat, is that art should live and speak to us concerning the highest things—that the Church should speak to us as the Churches of old spoke to their congregations. Art can do this work, and art should surely do it—art breathing out the spirit that is within her, the spirit of truth to those who worship the God of truth and the God of all beauty.

The Rev. WILLIAM H. TURNER, Hazlewood Vicarage, Derby.

I DESIRE to warn my brethren in the ministry against reliance upon the slight knowledge of architectural art acquirable from the manuals usually to be found on clerical bookshelves. There is, I maintain, a training necessary to the due appreciation of art which demands professional instruction. Everything which we admire is not necessarily beautiful. The reason why any particular object is admirable is because it conforms to principles laid down by leaders and teachers which guide the taste of the student and opens his eyes to the beautiful. In regard to architectural work, let us act upon the principle which we follow in matters affecting the doctor, the priest, or the lawyer, and having told the artist what we desire, leave it to him to carry into execution.

CONRAD DRESSLER, Esq., Marlow.

THERE seems to be a consensus of views as to the relation of art to the churches. It is very remarkable that, notwithstanding this consensus of opinion, we should still be in a state of great confusion as to what steps shall be taken to remove the difficulties which are in our way. We are all agreed that the difficulties are there, and are very great. We know that the churches of old were beautiful; we know that art in the Church was beautiful and adorned those churches. We know, also, at the present time we are suffering from a want of art in the churches. We have heard about the age being a plutocratic age, which, as Sir W. B. Richmond told us, is bad for art. We have also heard that this is a mechanical age, and that machinery is doing art the greatest possible injury. I thoroughly agree with that, the two are closely connected one with another. It is, however, probable that the reaction against these forces must be very slow. There is one thing, in my opinion, which has not been sufficiently dwelt upon here, namely, the immense importance of hand-work. A recognition of the quality and divinity of hand-work, and its advocacy by the Church, would help art very materially. If the Church were to say that only work done by the hand of man contains the religious beauty which it demands in its churches, it would strike a fatal blow at a vast amount of work which, under the present mechanical system, must necessarily be bad. Such a proposal as Mr. Hallward has made for taking away from artists the temptation to make much money out of their work, or haggling over prices with the parson, would be highly beneficial. The way in which such a scheme as that can be brought about is one that would require a considerable amount of thought, and I am not, therefore, at the present moment in a position to discuss it. I think you will all agree with me that the artist is a privileged being, inasmuch as he spends his time in the pursuit of one of the greatest enjoyments in existence, namely, in the contemplation and admiration of beautiful things, and in his attempt to give expressions to the feelings that they excite in him. Such an occupation of time entitles him to make his living, but he is not entitled to make his fortune out of it.

The Rev. A. W. ICELY, Vicar of Mold Green.

I HAVE been presumptuous enough to intervene, because I hope I may give some pleasure to some of the artists. The question a clergyman will put to himself is, What can decorative art do in the way of furthering the principal work that the Church can do? And this leads to another question, and that is, What is the principal work the Church has to do? And here I wish to say that I think a good many of us sometimes—I will not say make a mistake but—in answering the question fall short of the full answer. The answer usually given is, "The saving of souls." Although that is a good answer as far as it goes, I maintain that it does not go far enough. It seems to me that the main object of the Church is to bring souls to the worship of God. If that is the case, then I contend that we want the employment of all of God's grand gifts to individual souls to help to teach them to worship, and I am perfectly certain that if we use art in the building and the decoration of our churches, our people, even the humble, uncultured, and ignorant among them, will be constrained unconsciously to lift up their hearts in worship; and, on the other hand, if we brought the people into such a hall as this in which we are now gathered and called it their church, what the people would get into their minds quite unconsciously would be, not that they were going to give something to God, but to get

something from God. I desire, in conclusion, to express the sincere hope that my brother clergy and all Churchmen will take to heart the great truth that the end of life is worship first, good works afterwards. I am going to join this Association. I have not been called upon to have the care of one of our ancient churches, but I have been called upon to build a church. I knew of one great ecclesiastical architect, Mr. Bodley, and I persuaded my people to allow me to ask him to design the church. The church cost £3,500, and my own feeling is, and I believe that of others, on entering its doors, to bow down before God and worship Him.

HENRY W. SALMON, Esq., Nottingham.

IN thinking of the matter of the beauty of God's house, two expressions in Holy Writ always occur to me. The first is the saying of Solomon, "This house must be exceeding magnificent," and the second is the saying of S. Paul, "Whatsoever things are lovely, whatsoever things are of good report, think on these things." I think we should glory in helping where money does not come into play. Of course money must come in, but when I go to that beautiful pile at Lincoln, and see on one of those spirettes the image of S. Hugh, the great bishop and architect of the cathedral, I ask myself cannot the clergy, or some of them, be finer architects than the professional architect? There is a kind of conventionalism that men fall into, and it would perhaps be better to see the architecture of the clergy. If a person offers to do any work for nothing, I do not say that it should be accepted, as it depends on the quality. I notice, in reading the life of Archbishop Laud, that the Church was the home of architecture and painting, and of all the arts; and so it is God's house should be the grandest and most beautiful, and it can only be done when the bulk of it is the freewill offering of His people.

Mr. JOHN KENSIT, Protestant Defence Brigade.

As a Catholic Churchman in the true sense of the word, and as a believer in the teachings of the Church, I ask those who are assembled here to-night to see and regard what the teaching of the Church is upon the perils of idolatry. Every clergyman subscribes to the Articles and Homilies, and although I have no time to tell you what they say, I assume that they do not permit the exhibition of images of Mary and S. Michael. The instruction is, "Let everything be done decently and in order." God's house should be neat, clean, and wholesome. In order to be wholesome it must have the Mass cleared out of it. All the Church wants afterwards is the best teaching of the ministers of the Gospel. Every person wants to see God's house neat and nice, but I say that to spend large sums in decking the churches is nothing more nor less than a diabolical waste of money.

The Right Rev. the PRESIDENT.

WITH reference to the speech of the last speaker, I may point out that there is a difference between making images and bowing down to them. In concluding our meeting I will not, in any way, do that which may be considered as an insult to our visitors by proposing a vote of thanks. They have come to take part in promoting the great objects of this Congress, and that is the spirit in which Sir W. B. Richmond, our great artist, has come down here to-night; but it is in connection with a cause which is within his own heart. An artist looks for opportunities to express ideas of the high order that have been set before us in the papers which have been read, and there are very few occasions on which he has a better opportunity of spreading those ideas widely, and to circles otherwise not within reach of him, than at the Church Congress. He does us great service. We have had the most devotional spirit of all the artists of the day to speak to us, at considerable self-sacrifice come away from his work, which is of so engrossing an interest. I pressed him to come, in a desire for enlightenment upon truths of which everyone has not a grasp, and in the name of the Congress I express our deep obligation for his most admirable address.

ALBERT HALL,

THURSDAY MORNING, SEPTEMBER 30TH, 1897

The Right Rev. the LORD BISHOP OF LICHFIELD in the
Chair.

CHURCH REFORM :

FREEDOM FOR LEGISLATION.

POWER OF THE ORDINARY.

THE CONSTITUTION OF CHURCH COUNCILS IN PARISHES.

The Right Rev. the CHAIRMAN.

THE President has asked me to apologize to the members present this morning for his unavoidable absence. He was most anxious to preside over the meeting, in order to show his sympathy with every effort directed towards the reform of our Church ; but the Bishop of Salisbury, who was to have presided over the Education Meeting in the other hall, was called away by telegram to attend a funeral. Therefore the President has felt it his duty to take the Bishop of Salisbury's place, and has asked me to take his place here this morning. The subject before us has met with much public discussion, and the three points in connection with it that are coming before us are to be dealt with severally by the Rev. Dr. Fry, who will speak on "Freedom for Legislation;" by Chancellor P. V. Smith, who will dilate on the "Power of the Ordinary;" and by Mr. H. J. Torr, whose subject is "The Constitution of Church Councils in Parishes." The regulations by which these meetings are governed are so well known that I need not repeat them this morning, and I will at once call upon Dr. Fry to bring before you the point allotted to him.

PAPERS.

FREEDOM FOR LEGISLATION.

The Rev. T. C. FRY, D.D., Headmaster of Berkhamsted
School.

THREE courses are open to the Church in England to-day. She may resolve to remain as she is ; she may be disestablished ; she may demand a measure of freedom within the constitution. The first course will eventually prove suicidal. Every historical society gathers shortcomings : shortcomings neglected grow into abuses ; abuses must at length weaken or even ruin the society. The needs, too, of the age change ; the older framework is outgrown ; to be unprogressive is to write your own epitaph. A Church that aspires—and a living Church must aspire—to mould the spiritual and social life of a nation cannot neglect abuses or be unprogressive without bringing her aspirations into contempt. For what is it to remain as we are ? It is nothing less than to maintain that it does not matter that some of our clergy are

in want, so long as a few dignitaries are reasonably well off; that it does not matter that fathers or mothers-in-law, or—worse still—priests themselves, can buy with money a spiritual trust; that it does not matter that a parish should have no control, however guarded or indirect, in the choice of its pastor; that it does not matter that the appointment of our bishops, enforced by *præmunire*, should be in the hands of any Prime Minister, liable (if not certain) to be affected by political motives, while the diocese has no word to say; that it does not matter that you can scarcely bring before Parliament without indignity any Church proposal, nor, as it seems, succeed in passing it even at that cost. The truth is, we cannot go on as we are; few Churchmen will say so; fewer still will think so: and indeed no one wishes to compel us to do so, except perhaps a few of the noisier, but least influential, Liberationists, who hope thus to drive Churchmen to despair. Well, says the so-called free-Churchman, I agree; there is only one way out of your difficulties; you must disestablish. It is the only logical course; once free, you can re-arrange your constitution as you will. But, we answer, although revolution is often more logical, it is still revolution; and revolution is not, on the whole, an English method, if you can attain your aims without it. Because an ancient tree needs pruning, it is a wasteful process to cut it up by the roots. You cannot, without grave risk to all continuity in the body politic, destroy with a light heart even the externals of an institution that lived before the State itself. Further, disestablishment is sure to carry with it a large measure of disendowment. The boldest may hesitate thus to weaken, in deference to an abstraction, the material means of doing the Church's work in poverty-stricken villages, and in "vast cities of the poor," until at least more "rich young men" have learnt of Christ the gospel lesson how to save their souls in a day of luxury and monopoly. It seems to me, as a confessed democrat, extraordinary that in England at least, where there is so much money-getting that cannot give a decent account of its origin and growth, attacks should first be made on the resources of a spiritual institution rather than on the idle millionaire, the cruel speculator, or the sweating manufacturer, who is by no means necessarily a Churchman. And I venture to believe that Churchmen should be bold, as democratic Churchmen can afford to be, and should appeal direct to the working classes, not indeed in defence of mere privilege, or mere political position, but in defence of corporate funds, small enough for the needs of the work, but, even so, capable of saving a great institution from the cruel grasp of mere money, that would demand here, as it is demanding in America, to dictate the very Gospel that we are to preach. But, to do this with success, we must reform; and we cannot reform while we remain as we are. Parliament does not—is it ever likely to?—express the mind of the Church, not merely of clergy, but of the great mass of Church laity. What we need for the Church is the free and constitutional expression of her mind. When, after free and full debate, that mind is formulated, it is very possible that it may not always please the advanced reformer, nor for that matter the cautious conservative either. But at least both conservative and reformer will feel that it is the mind of the Church, and not a vain compromise to secure parliamentary support. And so both conservative and reformer can each bide his time in peace. Fresh opportunities of putting on the

pace, or of putting on the drag, will come to either without, as now, both being bound down to see abuses unattacked, or pressing needs undealt with. What is it, then, that I venture to propose? Simply this, that the Queen be advised by her ministers to grant letters of business to the Houses of Convocation for a specified purpose; that this purpose be twofold. (1) To establish Houses of Laymen on a really representative basis as constitutional parts of the organization of the Church. (2) To formulate a scheme whereby Convocations (with the representative element made largely superior to the official element) may be empowered, in consultation with the aforesaid representative Houses of Laymen, to draft Bills on Church matters, and to lay them on the table of the Houses of Parliament; such Bills, failing an address to the Crown in either House within a given number of days, receiving by the royal sanction the force of law.

That is, roughly speaking, the heart of our proposal. I have not stated it perhaps in strictly legal language, it is my misfortune not to be a lawyer. It is not in itself an innovation on constitutional practice; it is already done, *e.g.*, in schemes of the Charity Commissioners, and as the Charity Commission is thus allowed to deal with secular property, which is so sacred, I am in hopes that the parliamentary greater may be made a precedent for the parliamentary less.

I know the pessimist will tell us that the subject bristles with difficulties; but difficulties exist for the purpose of being overcome, and there are here no difficulties that courage, faith, and patience cannot master. It is a scheme, too, in absolute harmony with the political drift of the day; the drift to local autotomy plus imperial control; to colonial independence within imperial unity; to local devolution under imperial oversight. It is, in Great Britain, already deeply acknowledged in the government of the Established Church of Scotland, whose liberty the canny Scot secured from his compromising brother years ago. In fact the Established Church of Scotland has even more liberty than I am asking for; there is no parliamentary control, and there is hardly anything that is *ultra vires* for her courts. However, the chief difficulties may be touched upon. There are three on our side of the struggle. The first is the slowness with which our official leaders catch fire. A movement for freedom has ultimately a political issue; and, before we achieve our purpose, we shall probably have to show the Irishman's intention of being "agin" a Government. But to be "agin" a Government—perhaps a professedly friendly Government urging you to keep quiet—who shall persuade the Upper House of Convocation to threaten to be? So a movement like this sometimes is "damned with faint praise," and the average Churchman nervously holds aloof. But if such a measure would be fraught with good for the Church at large, let the bishops inspire and direct it, let the average Churchman wait for no one, but adopt it. There is a second difficulty which we must face. On what subjects are we to admit the debate and vote of the laity? I answer, on just such subjects as you would now have to admit the debate and vote of Parliament—on patronage, tenure, finance, organization of work, elective matters, administration. No one proposes to throw into the melting pot the Creeds and vital constitution of the Church; no one who desires to do so will be less able now or more

able then—the chance of doing so then with success will be less great than it has been once or twice in recent years.

And there is a third difficulty that will have to be faced. What franchise will you adopt for the laity? To this few men of experience will be ready to give an immediate answer. From the average parliamentarian (*experto crede*) of either side, the answer is, "the ratepayer must be enfranchised," or, as he puts it, "everyone in the parish." But no Churchman will accept this definition. Probably there is little doubt as to what the answer would have been in primitive days, "the layman is the communicant." That is still the answer of what I may call logical theology. The question remains whether logical theology is the true sword with which to cut the Gordian knot that our complex history has tied. Our own errors, neglect, apathy, have largely contributed to the exceeding difficulty of the problem. The history of tests may well make us pause and ask whether we cannot find a solution which shall not admit the ratepayer, but yet shall not make into a test for a franchise the very holiest and most central rite of our religion. Let me add that I am here only speaking for myself. A further question also remains. Is this proposal of freedom likely to be carried? That depends. In part it depends on Parliament. But on what does Parliament itself depend? On you and me amongst other people; on the votes of Churchmen; on the constituencies. The conversion of constituencies is not unknown to history, nor impossible to man. That is the work to be done—to convert some bishops, to convert many Churchmen, and so to convert most constituencies. That done, there will be no further trouble with the gentlemen who, after any particular election, are said to be in power. But there are forces against us. We know the apparent forces against us. There are the Nonconformists, and there is the Liberal party. But are we quite sure that these would ultimately resist us? Is a policy of resistance one that reasonable and fair Nonconformists would care to support *à outrance* in public? The *Daily Chronicle*, when challenged by Canon Gore, distinctly disavowed such a policy; the power of the *Daily Chronicle* is greater than that of any mere Liberationist print. You must make allowances for the needs of the fire-eating editors, but even fire-eating editors do not make up all English Nonconformity. Then again, the Liberal party. Of course Conservative agents and Conservative members may be forgiven for saying that the Liberal party is likely to oppose us tooth and nail; but are Churchmen wise to believe it? Some Liberal leaders, indeed, and their supporters, seem to go out of their way to misunderstand our claims and position—perhaps it is at times partly our own fault. But experience brings wisdom, and recent experience might easily teach the Liberal party that progressive Churchmen, ardently in sympathy with the claims of labour, even if devoted to their Church, may have as much to offer as some intolerant and reactionary Nonconformist employers.

No; the only thing we have to fear is our own apathy—it will call itself caution, prudence, *lenta festinatio*, or some other misnomer, but it will be apathy all the same. Yet there are signs that when Churchmen understand what we are seeking, they see its force; they see how the mind of the whole Church, no longer thwarted by parliamentary obstruction of details, which Parliament neither cares for nor understands, would find its way through the problems and needs of to-day.

Meanwhile Parliament would retain its initiative no less than its control. Its initiative, except to disestablish, I do not believe it would use ; and if the working-classes ever resolve to disestablish us, it will be largely our own doing, and without them we cannot be disestablished. Its control, exercised by an address to the Crown, will be a very different thing to obstruction in Committee. All honest men should be only too glad to remove from the path of secular legislation the opportunities of wastefulness and intolerance supplied to Parliament by the needs of a great institution, whom those who love her best least desire to reform through its agency ; while those who love her not shall, God helping us, not be suffered to reform her at all. Nothing but our own want of faith need delay us ; certainly not the criticisms or epigrams of a few stranded politicians, whose only claims to consistency are based on the Erastianism of their Churchmanship. Be their party colour what it may, we may disregard them, for they are only Whigs ; and to-day, thank heaven, mere Whiggery in Church or State is dead, and dead, I think, for ever.

POWER OF THE ORDINARY.

The Worshipful P. V. SMITH, M.A., LL.D., Chancellor of the Diocese of Manchester.

I FEEL almost overwhelmed with the confidence which the authorities of the Congress have reposed in me. Persons are generally credited with being lynx-eyed as to their neighbours' failings and purblind as to their own. To the speakers who precede and follow me, subjects have been assigned which they, like the rest of us, can look at dispassionately from the outside. But to me has been entrusted the duty of suggesting reforms in the power of the Ordinary, of which I have the honour to be myself a part. I must, however, in all humility endeavour to fulfil my allotted task. What are the limits of that task ? The term " Ordinary," in its widest sense, includes every *judex ordinarius*, every judge who has ordinary normal jurisdiction, as contrasted with a *judex delegatus* or *extraordinarius*, who derives his authority by commission from some other person, for the purpose of dealing with certain specific matters. But I am probably expected to discuss to-day only the bishop, acting personally, or by his chancellor ; and inasmuch as his powers as to the institution to livings, and the punishment and removal of criminous clerks, are generally associated with the subjects of Church Patronage and Clergy Discipline, it is safe to assume that our present inquiry is intended to be principally, if not exclusively, concerned with his authority in the daily and weekly routine of Church affairs, and especially the fabrics of our churches and the conduct of Divine Service.

In what direction is a reform in the power of the Ordinary required in these respects ? Is it the case that his power has increased, is increasing, and ought to be diminished ? Or is it not rather the fact that his power has diminished, is diminishing, and ought to be increased ? I am speaking particularly of the conduct of Divine Service. As regards the fabric and furniture of our churches, the power of the Ordinary, both in law and fact, is, I think, generally admitted to be in a fairly satisfactory

state. He need not consecrate a church unless its condition and fittings are such as he approves, and no subsequent alteration or innovation can be legally made without a formal faculty from him. With the conduct of Divine Service, however, the case is entirely different. Unquestionably on this point the directions of the Prayer-book and modern practice are not entirely in accord. The Prayer-book holds itself out as the complete code of the Church of England in reference to her public worship, and prescribes in its preface concerning the service of the Church, that parties who have any doubts or differences as to the right mode of interpreting and carrying out its rubrics "shall alway resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same ; so that the same order be not contrary to any thing contained in this Book." The decision of the bishop is intended to be final, no appeal from it being provided ; though, if he is himself in doubt, "he may send for the resolution thereof to the Archbishop." It is needless to point out that the actual state of things at the present day differs widely from this ideal. The services in our different churches are conducted with variations from, or additions to, the form prescribed in the Prayer-book, at the sweet will of the incumbent. The idea of a reference to the bishop, in accordance with the direction to that effect which I have just quoted, is scouted as inapplicable. For that direction relates to cases of doubt, but whatever doubt others may entertain on the subject, there is not a shadow of doubt in the mind of the incumbent himself as to the propriety of the course which he is pursuing. And if the bishop, moved by some complaint made to him, takes the initiative and remonstrates with the incumbent on his ceremonial eccentricities, he perhaps receives a reply which, though couched in language more or less periphrastically polite, amounts to a counsel to his lordship to mind his own business.

I am far from desiring to see a rigid suppression of that diversity of ritual which prevails amongst us at the present day. The old bottle of uniformity will not hold the new wine of spiritual and ecclesiastical fervour which has sprung up during the nineteenth century. But liberty of liturgical variations ought not to be either absolutely unlimited or altogether one-sided. At present there are cases in which it passes all the bounds of moderation, and except where the parson voluntarily surrenders a portion in deference to the wishes of his people, he has the entire monopoly of it, to their complete exclusion. Entrenched and securely protected in his freehold office by that State law, the application of which to himself in other respects he is eager to repudiate, he can, and often does, to use the words of the late Archbishop, "revolutionize ritual without respect to either bishop or plebes." If the revolution lies within the limits of Church law, as defined during the present half-century, no power on earth can check him in his career ; while, if he oversteps them, he can only be restrained by proceedings so palpably disproportionate, in point of expense, time, and result, to the grievance against which they are directed, that they have very properly fallen into disuse. The people, however, have no such liberty. They may desire a legal instead of an illegal ritual, or one form of legal ritual instead of another of a different complexion. But except by the pure grace of the parson, their desire will remain unsatisfied. Not only can he insist on his own form of ritual in the parish church, but he can prevent his

people from indulging in a different form in any other place within his parish.

At the Church Congress last year, Canon Gore spoke out very plainly on the need which exists of some reform in this matter. "I think," he said, "the time has come to remove it altogether from the power of an individual presbyter to make changes at his will and pleasure in the authorized services. Also, once granted a proper definition of a layman, and I would allow to the laity of each parish rights within certain limits to prevent changes in the mode of conducting the parochial services, that is, I would give them in regard to ritual no rights, of course, as against the Prayer-book directions, no rights again over any piece of ritual which has definitely within recent years been declared to be legal, but considerable rights over that margin of things which are tolerated rather than legislated upon." Without endorsing all the details of this passage, I entirely agree with its general purport. It is, we may hope, only in a small fraction of the total number of our parishes that a state of friction exists between parson and people. But it is precisely for this small fraction that law is required, just as it is in the case of other wrongs which are always few in comparison with the number of instances in which right is done without external coercion; and in these exceptional parishes, if the license of the presbyter is to be curbed, and the rights of the laity are to be asserted, it can only be effected by increasing the power of the Ordinary. Let me suggest two directions in which this might be done.

First, the license of the bishop might be required for any change of ritual or of the vestments of the officiating minister, just as his faculty is now required for any change in the fabric or ornaments of the church. It is, if we come to think of it, absurd that a faculty, to the granting of which any parishioner may appear and urge his objections, should be legally necessary for the substitution of coloured for plain glass in the window of a church, but that the parson can alter the colour of his vestments or the whole complexion of the service without either bishop or people having any right to a voice in the matter. I do not propose this reform for the purpose of putting a complete stop to changes. The necessity of obtaining a faculty for the insertion of a stained glass window, or for any other church improvement, does not prevent its being carried out, or enable a factious minority successfully to oppose it. But on the application for the faculty, it gives to all concerned the opportunity of objecting to it, and the very fact that this opportunity exists, disarms opposition at the time, and precludes any rankling feeling of dissatisfaction afterwards.

Secondly, there might be some power for the bishop in exceptional cases, at the request of an adequate number of parishioners, to authorize the performance of Divine Service in a separate building in the parish by a clergyman licensed by himself, without the consent of the incumbent. While I regard our existing diversity of ritual as rightful and healthy, it is impossible to deny that it has introduced a new feature into the relations between the parson and his people. As long as there was a tolerable uniformity and agreement as to the mode of conducting service, there was no practical hardship in the fact of the incumbent having the exclusive control over the ritual of his parish, both within the parish church and outside its walls. But now that all shades of ritual, from

the most ornate to the most bare, are practised at discretion, this absolute right sometimes presses hardly upon the people, and produces a keen and not unnatural feeling of injustice. The reform which I have suggested, and which actually formed the subject of a Bill brought into Parliament some five and twenty years ago by the late Mr. Beresford Hope, which passed the Commons, and would have become law but for the opposition of (I am sorry to say) Lord Shaftesbury, and certain other lay lords, would, of course, be of very partial application. Advantage could only be taken of it where a sufficiency of wealth and population was found ready to support a rival minister, and the bishop would be very sparing in exercising the power entrusted to him. But the knowledge that this power existed, and that resort to it could be had, would often do much to mollify the relations between parson and people. The former would not be so inclined to ride rough-shod over the susceptibilities of the latter if he knew that a too overbearing line of conduct on his part might result in the introduction into the parish of a rival church and minister.

If these two reforms were introduced—whether formally, by legislation, or voluntarily, by mutual agreement—I believe that the balance of power in the parish, as between bishop, presbyter, and laity, which at present leans unduly in favour of the presbyter, would be restored to its proper equilibrium. Licence would be checked, but liberty within legitimate bounds would remain unrestrained, and would be exercised without inflicting that sense of wrong on the people, and causing that breach of harmony between them and the parson by which, in some parishes, it is unfortunately at present accompanied.

The Prayer-book Committee of the Lambeth Conference called attention in their report to another point, in which the law as to the power of the Ordinary requires, if not to be amended, at any rate to be made clear. The committee, and the whole Conference, affirmed the exclusive right of every bishop to put forth or sanction additional services for use in his diocese, subject to such limitations as might be imposed by the provincial or other lawful authority. But these limitations include, in England, the restriction created by the Act of Uniformity Amendment Act, 1872, that, with the exception of anthems or hymns, nothing is to be introduced into these additional services which does not form part of the Holy Scriptures or the Book of Common Prayer. The precise legal effect of this restriction may be doubtful; but the committee lamented that the preparation of such services had, as a matter of fact, been much hindered by the limitation which the Act appeared to impose as regards the choice of materials. They added an expression of regret that the Act might appear, by implication, to limit the power which the bishop would otherwise possess of setting forth services composed by himself or drawn from other sources than those specified in the Act. Without desiring to see individual bishops invested with unlimited power of framing or approving additional and special services in their different dioceses, we shall probably agree that some greater liberty in this direction is required than is conceded by the Act of 1872, if construed in the strictest and most rigid sense.

THE CONSTITUTION OF CHURCH COUNCILS IN PARISHES.

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THE subject of this paper falls naturally under three heads:—First, Why are Parochial Church Councils desirable? Secondly, How should they be constituted? Thirdly, What should their powers be? First, then, why are they desirable? To this question there are many answers, but the one which seems to me the best I will give you in the words of the Bishop of Norwich: "We certainly need," he says, "especially in our country districts, more hearty co-operation between the clergy and their people. The active sympathy and work of the laity needs to be more largely enlisted on behalf of the Church. Because of the practical independence of the clergy, it has come to pass that, in too many of our parishes, the lay people have become accustomed to do nothing whatever for their Church, merely because they have been asked, or indeed permitted, to do nothing. Though the people may have attended the services of the Church, they have neither part nor lot in her. They have not shared in her counsels or her efforts, and have therefore no real interest in her affairs, her needs, or her progress." . . . "This state of things conduces, not to the strength of the Church, but to her weakness. For, as everyone knows who is acquainted with human nature, people are never enthusiastic for any cause which makes no demands upon them, and to which they contribute neither of their work nor of their substance." Or, again, in the words of an old parish pastor, preaching in Westminster Abbey two years ago: "The Church of England gives the working-man nothing to do. He feels he forms no integral part of her . . . that he is not built into her structure, but is left a loose stone lying about to tumble over. And it is not only the working-man: except the patron and his nominee—and the patron only at long intervals—there is nobody in the Church or out of it that has any substantial voice or part in the Church and its institutions. What is the Church here, in London? Instead of a brotherhood for every man, and every man a brother, is it not rather, with all its magnificent enterprise and patience, just a voice crying in a dim wilderness of ungathered millions, a position creditable enough to the Church in Rome at the end of the first, second, or third century; but we are in England at the end of the nineteenth century." This, then, seems to me the really fundamental reason—the necessity of creating interest by giving responsibility. I do not, of course, deny that very many even now take a most intense interest in their Church and her work, nor that their aid is heartily welcomed and rewarded by far more than its due amount of influence in the Church's Councils. But it is for the mass of our laity that I plead. Centuries ago the State learnt the lesson that representation and taxation go together, or, in other words, responsibility and service. Centuries ago, too, the Church herself also acted on the same principle, for, as Canon Gore declared at Shrewsbury last year, "You cannot possibly exaggerate the extent to which in the early Church they held the constitutional or representative idea of government." "It was only in the third century," he went on to say, "that Imperialism and Feudalism entered into and remodelled every institution . . . so that a vast part of the ultimate revolt

against Church government was a revolt, not against the original Catholic ideas of the Church, but against those ideas as they had been remodelled under the influence of Imperialism and Feudalism." In seeking, therefore, to restore representative institutions to our Church, I claim that we are not merely endeavouring to adjust her machinery to the needs of the age, and thus to secure for her the same advantages as those which the State has obtained from precisely similar reforms, but that we are indeed reverting to primitive models, and that the essence of our reformation lies, as it should do, in restoration.

Now, as to the second division of my subject, How should Parochial Church Councils be constituted? Well, in the first place, let me say at once I do not believe in asking Parliament to constitute these Councils. I do not think Parliament is the proper authority by whom they ought to be constituted, and still less do I believe that Parliament would be, in any way, desirous or competent to constitute them on the lines on which alone they could be of real service to the Church. Ultimately, I hold very strongly that these Church Councils must have definite and legal powers, backed by adequate legal sanctions, but we should be unwise to ask for any such defined and legal powers until we are able to ask for them, not from Parliament, but from that Church Authority of which Dr. Fry has been speaking. Another no less important reason for avoiding all hasty appeals to law is, that we need to accumulate much more experience than we at present possess as to the working of voluntary councils. We want to experiment. We want to secure the organization of Church Councils in as many parishes as possible on the voluntary basis, and then watch their development carefully, until we find what form of constitution is most effective, and what powers are most suitable. Another reason for proposing this provisional stage is, that our laity must be educated to the use of the restored powers and rights. It is not to be expected that at first they will know how to use them rightly, or possibly even care to use them at all. Remember for how long a time, and how completely the laity have been treated as children; they cannot become citizens in a day. My first suggestion, therefore, would be that the bishops—each in his own diocese—should encourage their clergy to organize such voluntary councils, issuing himself a suggested model both as to constitution and as to powers, but not binding them down to any absolutely uniform system. From time to time new powers might be added and new developments instituted. In this way sufficient uniformity would be secured at the outset to make the results really representative and proportionately valuable, while, at the same time, there would be ample opportunity for the consideration of any parochial peculiarities. The Council might well consist of the clergy, the two churchwardens, and a number of elected members proportionate to the size of the parish, provided they are sufficiently numerous to allow of all classes being represented. The addition of *ex officio* members, representing different branches of Church work, has been tried with success in some parishes; while it is undoubtedly a good plan to authorise the incumbent, as chairman, to nominate certain additional members, the only restriction being that the elected members should form a majority of the whole Council, so that there can be no possibility of measures being carried in opposition to their decided

wishes. The power to nominate certain members is very useful in removing all danger of a council becoming a clique, and in securing the representation of all classes, and the addition of valuable men who may have just missed election. Wisely used, it should be the great safeguard of democracy, not of autocracy.

The only qualification for membership of the Council should be that the candidates are communicants of full age. Here an interesting question at once arises: Should women be eligible? In the Upper House of Convocation in May last the resolution on this point excluded them. It was at once pointed out that women may be churchwardens, and the Bishop of Salisbury said there were two certainly in his own diocese. If, then, women may sit on the Council as churchwardens, it certainly seems illogical to exclude them as elected councillors. In the division the voting was very close; six bishops voting for the resolution, and five for its amendment in favour of the admission of women. If we take the view expressed in their lordships' first resolution on the same occasion:—"That the formation of Parochial Church Councils will tend to quicken the life and strengthen the work of the Church," I confess I can discover no valid reason for depriving ourselves of the keen sympathy and generous enthusiasm which, no less than their far more earnest religious convictions, distinguish women from men. And if a generous and comprehensive policy is, as I believe, wise in connection with the question, "Who shall be councillors?" it is even more important when we decide who shall be electors. The resolution of the Upper House of Convocation declares:—"The electors shall be bona-fide members of the Church of England, of full age, resident in that parish"—"on their own declaration"—being added in the report of the committee.

Curiously enough, the discussion entirely turned upon the question of residence, and the question of the so-called communicant test was not even raised. This, I think, is striking as showing how entirely the Bench of Bishops regard any such proposal as impracticable. The membership qualification they advocate is that of the Church of Ireland, of the Church of England in New Zealand and elsewhere, and is accepted as sufficient by such representative bodies as the National Society at home. As a question of principle, too, in what way is the man who perfunctorily performs the minimum service exacted of him, and attends the regulation three communions in the year, likely to be really any better than the other who, having neglected to do so, yet accepts responsibility by a public declaration of membership. By imposing the restriction, then, I venture to think we not only make our task of securing reform at all very much more difficult, if not altogether impossible, but we do not in return secure any adequate compensation in the higher standard of the Church electorate, while at the same time we undoubtedly open the door to the danger of Communions being made as of old, from personal secular motives, a danger which would grow exactly in proportion as our scheme succeeded and our people became, in consequence, more keenly interested in Church affairs.

Having now dealt with the constitution of the Council, let us now consider the third branch of our subject, the powers that should be entrusted to it. If I am right in my assumption that the value of

Parochial Church Councils is measured by the amount of interest in Church affairs which they will create, and that interest is dependent on responsibility, then it follows that whatever powers are given they must be real powers. Courtesy powers are no use, because they do not make those who exercise them responsible for the result. It is, as always, quality, not quantity, that is required. Diocesan conferences, for instance, which in some respects have done such excellent work, have very largely failed to draw in the laity, simply because the men whose help would be most valuable have neither the time nor the inclination to take part in the proceedings, to which little or no responsibility attaches. I do not think it is possible to exaggerate the importance of this. You will make a fatal mistake if you allow the impression to go abroad that these Councils are not to have real powers, that they are to be called into existence only to give the appearance of popularity to what will still be the authoritative acts of the incumbent alone. And, again, I venture to think an equally great mistake will be made if the money question is given too much prominence. It must not be thought that your main object in the establishment of councils is to secure more money. Emphatically I declare it is not money we want, but that our people shall be citizens instead of serfs; it is their interest, their sympathy, their loyalty, their love, not their money, that we want.

What powers, then, will best serve our purpose? First, again, in the words of the Convocation resolution:—"They shall assist the incumbent in the initiation and development in the parish of all departments of Church work." And this co-operation should be full and free, without reservation and without prejudice, and as one clergyman put it in a letter to me a short time ago, the clergyman "should never go behind the back of his Council." Then the existing powers of the churchwardens should be clearly defined, and all restrictions which impede their proper exercise removed. For instance, at present all "movable goods" belonging to the Church are vested in the churchwardens, and movable goods are defined by Sir Walter Phillimore as including "the vestments for the ministers, the sacred vessels, and other furniture of the altar, the books, Bibles, vestry furniture, and such like." They, also, are alone responsible for the proper maintenance of the Church fabric and "whatever is permanently fixed thereto," as well as of the churchyard and everything connected with it. At the same time they have, by the decision of the courts, no legal right of access to either church or churchyard. The absurdity of this arrangement needs no comment. Then, again, the offertories, according to the rubric, are to be disposed of "as the minister and churchwardens shall think fit, and if they disagree, then as the bishop shall think fit," but I have known cases where the unfortunate churchwarden has been heavily mulcted by having to make good deficits due to the refusal of the vicar to have sufficient "church expenses" offertories.

The present position is, of course, due to the fact that when all church expenses were met out of church rates and pew rents, the offertories were naturally left entirely at the disposal of the clergy, and consequently a custom grew up which, harmless enough then, now seriously interferes with the power of churchwardens to discharge their duties. No new powers in financial matters, then, are needed, but simply the revival and the completion of the powers already existing. The Church

Council should also have the duty of advising the bishop in regard to the appointment of any new incumbent. The question of patronage lies in part outside our subject matter, but certainly the first right that must be restored to our laity is the right of being consulted with reference to the appointment of their spiritual pastor. If the autocratic position of the incumbent to-day is bad, that of the patron is ten times worse, for since the Gorham judgment his power is absolutely unlimited. This is an evil which should be swept away with a strong hand.

The last Benefice Bill recognized the principle for which I am contending, for you will remember that the name of every man presented to a benefice was to be published on the church door, and the parishoners were to have the power to make representations to the bishop on any ground scheduled as justifying the bishop to refuse institution. This power, I think, should not rest with the individual parishioner, as proposed in the Bill, but with the duly-constituted and responsible representatives of the congregation—*i.e.*, with the Council. How it should be exercised is not a question we need go into now. It is simply the recognition of the right, and of the Council as the fit and proper body for its exercise, that is necessary now. With appointments must also be included exchanges, for nothing can be worse for the spiritual life of a parish than the way in which at present, without its requirements, or its wishes being in any way consulted, it may be handed about from one man to another.

Lastly, councils should have "a recognized power to prevent the arbitrary alteration of lawful customs in ritual," to use the words of the Church Reform League. I purposely do not call this, as some would, "the most important power of all," for I think in practice it will be found to be very rarely used, but as a recognition of a principle it is indeed very important. The principle on which it rests is the great truth, which we are only gradually learning, that within the Church of England there is ample room for both High and Low, Ritualist, Broad Churchman, and Evangelical, that no one school possesses any exclusive title to the means of grace, but that all equally serve a common end; one appealing to one form of mind, and another to another, so that the Church may be in the truest sense Catholic. Once this is fully realized, the sad scandals of the past, which have so often led to long years of bitterness between men equally earnest and equally devoted to their Church, become an impossibility. Have ritual as gorgeous as possible, with all the flood "of music's golden seas setting towards eternity," and all the solemn pomp and beauty of ceremonial with which the loving devotion of long ages has enriched the solemn offering of worship, with the corresponding insistence on that aspect of Christian truth which is therein symbolized; or, on the other hand, have the service and the teaching of the most evangelical minister in the English Church—not whichever you like; no, nor whichever your patron likes, nor even whichever your bishop likes, but whichever is most suited to the particular development of the men and women whom it is your work to make, not High Churchmen, nor Low Churchmen, but Christians. Surely, then, the question as to the form in which the teaching of their Church should be presented in order to give most help is one in which the congregation have a fundamental right to be consulted. The exact limits of this power need not be defined now, nor the exact methods by

which it should be exercised. Time and experience alone can settle these details. It is for the principle as laid down by the Church Reform League that I contend. I know my clerical friends are fearful as to what may follow the recognition of any such right on the part of a congregation as this of helping to choose among the many authorized forms of spiritual food that which suits them best.

So far, however, as experience has gone, we find that those clergy who have enacted any such self-denying ordinance have had no cause to regret their confidence in the strength and success of their own teaching. The best account of a Parochial Church Council I have yet come across contains the following: "It is not merely in finance that I have found the advantage of having a Parochial Council. In these eleven years we have thoroughly revolutionized our Church services. Evening communion (established by my predecessor many years before) has been abolished, full choral services on Sundays begun, with processional hymns on festivals, and choral celebrations once a month—the whole appearance and paraphernalia of the sanctuary altered. We are not Ritualists, but the service is indeed very different from what it was . . . and all these changes have been made without the very slightest friction. Of course these changes have not been made all at once, nor made as soon as I suggested them. Some of my good councillors are dreadfully conservative, but as others in the Council see the desirability of the change and plead for it, the most obstructive member is at last won to give consent, and I know very well that when he consents there is nobody in the congregation but will be quite prepared to read with equanimity in the next *Church Monthly* that the 'Parochial Council have decided that on and after such and such a date such and such a thing will happen.'"

Here, indeed, we have so admirable a picture of a Parochial Church Council as it ought to be, that it may well form the conclusion of this paper, summing up as it does the whole meaning of the cause for which I plead. It is not change men dislike; it is not charity they desire. It is the loss of their birthright as full "citizens of no mean city," as full "members of the Church of Christ," that makes the bitterness and breeds the indifference.

DISCUSSION.

The Right Rev. the CHAIRMAN.

A VERY large number of members of the Congress are anxious to discuss one or other of the points which have been brought forward by the readers of the papers. Most of them have informed me which point they desire to take up, and I think I shall be meeting the wishes of the Congress by calling upon them in the order of the papers, and I hope they will limit themselves to five minutes.

The Rev. W. A. MATHEWS, Rector of Bassingham, and Hon. Canon of Carlisle.

THE Congress is meeting in a memorable year. We have been celebrating the landing of Augustine, and there is nothing more clear than that what he brought was not a Parliamentary Church, but a self-existent and self-governing religious community. As such it was received and recognized by the king and people of the

land, and established (as we now say) by the law of the English nation. On that platform we as Church Reformers should take our stand. It is because those original terms have been tampered with that we now require reform. From the earliest days we find three main elements in our constitutional position definitely asserted. The Synod of Whitby in 664 A.D. asserted the Catholicity of the Church; the expulsion of Wilfrid as the penalty for his appeal to Rome asserted the Church's national independence. Between these dates the holding of the two national Synods of Hertford and of Hatfield established the right of the Church to govern herself by free Synodical action. The Synods of the Church led the way to the establishment of a national Parliament, as the Canons enacted in those Synods laid the foundation of a system of national law. And we have recognized by the highest authority that the Canons of the Church have the validity of law, so long as they are not contrariant to any custom or Statute of the Realm, or to the Royal Prerogative. That shows us the true object at which our efforts should aim. Church Reform is no new thing, but has been discussed and attempted for years. Why have all the attempts made only led to a louder cry for reform, but that they have all proceeded on a wrong system of dealing with details by separate Statutes (half of which might well be put on the back of the kitchen fire) without consulting the voice of the Church, or giving the Church power to govern herself as a living body by revival of her proper Synodical action. Let us take a lesson from the other event of the year, the Victorian Jubilee, which we have been celebrating; and, as it has been within the Victorian era that more than half the Acts of Parliament that fetter the Church's action have been added to the Statute-book, let us ask that it be made a jubilee indeed, a year of release from the bonds and fetters that encumber the Church's action. How is this to be done? First, by keeping the Church's interests separate from those of any political party. Dr. Fry has avowed himself a Social Democrat. I confess that I am as hardened an old Tory as any in the room, which shows how extremes may meet. But it is because I recognize that the proper constitutional form of the Church is Synodical and self-governing that I desire to go back to that. But we should trust no political party. The Church and the clergy have been mainly instrumental in putting the present Government in power, and what has the Government done for either the clergy or the Church? Recollect the lesson taught by Mr. Parnell, how, with a bad cause and a mere handful of followers, he was able for a long time to sway the balance of political parties by keeping himself aloof from either. Why cannot we as Churchmen keep the interests of the Church before us, and advance them irrespective of the exigencies of parties. Though a strong Conservative, if an election were impending, and the interests of the Church were at stake, I would sooner vote for a Liberal, who would pledge himself and his party to give freedom to the Church without imperilling her rights and possessions, than to a Conservative who would drift on in the old way, and never do anything really to advance the Church's interests at all.

The Rev. CONOLY THOMAS PORTER, D.D., Vicar of All Saints', Southport.

We are all in favour of Church Reform until you come to speak of the method of reform. The first paper this morning advocated getting rid of the Establishment as a National Church. I am only speaking my own opinion. But if you make the communicant test practically the test for the governing body of the Church of England, then you are excluding a vast number of Churchmen. Many of our men never attend the Lord's table at all; yet they have a sympathy with all the Church is doing. They were baptized in the Church, and, according to one theology at all events, they, therefore, belong to the Church Catholic; and they cannot be kept out of this matter. Can you get Parliament to re-enact the communicant test, although the House of Commons consists mainly of Churchmen, and the House of Lords almost altogether of Churchmen? You cannot get them to pass a test such as Dr. Fry suggested. Then Mr. Torr wants us to have district councils, when they have been experimented, or Church councils, or parish councils. Mr. Torr also said there should be lady members. I hope we may hesitate about accepting these new theories. As Mr. Torr said, we had better experiment a good deal on a small scale, and in a willing parish, before we enter upon what would upset the Church of

England as a national Establishment and the National Church. Then Chancellor Smith read a paper on the Power of the Ordinary ; but I think it ought to be called the power of the chancellor, the representative of the Ordinary. Once a chancellor is appointed he is an independent individual ; he lays down the law ; it is not the bishop that lays down the law in the least. So in future we are going to have chancellors telling us whether we shall have blue, green, or any other coloured stoles. We shall have to get faculties for the colour of our pocket-handkerchiefs next. Well, we do want reform, but I hope it may not be brought in in this particular style. We want democratic reform. We want to give a voice to the laity—not one small section of the laity, but the whole body of baptized members of the Church of England ; and even to the honorary members of the Church of England who are called Non-conformists ; because, like the Pope, the Church of England claims all baptized people within her particular district. A speaker said yesterday that if the Nonconformists do not belong to the Church, they belong to her soul ; and, if that is true, as the soul is better than the body, they ought to have some consideration in this matter, and some voice in the appointment of the clergy. I am quite in agreement as to the people having some voice in the appointment of the clergy. The late Benefices Bill touched lay patronage, but left out episcopal patronage. Let us have all kinds of patronage put on a level ; whatever treatment is fair about one is fair about another. If a lay patron called the Prime Minister can appoint bishops, why is the lay patron of some obscure parish in Wales to be “cabin’d, cribbed, confined” in his particular appointment ? Whatever rule we adopt, let us adopt it right through the whole Church of England. If we are going to superannuate the lieutenants, let us superannuate up to the commander-in-chief himself. If the call to the clergy is a Divine call, it is the same call to all. I hope we may never see a resurrection in the House of Commons of the terrible Benefices Bill of the past year, which had three compartments, one for harassing the laity, another for star-chambering the clergy, and yet a third for turning out old veterans and sending them to the workhouse ; the bishop was to have power to order the veterans to live twenty miles away from the parishes where they had worked. It was the most monstrous thing under the sun. Lord Hugh Cecil has said it were better aged clergy should go to the workhouse than that the parishioners should go to hell. I quite agree with him in that sentiment ; but the Benefices Bill would have driven the clergy to the workhouse, and still not have kept the others out of still more uncomfortable quarters. I hope such proposals will not be pressed on a Unionist Government again, especially by so-called friends of the Church.

The Right Rev. H. BROUGHAM BOUSFIELD, Lord Bishop
of Pretoria.

I VENTURE to intrude upon this Congress as one who has, like a previous speaker, “experimented” in the matter of Church Councils on a small scale. I venture to address you as an English parish priest of twenty-one years’ experience, and I trust that more evidence remains that I did not altogether fail as a pastor, and I know I did not fail as a regular broom (Brougham), and thorough revolutionist. Throughout the whole of my pastoral work, and the revolution I have effected, I worked assisted by a voluntary parochial council. I had a Church down in the north with a council not consisting of communicants, but when I had had experience enough of a council not consisting of communicants—of men who did not enter heart and soul, in the faith of Christ, into the most holy and sacred things of parish work—I felt that it was unreasonable that they should dictate the way in which the mysteries of God should be celebrated and dispensed. Therefore, at last, I insisted that the members of the council elected by a non-communicant vestry should themselves be communicants. And I say now, that in the twenty-one years I found unspeakable comfort from the unfailing assistance from voluntary local sources. I should now like for a brief moment to intrude upon the Congress as a bishop on whom has devolved the responsibility of founding and governing a diocese, which, as any one here that knows anything of the matter will know, I have not found a bed of roses. From my past experience I introduced, and carried by the help of the clergy and the laity, and inserted in the canons, thus making it perpetual, the system of a parochial council, to consist of the incumbent, the churchwardens, and sidesmen ; these churchwardens and sidesmen are elected by a vestry not necessarily consisting of communicants, though the churchwardens and sidesmen must, by the canon, of necessity be communicants.

To this council is committed a veto on any change in the method of performing the service; also a share with the incumbent in the control of the finances of the parish, except those regulated by the Book of Common Prayer, the offertories at Holy Communion. I believe that where every incumbent has rightly worked with his council he has found the council invaluable; and wherever a councillor has acted like a man, he has found his privileges sufficient. I know as a bishop that in dealing with every parish I have found the greatest advantage from the existence of a parochial council. I have insisted on two things, viz., if the bishop said "No," he should be listened to, and not bound to give reasons that should be discussed. In the appointment of clergy I always consulted the local council if there was one. Yet I said to them, "You have your duty first to support the priest who holds the bishop's licence; and if you have not done that—if you have attempted to starve him out or attempted any such dirty tricks—I won't consult you or listen to you in the appointment of the clergyman in future." Therefore it is I have ventured to intrude upon the Congress with these remarks, and to state that now for nearly forty years I have worked successfully with parish councils constituted of communicants alone.

The Hon. and Very Rev. W. H. FREMANTLE, D.D., Dean
of Ripon.

I WISH to speak against the first proposal which has been made, that which would endow the Anglican Church system with the power of self-government, and in favour of the third proposal, that which would give the laity real power in the parishes, where they can make themselves felt. The first proposal appears to me wrong in principle, impracticable, and pernicious in reference to the prospect of reform. It is wrong in principle, because it treats the Church as a sect; it would organize it on the basis of public worship and ordinances, not on that of the Christian life and national righteousness. "The true worshipping of God," our Litany says, is "righteousness and holiness of life," and that, as its petitions show, in the largest and most public sense. In that we all have a part. But this proposal confines the Church to a system of special ordinances, and entrusts the making of its laws to those only who submit to that system. The proposal is also, as I hold, impracticable. It is the setting up of clericalism, which the lay people of this country will never accept. You propose that there should be six legislative bodies—the Upper House, the Lower House, and the House of Laymen in each of the two provinces, and of these six Houses four are purely clerical; that is, you begin by giving the clergy two-thirds of the whole power. But the laymen are also subject to conditions which the clergy hold in their hands. It might well be said that five-sixths of the power would be held by the clergy. The Reformation was a great uprising of the laity, and now after nearly four centuries you propose to reform the Church by a return to clerical power. I say further that the proposal would be the death-knell of reform. To try to pass any reform through six legislative bodies is a hopeless task, and anyone who has watched the reforms of the last fifty years knows that none of them could have been carried on the system now proposed. These ecclesiastical bodies will hardly ever act in the way of reform, except where they know that the measure is not dependent on their consent. The Subscription Act of 1865, which gave a relief in which we all now rejoice, was carried by the Government of the day after a Royal Commission appointed with a view to action. It is true that the Convocation assented; but two years before it had passed a resolution that no change was required, and Bishop Tait, when he had advocated the change in his charge of 1862, had a remonstrance addressed to him from a great body of his clergy, headed by their archdeacons. If the system now proposed had been in action there would have been no reform. The same would have been the case as to the Burials Bill. Even the new Lectionary only obtained the sanction of Convocation by the casting vote of the Prolocutor. This proposal for a separate Church legislature will never do us any good. I earnestly beg this Congress not to be misled by it, and with equal earnestness I beg you to support with all your energy the proposal for the establishment by law of Church Councils in the parishes. I speak feelingly and knowingly on this subject. When the Church Congress last met in Nottingham, twenty-six years ago, I was asked to read a paper on this very subject, and the session at which these parochial Church Councils were discussed was the most crowded of all the Congress. I will tell you why. Lord Sandon, now Lord Harrowby, had that summer introduced a Bill into Parliament to give the laity power in every parish to elect a Church

Council, and had carried it to a second reading. Mr. Gladstone, then Premier, had accepted it, and had said that in the following year the subject would again be taken up, and the best plan of giving effect to the Bill would be considered; meanwhile, he hoped it would be fully discussed all through the country. Everyone was prepared to see these councils formed, and had the Parliamentary pressure been continued all would have acquiesced in a just and beneficent measure. Unfortunately, Lord Sandon did not press his Bill. Mr. Gladstone was, I fear, not really in earnest. The Public Worship Regulation Act of 1874 was vainly supposed to do what was required, and thus we stand now in no more forward position than in 1871. I know by experience how beneficial these councils are, even when merely voluntary—that is, even when dependent on the pleasure of the parson of the parish. But I know also how absolutely necessary it is to demand that they shall be placed on a legal footing. I worked such a council for twelve years in a large London parish. Our franchise was perfectly open, yet the people elected communicants. The council restored the church, brought in a surpliced choir (not an easy thing in an old-fashioned church at that time), established an excellent system of poor relief, and strengthened every institution in the parish. But I was called away to other work, and what was the result? My excellent successor, having other views, refused to call the council together, and thus, without even a word, put an end to all lay power. Can you suppose that the laity will work on such terms as that? But give them real power over the local matters which really concern them, and they will work for the best interests of the parish; trust them, and they will trust you. In matters of divine worship they will give good advice; but I admit with the Bishop of Pretoria that in such matters the bishop should be the ultimate referee. The lay council will become a focus for lay interest and lay work to the good of all the parish, and to the strengthening of the whole Church system throughout the country.

The Rev. H. W. WHITE, D.D., LL.D., Warden of Wilson's
Hospital, Diocese of Meath.

ALTHOUGH no representative of the Church of Ireland appears upon the official list of speakers or readers at this Congress, I am sure you will agree with me that Irish Churchmen are not inadequately represented by the eloquent Dean of Norwich. Coming from the Church of Usher and Jeremy Taylor, of Trench and Alexander, of Plunkett and Knox, I do not feel a stranger among English Churchmen. The Bishop of Pretoria has told us how the parochial councils worked in his diocese; let me give you some account of how the interests of the laity have been safe-guarded in the Irish Church. We have gained our freedom at a great price, God grant the Church of England may gain its freedom without having to pay such a price for it. Do not believe those who tell you that disestablishment was a benefit to the Irish Church; it was a sad disaster. I could tell you of churches closed, and unions formed of three and four parishes so as to provide a stipend for the incumbent. Do not hanker after disestablishment, though it might give you parish councils. In the Irish Church, every Churchman of twenty-one years of age can be registered on the vestry of his parish, whether he be a communicant or not. This vestry each Easter elects a select vestry, consisting of the incumbent, and his curates, if any, the churchwardens, and not more than twelve other persons. On this select vestry devolve the duties which are carried out by churchwardens in England. No change can be made in the fabric of any church without the consent of the incumbent, the diocesan council, the bishop, and the select vestry. So no changes can be made suddenly. Now these general and select vestrymen may all be non-communicants; but the synodsmen, who are elected every third year by the general vestrymen of each parish, must be communicants. In these diocesan synods every licensed clergyman in the diocese, beneficed or unbeneficed, has a seat. Two laymen are elected for every clerical synodsmen. These diocesan synods have much important business to transact; they delegate much of their work to the diocesan council elected by them annually. Let me tell you that our diocesan councils number among their members the leading men in every sphere of Irish social life—the leaders of intellectual thought in our universities, the great county magnates, the foremost men on the bench and at the bar, the captains of industry—for there are a few such in Ireland—all take pride in devoting their best energy to the service of their Church. It is to the work of these men, many of them masters of finance, all men of experience and self-sacrifice, that the Irish Church owes the satisfactory basis on which her finances rest to-day.

The Rev. T. ESPINELL ESPIN, D.D., Rector of Wolsingham,
Darlington ; Chancellor of Chester and Liverpool ; and
Prolocutor of the Convocation of York.

THERE is mention in the Psalms of a bad man who "hated to be reformed." I do not think there is any such person here to-day. We are all agreed that reforms are necessary, but as to their character we are a good deal divided. I confess that I have felt a good deal of perplexity and doubt on the subject. I think we ought to recollect that in the old days of the Church of England the laity certainly had a good deal more power over all that went on in the Church than they have now. It was the measure for the abolition of the Church rates that really took away the control of the laity in matters affecting the Church and its services. Like some other Radical measures, it was very reactionary in some of its aspects, and that was one of them. But I must say that the many very great improvements which have taken place in Church fabrics and services would have come about much more slowly—and in some cases might not have come about at all—if the incumbent had been obliged to secure the assent of the parish council before he introduced any of them. But I think the laity have power now which has not been adverted to—I mean the power of the purse. How did the English people win their liberty from the Plantagenets and the Tudors? Why, they declined to grant the supplies till the grievances had been remedied. It undoubtedly really rests with the laity to find money for improvements in the fabric. In the diocese of Liverpool last year I asked all the churchwardens during my triennial visitation what they got for church expenses, and I was told that in that diocese they received from offertories, etc., nearly £40,000. I cannot suppose that the English laity find money for services and for purposes which they do not like. Another point has been adverted to—the question of the franchise or suffrage. On the question of women's suffrage, I should be ashamed of hearing, if—looking to the fact that when help is wanted for any purpose in a parish we always go first to the ladies of the parish, who always support us with readiness, efficiency, and zeal—it was to be said, after all, that women shall have no vote and no place on our parochial councils. We should, I think, disgrace ourselves if we affirmed any such principle. I once had a woman churchwarden, and she was one of the most efficient church officers I ever had. And I cannot see why, in many parishes at any rate, the churchwardens and the sidesmen should not form a good and sufficient parish council. In fact there is no legal reason why we should not have as many sidesmen as we like. In one parish in Cheshire, which I know well, there are eighteen churchwardens and thirty-six sidesmen. If that was not a sufficient parish council, then I do not know what you can desire. I do not know what ambitious Church reformers may want. I myself have three churchwardens and three sidesmen, and I think them sufficient for the purpose. Since the Act of 1894 churchwardens have simply ecclesiastical duties to perform. Before that date they were also State officers, and had certain civil duties to perform, as well as those which are connected with the church. Another point. If we are to have these parochial councils, with churchwardens as members, we must take care that the churchwardens are Churchmen. Now that churchwardens are simply church officers, it ought to be left to the ecclesiastical authorities to see to their qualifications, admission, and so on. This is certainly one of the reforms which we ought not to lose sight of, but which we ought to try for. At York, both Houses of Convocation have agreed upon a resolution that we cannot hope for any effective Church reforms until the Lay House has acquired a legal status and must necessarily be consulted. I believe the pinch of the question of reform lies entirely there, viz., in putting the Lay Houses in some legal constitutional position as regards the Houses of Convocation.

The Rev. C. C. PRITCHARD, Vicar of Thornton-le-Moors, Chester.

CHURCH Reform, if it is to be worth anything, must depend, not on Acts of Parliament, nor *gravamina* of Convocation, but on individual effort and a prompt use of opportunities. I had the honour of serving for several years under one of the foremost Englishmen of his day. He had been a country clergyman until he was nominated by a faithful son of the Church to the charge of an important northern diocese, where for fifteen busy years he worked, and left the Church stronger than he found her.

Irresponsible, indolent reviewers said that he was no scholar, and no theologian. But a First Class man, an Ireland scholar, and a chaplain to a bishop might claim some knowledge of ancient literature, some acquaintance with Church history and doctrine. One of his biographers made him out to be a sort of glorified Tom Brown, but he was much more than that. James Fraser, some time Bishop of Manchester, was a pioneer, a pathfinder. He gained a hearing for the experienced prelate who succeeded him, for the energetic dean, for that noble-hearted defender of the faith, the present Archdeacon of Manchester, and for many a less gifted worker among the rank and file of the clergy. And what was the source of his wide influence? Not his profuse liberality, though how generous he was few people knew; not his learning, nor his eloquence, though anyone who heard him speak at a Church Congress, or in his own Diocesan Conference, or from the University pulpit, knew him to be both learned and eloquent; nor his transparent sincerity and simple goodness; but his accessibility, his freedom from any kind of arrogance. He was of all men the most *εὐπρόσδοος*. "Our bishop is a plain man," an old farmer once remarked to me, "as plain a man as you are, vicar. The last time I saw him he were agate of talking to a sweep." He made friends and acquaintances in all sorts of casual ways—on his three-mile walk to his cathedral, and at the railway stations, and in the train. *Quid quid agunt homines, votum, timor, via, cupido, gaudia discursus* interested him and engaged his sympathies. He would greet and chat with keen Lancashire men of business as well as the youngest of his clergy and the poorest of his people. They all knew their Bishop, and were proud of him. I do not think the clergy are aware how much the Church loses by the reserve and silence of her members. The ordinary English layman would as soon address an unknown clergyman as he would tackle a Mahatma from Thibet; and few of the clergy try to show themselves the natural friends of those they meet. We want to know one another. If class prejudices are to be broken down, and the bitterness which comes from want of knowledge is to cease, we must have more of that practical Socialism which will take *omnem ignotum*, not, indeed, *pro magnifico*, but *pro humano, pro socio*. We want to banish for ever from our churches the unfriendly glances and cold moroseness which too often greet a stranger. It may be said that these are merely the amiable characteristics of English people. It is time they were reformed and done away with in these days of travelling and cosmopolitanism. We have nothing to lose and everything to gain by giving a kindly greeting to those we meet, and friendly chats in street and train. If the ancient Church of this land is to be a blessing to the people, it will be by each member of it, clerical or lay, endeavouring—if I may quote the words of one who was often heard at these gatherings, the late Bishop of Wakefield—

"To make this world a better world
For man's brief earthly dwelling."

The Rev. G. SARSON, Vicar of Holy Trinity, Dover.

I THINK the debate this morning has well shown the rock on which we are likely to split with regard to Church Reform. Members of Parliament tell us that if only the clergy could be unanimous as to what reforms are wanted, Parliament would soon grant them. As a matter of fact, the clergy are disagreed as to what the franchise shall be for the election of those new bodies which most of us desire to see doing the Church legislation which Parliament has not the time or the qualifications to do. I want to reconcile the Dean of Ripon and Dr. Fry on this subject. The Dean has rightly said that, if communicants only are to exercise the franchise, the greater part of the nation will be deprived of powers which they are, at present, exercising. Others say that they refuse to be interfered with by persons who are neither communicants nor members of our congregations: but can the latter deny that they thus refuse to be guided by the whole Church of the nation? When we say, "I believe in the Holy Ghost, the Holy Catholic Church," we must mean by the Church something more than the communicants and members of our congregations. Many baptized persons are not members of our congregations on account of faults or mistakes of the clergy or the congregations. If S. Paul wrote a letter to us in England, to-day, such as he addressed to the Corinthians and others, would he not begin somehow thus: "To the Church of God which is in Nottingham," or, "To all the saints in Christ Jesus which are in England"? Would he mean present communicants only? Through this Church the Holy Spirit acts; and we lose some

of the influence of God the Holy Spirit if we exclude from the councils of the Church anyone whom we can possibly bring in. The new legislative bodies may be so chosen as to give scope—as the Dean of Ripon pleads—to all the national forces at present represented. If Parliament will devolve its powers of Church legislation upon smaller local bodies, diocesan and parochial, which again shall choose the House of Laymen, Parliament will take nothing away from the nation. And if, at the same time, it be a condition that holders of office in the newly-constituted bodies be communicants, those powers will still be reserved which are at present limited to communicants; and we shall have a continued operation of all the forces at present operating, though, at present, so much fettered. But let us always remember that, if we exclude all but communicants or members of our congregations, we shall be excluding some of the voice of God the Holy Spirit, Who works through the holy Catholic Church. It may be a long time before we agree about these great things, and it seems a pity to wait all that time for comparatively small things which might easily be got, as to which I think we might all agree. For example, with regard to Crown patronage, need we wait for reforms until there is agreement as to how bishops can otherwise be appointed? Might not the Crown livings all over the country be handed over to some newly-constituted local bodies? Such an experiment would probably be welcomed in all directions, and might be a first step towards bigger things to be done by the same bodies.

The Rev. WILLIAM A. EDWARDS, Vicar of Bunbury, Cheshire.

CHURCH Reform has long been in the air, and it is time it came upon the earth. We must remember that the reform of an institution like the Church of England is an extremely intricate matter. There are many conflicting claims to be balanced, and a great deal of caution and circumspection must be observed in interfering with so ancient an institution. We are not in a position simply to draw up a scheme for a new body, but have to accept a particular historic body as we find it. Therefore, as to the details of ecclesiastical reform, in many important particulars we must go slowly, and give a great amount of instruction and consideration. A society to which I belong, the Church Reform League, is occupied in giving that detailed consideration to a number of measures about the principle of which we are agreed. Still, there are certain simple and comprehensive general principles of reform which almost all Churchpeople who have given attention to the matter must accept. And in the very forefront of this list stands the first proposal of this society—for securing constitutional liberty for the English Church. We should concentrate our efforts in securing this improvement, and then let the Church herself, in her own way, secure those other detailed improvements which are required. The Dean of Ripon fears that such a procedure may tend to clericalism, and that it will bring us into relation with quite a number of ecclesiastical legislative bodies. Both apprehensions are groundless. We seek this improvement, not to escape from the control of Parliament, but to secure the ease with which under it further legislative improvements may be effected. And we are not going to formulate legislation in half-a-dozen bodies, but in a national ecclesiastical assembly. How are we to secure what we seek? It must come clearly from the combined action of the Convocations and the nation as represented in Parliament. And if these two bodies are to act, they will only act on inspiration and encouragement from the whole mass of Churchpeople throughout the land. Then, perhaps, leaders will lead us. Many leaders give us kind words of general benevolence, but take refuge in generalities. But we do not want our leaders to be like the man following a band of revolutionaries to the barricade in Paris, and who said, "I am bound to follow them because I am their leader." We want the Bishops of the Church of England to come forward and take up courageously and unflinchingly a principle unquestionable in its ecclesiastical applicability and in its national applicability to our present needs. Tremendous are the responsibilities that God has laid on the English Church and nation. We can see all our disunited English Christianity, which represents fragments of a Church made for unity, and which will never rest till it rests in unity, and so in God. And what branch of the Church is to restore that unity and repose unless our own—unless the *via media* between the rigidity of Romanism and the chaotic disruption of the Dissenting bodies. This, however, she can never achieve till we carry out this first reform.

The Rev. A. LOCKETT FORD, Rector of Ardee, Ireland.

My object in rising to offer a few words is to explain to you, as Dr. White has partly done, how the Church of Ireland has acted in this matter of Parish Councils. In every parish throughout the length and breadth of the country a Parish Council exists. The conditions vary in the several dioceses, so I confine myself to the working of the diocese to which I belong, viz., Armagh. In each parish there is a register of the adult males who have signed a declaration that they are members of the Church of Ireland. In addition, they must, with us, be subscribers to the Clergy Sustentation Fund. And in order that the poorest may enjoy the franchise, the minimum subscription has been fixed at a fraction over a half-penny a week, or 2s. 6d. per annum. Having duly subscribed, they are enrolled at a Court of Revision held in February each year, the rector and churchwardens forming the Court. This roll contains, then, the names of all entitled to vote at the Easter Vestry. At the Easter Vestry twelve select vestrymen are elected, who, with the clergy and churchwardens, form the Parish Council. To them belongs the management of the parochial accounts. They are responsible for the repair of the church, and they conduct the financial machinery of the parish. Consequently, they have it in their power to make themselves either very helpful, or the reverse. But I am bound to say that in the majority of instances our select vestrymen are most helpful, and much interested in all parish work. In addition I may mention that triennially three parochial nominators are elected, to whom, along with three diocesan nominators elected by the Diocesan Synod, and the archbishop as chairman, belongs the right of appointment to vacant parishes. When a vacancy occurs in a parish, the Board is summoned, and a list of those clergymen qualified to hold a parish who have signified their willingness to accept the parish (as well as the roll of the clergy of the diocese) is laid before it. It will be seen that there are three diocesan voices to regard the interests of the diocese, and three parochial voices to watch those of the parish, the casting vote lying with the president. Naturally the parish wishes to get the strongest, youngest, and most angelic man possible, without regard to diocesan work or service; and here is the great blot on the system—that it makes no provision for promotion. But so far as I have been able to read the history of the last twenty years, I am bound to say, with all respect, that when a strong bishop was in the chair he has generally managed to carry the election of the best man, and the result has, in the majority of instances, given satisfaction. All the same, the system cannot be said to be entirely perfect. In conclusion, I venture to say that if you think your Parish Councils, or your reform of Church patronage, as advocated here to-day, is going to bring you deliverance from a great many of the evils from which you suffer, I am afraid you will be very much mistaken. We have not found it altogether a complete and entire success in Ireland; or that it gives universal satisfaction.

The Rev. H. G. ROSEDALE, B.D., Vicar of S. Peter's, Bayswater, W.

I MUST apologize for speaking on this subject, but I feel that I have learned so much at this Congress that I cannot help in gratitude offering my little experience just for what it is worth, in the hope that it may in some way contribute to the common good. I have ever felt that we cannot welcome too much the co-operation of our laity in every branch of Church work. I am convinced, too, that the greater the courtesy we show, the more shall we receive in return. Whilst I do not believe that there is anything to fear from a wholehearted confidence in the earnest laity, I for one should not in the present condition of ecclesiastical education be prepared to rely too much on them in the matter of Church ordinances. I have to acknowledge that in all other matters I have received much valuable assistance from present and past Church Councils. I hold in my hand the printed constitution of our Council. All these members are elected annually at Easter. In addition to the clergy and churchwardens I appoint four members, the churchwardens another four, the meeting elects eight. It sometimes occurs that a very suitable gentleman is crowded out, and to meet this emergency it is provided that the vicar can nominate other members, and if the nomination receives the consent of the Council the person nominated becomes a member of the Council, the total number of members being limited to thirty. Those eligible are not necessarily communicants. Rule III. runs: "Only *bona-fide* members of the congregation are eligible as members of the council. By '*bona-fide* member' is intended baptized

members of the Church of England of full age attending S. Peter's Church as a rule at least once on a Sunday." Whilst just at present in my own parish it is not always possible to have at hand a sufficiently large body of male communicants, I look forward to the happy day when such shall be the case. Members of our Council can bring forward matters for discussion, subject to a veto by the vicar and churchwardens, by sending in the subject to the secretary ten days before the meeting, that it may be placed on the agenda paper. Meetings can be called either by myself or by seven members of the Council. Five make a quorum. I have always found that we have been able to work most harmoniously, to the general good of the parish; but it might occur that a difference of opinion should arise, and that is provided for by a *lex non scripta* which I laid down at the formation of the council, viz., that in case of disagreement between the vicar and the Council the matter should be adjourned; if no agreement were then arrived at, the matter should be postponed for twelve months; and if that did not remove the obstacle it should be referred to the "diocesan" for settlement. I do not believe that such condition will ever transpire, but it seems to me important that those who are contemplating the formation of a Church Council should realize that it involves a willingness to yield, to give and take. It would be impossible to work with a Church Council if it were the vicar's sole desire to force down his opinion, *nolens volens*, on the members. He must be prepared to yield where persuasion and his own influence did not prevail. My own experience, however, is not that difficulties or disputes arise, but that in a neighbourhood like West London it is most difficult to secure suitable gentlemen to sit on the Council.

The Rev. H. JOY, D.D., Rector of Gretford, Stamford.

I AM permitted, more by good luck than good management, to say a few words. One reader of a paper has suggested government by parochial councils to the practical subversion of existing law. Another reader suggested or proposed services by diocesans for this or that diocese. I would ask, are we disestablished already in heart? Do we desire to give up uniform rules and laws for the whole Church of England and revert to diocesan uses—the "Sarum use," for example? This would be to disintegrate the Church of England. Liberty within the limits of existing law, as settled on the Reformation basis, ought to be secured to all within the Church of England.

The Right Rev. the CHAIRMAN.

THE presiding chairman labours under a disadvantage, as he has to reserve his remarks till the close, when the audience has mostly vanished away; and, what is of more importance, those who have read the papers and taken part in the discussion have also themselves left the platform. But I thought I might be wanting in courtesy to those who remain if I did not make one or two observations on the subjects which have been dealt with. The first of these was the question of "Freedom for Legislation." Dr. Fry brought before us in very forcible words the view the Church Reform League took on this point. That means, if we accept the form of freedom for legislation which Dr. Fry and the Reform League advocate, that we must in the first instance get the sanction of Parliament, and, therefore, we must think and know a little about Parliament. Now, in regard to all questions of reform, we have to bear in mind that it is very easy for us to abuse the legislation of those who have gone before us, not considering that, on the whole, the legislators of each generation have endeavoured to do their best to legislate for the good of the country under the peculiar conditions of their own time. That does not, of course, obviate the necessity for reform, but rather emphasizes it. You must also bear in mind that it is the duty of Parliament to legislate as it believes for the benefit of the whole nation; and, in considering any Church question amongst ourselves, we must have it in our minds that it is for ourselves to be quite sure that the steps we take are for the very best interests, not only of the Church, but also of the whole nation. I believe if they are in the best interests of the Church they will also be in the best interests of the nation. We must walk cautiously and considerately. If we are to seek for greater freedom, we must ask: "Is this a right thing we ask of Parliament? is it in accordance with the principles of the Church to which we belong?" Then we have to ask a further question, "What can we get?" We may be satisfied in our own minds that what

we ask for is the right thing to ask for, but it is no use our endeavouring to obtain all we believe to be right. We must consider our demands as coming within the region of practical politics; and if we are to get the most we possibly can, I agree with Dr. Fry that what we have first of all to do is to persuade the constituencies; and I cannot imagine a greater work for the Church to have to do than persuade the constituencies that such and such legislation would be for the benefit of the Church, and also for the benefit of the nation. Then, indeed, we should have the support of the people behind us, and we should be able to get what we want. With regard to the action in the past in this direction, I think that perhaps scant justice has been done to members of the Upper House of the Convocation of this Province. We ought to remember that a Bill aiming at the very thing which has been advocated to-day was brought into Parliament years ago by Bishop Jackson, of London, and we ought also to recollect that only last year a Bill was submitted to the Upper House of Convocation in which it was proposed to carry legislation in the same direction, not perhaps so far as some might wish, but further than others would wish. Well, it did receive the consent of the Upper House of Convocation, and it was not there it received its death-blow. Then as to the second subject brought before us—"The Power of the Ordinary"—it is not for me to speak. No one is better aware than a bishop, not of the power of the bishop, indeed, but of the impotence of a bishop. But I must qualify that statement. I cannot forget that in my own diocese I have a great body of loyal and faithful clergy, and it is rather by spiritual and fatherly influence of my office that I would desire to rule, than by positive legislation and the carrying out of Acts of Parliament. Then, thirdly, as to the constitution of Church Councils in parishes, to guide the clergy who serve under the supervision of the bishop of the diocese; that is a subject in which I have taken the very deepest interest for a great many years. There are one or two points upon which I will briefly touch. As a parish priest I had experience of the great benefit that might be derived from Parish Councils, for I had what we called a parochial board of finance, but to a great extent it was the same as what we understand by a Parochial Council. As a result of having this board, I found that in a large parish I never had to keep a single account from the time I took up the work to the time I left it. That is the kind of help the laity were glad to give, and did give willingly. But if Church Councils with extended powers are to be elected, and there are differences of opinion on this point, I can agree with almost every word spoken by Mr. Sarson on the subject. We are bound to recognize that every baptized person is a member of the body of Christ, unless, indeed, he has been excommunicated by proper authority. The question might be asked whether all the baptized could, when adult, have a right to claim their suffrages unless they have taken up their position in the Church of their own free will in Confirmation—a point on which I do not wish to give any final opinion at this moment. But I must recollect that I have disgraced myself (as Chancellor Espin said I had), because in the Upper House of Convocation I advocated that the franchise should be kept to one sex, and not given to women. I have not heard anything which has led me to change my opinion then expressed on this subject. It would require more time than we have at our disposal now to go fully into the subject. But perhaps I may mention one thing in connection with it, that women in this country are in a majority, and I suppose that women who have arrived at adult age, and who would still number themselves among the young women, though in a majority over the older ones, and as amongst those for whom the franchise is claimed. Therefore, we shall be placing a very large power in relation to the government of the Church and the administration of its affairs into the hands of the young women. There is one observation which fell from Mr. Torr to which I should like to take exception. Pleading the cause of the women in the most generous manner, he spoke of them as having far deeper religious feelings than men. In the presence of both men and women here, and giving all honour to the devotional spirit of our Church women, I do believe there are religious convictions quite as deep in the hearts and minds of our Church men as in the hearts and minds of our Church women. I will not go further than that, although I am not quite sure that it is not the very depth of their convictions that gives rise to the difficulties of the position in which some of our clergy find themselves from time to time. In connection with this subject, What will be, what ought to be, the function of these Church Councils? First of all, although Mr. Torr said the Church Council was not merely to raise money, the administration of finance would naturally come under its control. Mr. Torr has spoken of offertories being placed in the hands of the incumbent and churchwardens, and of the power of the bishop to decide in case of any disagreement

about its disposal. Both Chancellors who attended the meeting have left, else they would correct me if I am wrong, but I think the only offertories to which the rubric (Communion office) applies are those collected at the Holy Communion, and the incumbents have at their disposal absolutely what is collected at the other services. Of course no incumbent would be so foolish as to claim that right. If he did, he might find it hard to get anyone to collect the alms, and rightly so. Still, we must be correct. Amongst the subjects, again, which might come within the functions of these Church Councils is the question of Church discipline. And if these important functions are to be connected with them, it is obviously necessary we should obtain as good, as strong, and as spiritual a Council as possible; and I am convinced, and I feel I am backed by the authority of so great a theologian as the late Bishop Moberly of Salisbury, and by the authority of the late venerated Archbishop Benson, that we do suffer a very great loss in the Church by not giving to laymen their proper places in our councils. Thus we lose spiritual power. And it is only by restoring to laymen what as baptized persons they can claim, that we will gain in the Church greater force and greater power for good.

VICTORIA HALL,

THURSDAY MORNING, SEPTEMBER 30TH, 1897.

The Right Rev. the PRESIDENT in the Chair.

NATIONAL EDUCATION :

LIMITS OF PRIMARY AND SECONDARY EDUCATION.

FORMATION OF EDUCATIONAL COUNCILS.

The Right Rev. the PRESIDENT.

I HAVE to apologize for being in the position I am now occupying, but the Bishop of Salisbury, who was to have taken the chair, has been suddenly called home to attend the funeral of a great friend. I will not say the subject to be discussed is one upon which I am unprepared, or one in which I take no interest, but I shall not be tempted into making a speech at this part of the proceedings. I hope we shall to-day be speaking about education as education, free from the different controversies which have distracted us from the idea of what education means, and what are the reasons why we are not at this time taking the lead in education, which we might well have thought that this great nation, with its very many means of higher education, would have done. I will not say more now, but if there is occasion to speak later on, I will do so.

PAPERS.

The Right Rev. J. PERCIVAL, D.D., Lord Bishop of Hereford.

It is impossible within the space of twenty minutes to deal in any systematic manner with so large and complex a subject as National Education. I have, therefore, to ask your indulgence while I offer

simply a few *obiter dicta*, based for the most part on personal observation and experience. On this principle of selection I propose to touch very briefly on a few points connected with university education, the organization of our school system, and religious instruction.

I.—In our universities, since I first knew my own university of Oxford, the improvements effected, in life, tone, and educational activity, are amongst the most remarkable phenomena of the Victorian Era. It would require the whole of my twenty minutes to enumerate the various changes, and indicate their good results. I therefore take these for granted, and will only refer to some further reforms which I desire to see carried out.

(1) A large amount of money is at the present time wasted on scholarships awarded to those who do not need the pecuniary assistance given, and I suggest that all scholarships should be reduced from £80 to £45 per annum, with the offer of such augmentation as the authorities considered necessary to every scholar who might apply for it on the ground of limited means. This reform would bring with it a double benefit. It would set free a large sum of money, and would also tend to encourage economy and simplicity of life among those in *statu pupillari*.

(2) The present system of pass examinations should be abolished. It is altogether irrational for a university to invite young men to spend three or four of the best years of early manhood in preparing for examinations in which there is no opportunity of receiving any mark of distinction, and which sets before them only a minimum standard of attainment. It is surely an axiomatic proposition that every university examination should stimulate the students by the hope of some mark of distinction for meritorious work. All undergraduate students should be required to select certain subjects of study from the list provided for one or other of the honour schools, and those who are not candidates for a class in honours should receive a degree on a certain minimum range of subjects, being at the same time awarded marks of distinction for every portion of their work which deserved this recognition. Such a change would combine all students into one body for teaching purposes, and would give a new intellectual motive to many who are now careless, indifferent, and consequently idle passmen, and so alter the whole attitude of their mind.

(3) The system of unregulated specialization now in vogue at our universities needs to be noted and checked, because it ignores the paramount importance of character building as the primary aim of all educational training. On this point my suggestion is that every undergraduate should be required during the first two years of his residence to go through a regular and systematic course of religious or theological and ethical instruction, to be followed by an examination in which marks of distinction should be awarded for all meritorious work. This would necessitate the provision of suitable courses of theological and ethical lectures for all students as a part of the inter-collegiate lecture system. These lectures would have to be arranged in such variety as to satisfy the needs of different denominations. In other words, it would imply a certain liberty of choice on the part of the students as to the particular course of theological teaching which they should be

required to take. The present system of unchartered freedom, leaving young men, as it does, to go their own way, without any direct endeavour to instruct and train them in theology, ethics, and political duty, the very things that concern their lives most deeply, is one which cannot be defended on any rational principle, and should not be continued.

"The one thing needful," said Dr. Arnold, "for a Christian and an Englishman to study is Christian and moral and political philosophy."

"The peculiar character of the English gentleman being assumed as an historical datum," writes Dr. Martineau, as his conception of Arnold's fundamental idea, "the aim of education should be to penetrate and pervade this with a spirit of Christian self-regulation."

We all say Amen to such propositions as these, and yet our universities, by giving to every youth who enters them the unchartered freedom of almost unlimited specialization, are turning their backs upon the principle here expressed, and leaving a great many young men to have their university education directed into some one narrow groove by the persuasion of a companion or by some chance desire.

(4) It should be made easier for those who are to be teachers in elementary schools to complete their course of education and training at Oxford or Cambridge, so that a considerable portion of them may be thus brought out of their own narrow circle, and may carry into their life and work some of the best university associations and influences.

(5) The value of the university extension movement having been by this time clearly demonstrated, some definite part of university or college endowments should be allotted to it, and its claim to State-aid should be recognized. No system of higher education can be at once popular and self-supporting, so that some such help is an absolute necessity if this movement is to be made sufficiently cheap to be generally accepted, and sufficiently independent to offer the best kind of university teaching and influence.

II.—As regards school organization, we may take it for granted that secondary and primary education must be co-ordinated and brought, sooner or later, under one common administrative system; and there is, I imagine, a general agreement that this involves the establishment of (1) a strong central educational authority; (2) an intelligent local authority, sympathizing with educational progress, as independent as possible of the political and party rivalries of the district, and containing a preponderant element of members experienced in educational matters.

The subject of curricula, or different courses of instruction in different types of school, I pass over, as too complicated for treatment in this brief paper; and I have no space for more than a passing word even on such a burning question as that which is to be treated presently by Dr. Gow, the "delimitation of primary and secondary schools." In dealing with this subject we have to bear in mind—(1) the good work that has been done by School Boards in their higher primary schools; (2) what is due to the children of both the working classes and the lower middle classes, who are equally interested in this question; and (3) what is just and fair to the different classes of taxpayers and rate-payers.

Keeping these points in view, I feel that the scheme of delimitation suggested by the Headmasters' Association indicates the line of action which best commends itself to my judgment.

This scheme proposes that our public school system should consist of:—

(1) Primary schools, with present code standards having a graded syllabus suited for children up to the age of twelve or thirteen.

(2) A certain amount of obligatory attendance at some evening or other continuation school up to the age of fifteen.

(3) In country districts where grading of schools is not possible, an adequate supply of primary schools with higher departments.

(4) Higher primary or continuation schools having a graded syllabus commencing with Standard VI., and suited for pupils up to the age of fourteen or fifteen.

(5) Junior secondary or preparatory secondary schools, parallel in the main to the higher primary, but having a syllabus suited for children from seven or eight to thirteen or fourteen, and preparatory for senior secondary.

(6) Senior secondary schools, with syllabus suited for pupils from thirteen or fourteen to seventeen or nineteen according to circumstances.

With regard to such questions as pupils' fees, aid from taxes, and aid from rates, wherever higher primary and junior secondary schools are similarly circumstanced, justice requires that they should be treated in the same manner.

It is an essential part of any such system that an abundant supply of scholarships should be established to carry forward promising pupils, both from primary schools to higher primary or junior secondary, and also from junior secondary to higher secondary.

The relation of private to public schools, and the opportunities which a new system of public school education should leave for really good private schools; or, again, the comparative advantages of day schools and boarding schools, or of schools in which boarding school discipline and home life might be combined; these are subjects of great interest and importance which I am constrained to pass by, as also the very important subject of women's education.

With regard to educational endowments, I should be glad to see a Royal Commission appointed to enquire into any existing misapplication or waste of such endowments, as, for instance, by giving valuable scholarships at the universities and the great public schools, and other secondary schools, to the sons of wealthy parents; or, again, by the misuse of endowments for the support of elementary schools. This needs attention, because almost all endowments so used are simply relieving owners and occupiers of property from their statutable obligations, while conferring no benefit on the poor, and doing no special service to education.

III.—And now I come to the part of my subject which belongs especially to such a meeting as this, the question of religious instruction in our universities and schools, and in particular its bearing on the management of primary schools.

As regards the universities I have already indicated my view, that a continuous course of religious and ethical training is an essential part of a university education, which should be made obligatory for all students in *statu pupillari*, bearing in mind that this implies giving students or their parents the free choice as to the particular course of theological teaching which they shall be bound to attend.

In our great public and other secondary schools my experience has

led me to the conclusion that it would be unwise to make any attempt to give to different schools a specially denominational or sectarian character, and my belief is that any such attempt would be deeply resented by the teaching profession, whose sentiments and convictions are too frequently ignored in the discussion of educational questions. For my own part I hold, having seen it exemplified again and again in the course of many years' experience, that it is best for the nation and best for the Church that the boys and girls of all denominations should, as far as possible, be educated together, and not in separate schools. Consequently I deprecate any retrograde movement towards a differentiation of schools in a sectarian spirit.

The Romanists will no doubt continue to travel their own sectarian path until a new spirit comes upon them; but let us beware how we imitate their obscurantist policy, with its inevitable tendency towards superstition on the one hand, and on the other unbelief. Therefore my advice with regard to secondary schools is *quieta non movere*. "Tis best to leave the well alone."

But it should be understood that in every public school if a parent desires that in addition to Biblical instruction, which should be freely and reverently given in all schools, his son or daughter shall receive further instruction based on the formularies of his denomination, it shall be the duty of the headmaster or headmistress to make reasonable provision for the due fulfilment of the parent's wishes.

In our primary schools the conditions are somewhat different, and yet an equitable settlement of all reasonable claims may be arrived at on the same lines. (1) Wherever parents have a choice of schools within a reasonable distance no difficulty need arise; but (2) wherever this is not the case, as in many School Board districts and in all non-School Board districts, I would suggest the following rules:—

(a) In denominational schools the general religious instruction shall be Biblical, but there shall also be given at stated times additional religious instruction based on the formularies of the denomination: and it shall be the duty of the head-teacher to make reasonable provision for similar additional religious instruction to children of other denominations if the parents desire it.

(b) In Board Schools the general religious instruction shall be Biblical; but it shall be the duty of the head-teacher to make reasonable provision for additional religious instruction to any considerable number of children whose parents desire it.

It is possible that some clerical objection may be taken to thus entrusting all arrangements to teachers, and to giving so much liberty of choice to parents; but if any system is to work harmoniously, the teachers must be trusted to carry it out in detail; and I need hardly remind you with what emphasis our clerical advocates two years ago preached the duty of safeguarding the rights of parents, although it must be admitted that since the Government published its decision to give an additional State-aid grant we have heard very little about these rights.

There still remains for our consideration the question of management of primary schools, including the appointment of teachers. And to place this management on a fairly equitable basis, and also to avoid the deluge, which may otherwise sweep away all private management, sooner than some of the clergy seem to anticipate, I suggest the

following as the managing committee of every voluntary denominational primary school receiving public grants :—

(1) In School Board districts :

- Two managers elected by the trustees ;
- One manager elected by the School Board ;
- One manager elected by the subscribers (if they subscribe not less than a stipulated amount for each child in the school) ;
- One manager elected by the parents of children in the school.

(2) In non-School Board districts :

- Two managers elected by the trustees ;
- One manager elected by the subscribers (if they subscribe not less than a stipulated amount for each child in the school) ;
- One manager elected by the parish council, or parish meeting if there is no council ;
- One manager elected by the parents of children in the school belonging to all denominations different from that of the Trust.

Such an arrangement would safeguard equitable claims, and there is no reason why it should not work harmoniously.

The managers so elected should have the entire management of the school, including the appointment of teachers.

The proposals made in some influential quarters about reserving appointment of teachers for the denominational part of the committee, to the exclusion of the members representing the public, would not be tolerated for schools which derive most of their maintenance from public sources, and I have marvelled to see the support given by some of our ecclesiastical authorities to such unstatesmanlike suggestions.

Finally, in regard to appointment of teachers :—

(a) The managers of denominational schools should be free to announce that only members of the denomination of the Trust are to apply for the office of head-teacher ; but there should be no such denominational test required in the case of assistant teachers or pupil teachers.

(b) In all public schools, whether denominational or Board schools, the electors should be free to make full enquiry as to the religious belief, life, and character of all applicants for the office of teacher, because it is not possible without such enquiry to be sure of the fitness of any applicant for the responsibilities of the office to be filled, each elector being bound to vote conscientiously for the candidate who in his judgment possesses the highest qualifications.

To these outlines of my scheme, I desire, in conclusion, to make one other suggestion with reference to religious education which my experience has convinced me is not superfluous, and which I hold to be of the first importance. Our clergy are very earnest in their desire for the maintenance and safeguarding of their privileged position in regard to their parish schools, and yet many of them fail to see that the greatest, strongest, and most enduring of all the safeguards which can be provided is that all our parochial clergy should be made to feel it to be a part of their primary duty to work faithfully day by day in their parish schools, so as to know their children from infancy upwards, and still more to be known and recognized by the children as their loving pastor and teacher.

“ Let me make the ballads of a nation,” said someone, “ and I care

not who makes the laws." So I venture to say to each clergyman, If you would only make more faithful use of your daily opportunities for taking your parish children by the hand and leading them through the green pastures of the Gospel in the blessed footsteps of the Lord, you need not care very much who makes your educational codes or manages your schools; and I say this with the testimony of many masters and mistresses in my ears, that a great many of you, though you are so enthusiastic on platforms, are not to be found thus diligently occupied among your children day by day. And in so far as this is true you declare by your neglect that your public agitation on behalf of the spiritual training of the children in your parish is an insincere agitation, and wherever this is so you deserve to have your privileges taken away from you.

LIMITS OF PRIMARY AND SECONDARY EDUCATION.

JAMES GOW, Esq., Litt. D., late Fellow of Trinity College, Cambridge; Master of the High School, Nottingham.

THE subject on which I am invited to speak to you is "The Limits of Primary and Secondary Education." This subject has lately been brought into prominence by the discovery of many grievances connected with the administration of elementary schools in this country. It is urged that the School Boards, whose business should be solely with elementary education, have trespassed into the field of secondary education, that they thus misapply the money of the ratepayers, and that by "overlapping," as it is called, *i.e.*, by giving for nothing, or almost nothing, an education which was already sufficiently given elsewhere, they are ruining old and valuable institutions. It is urged again, and many members of this Congress are loud in this complaint, that, by the action of the highest authorities, elementary education is made so costly, and is harassed by such frequent changes, that the Voluntary schools, founded long ago, and maintained by the public spirit of individuals, are unable to keep pace with the Board schools, and are being steadily superseded by them. Lastly, it is urged, by feeble voices here and there, that the whole community has the greatest grievance of all, inasmuch as it is being slowly poisoned both morally and intellectually, though it is not aware of the fact any more than it was aware of being physically poisoned in the days of bad drainage, bad ventilation, and bad water supply. I shall venture to submit to you that all these grievances arise from one and the same cause, namely, the absence of any reasoned theory of education, whether primary or secondary, in this country, and that the remedy for them lies in the establishment of such a theory, and a resolute adherence to it in practice.

The demands, it will be seen, are for a defined curriculum, a simple and stable curriculum, and a healthy curriculum, of elementary education. In all these respects, our elementary schools seem to me to be in worse case than the secondary. It is the fashion to say that our secondary education is chaotic; and so it is on the financial and administrative side. But intellectually, all our large secondary schools are dominated by the universities and the learned professions, which, though they do not agree with one another, at least know their own minds,

whereas the elementary schools, though their finance is tolerably simple, are dominated by authorities whose minds are chaotic, and whose purpose is vague. It is proper, however, to say that I am not going to demand for elementary schools any treatment that I should not wish to be applied to secondary schools also. On the contrary, I have repeatedly urged, as opportunity offered, that our secondary education is controlled by too many authorities, who exercise power by means of compulsory examinations; that the schools are thus required to do too many things at once, that the teaching is cramped, and that a false ideal of education, namely, the winning of scholarships and the passing of examinations, is widely disseminated. These defects, though their proximate cause is different, are much the same as those of the elementary schools, and the ultimate cause is the same, namely, the neglect of the ideal.

You will allow me, I hope, to substitute, as I have done several times already, the term "elementary education" for the term "primary education," which is used in the title of this discussion. There is some advantage in using the former term, when once we begin to speak of limits. "Primary education" usually means the introduction to secondary education; but there is no limit, natural or artificial, between the two, any more than there is between youth and maturity. "Elementary education," on the other hand, frequently has a sense in which it may be said to have limits. In the year 1895, which is the last year for which I have statistics, out of five millions three hundred thousand children attending so-called public elementary schools, only fifty-three thousand (just one per cent.) were above the age of fourteen years. Obviously the vast majority of our children leave school at or before the age of fourteen, and receive no further education at all. Thus elementary education may be defined as the education which is, or ought to be, given to children whose school-life will end at fourteen, and in this sense, the sense in which I use the term, elementary education has limits, and need have no close connexion with secondary.

But though we speak of elementary and secondary education as distinct, it is important to remember that education itself has only one aim in view. It varies in extent and in methods, but its design is to produce a good man. On any other understanding, no one but a fool would vote for universal compulsory education, for it is not to anybody's interest that all his neighbours should be as clever or as learned as himself. I may claim, then, universal assent to the proposition which stands in the forefront of the Swiss Codes, that the object of education is, by means of instruction, to produce "a man of active intelligence, a useful citizen, a strictly moral man." And this, as Goethe said, is not merely an ultimate aim, but an ever-present aim, the object of every day's work and every lesson as much as of the whole curriculum. This being so, the task of the elementary school is obviously much more difficult than that of the secondary school. The latter receives children whose training is begun and maintained in the home, and it has many years in which it can enforce its own training by repeated lessons, all to the same effect; but the elementary school has only a few years to work in, and has frequently to combat the active opposition of the home. Under these circumstances, the elementary schoolmaster ought to receive the advice and assistance and countenance of the best and wisest men in the realm in order that his every effort may be well directed, and that his spirit

may not be broken by a responsibility too great for him to bear alone. It is important that he should teach well—but it is at least equally important that he should teach the right things. Now what kind of assistance and advice is given by the Education Department to the elementary schoolmaster in this trying position? It is true that of late years, by an alteration of the rules of inspection, the mere brutal pressure of overwork has been greatly relieved, but another kind of pressure, the pressure of a mean and sordid ideal, has also been greatly increased. If you will turn to the Code, you will find a very long list of subjects that may be taught, each of which is appraised at a monetary value; and no other hint is given as to the relative value of these subjects in education. For reading, writing, and arithmetic, the schoolmaster is offered twelve shillings and sixpence per head; one shilling and sixpence per head for recitation; one shilling for singing; one shilling for drawing; two shillings per head for English, history, geography, and elementary science; but for some reason or other he may not choose more than two of these, and if he chooses two in any standard, he must choose two for every other standard; three shillings a piece (or thereabouts) for any two of the following: algebra, euclid, mensuration, mechanics, chemistry, physics, physiology, hygiene, botany, agriculture, navigation, Latin, French, German, book-keeping, shorthand, and, in effect, for any other subject of which the teacher can frame a decent syllabus. With some of these ingredients, no matter which, he is expected to make up a total grant of not less than seventeen shillings and sixpence per head. But the doses, or stages, prescribed by the Department are so small that the teacher can often be secure of his seventeen and sixpence, or more, and yet have time on his hands. Here the Science and Art Department steps in and offers large rewards for the teaching of science, and the more money is earned from South Kensington, the more may be got from Whitehall. Is it not likely that under this stimulus, the teacher, and through him the scholar, will begin to estimate studies by their pecuniary results, and adopt a mean and sordid ideal of conduct?

There is another objection to these regulations, namely, that it is possible under them to throw a great preponderance of effort into the teaching of science and other apparently useful subjects. No doubt this happens mainly in large towns, but the conditions of town-life are such as require peculiar care in the choice of the elementary curriculum. No one will deny that applied sciences, shorthand, book-keeping, and the like subjects, have educational merits, but they have also great demerits, especially when taught to children of tender age. Among the attractions of the applied sciences, for instance, certainly not the least is their commercial utility, and the subjects themselves foster the mean habit, already fostered far too much, of appraising education at a pecuniary value. But they have many other and more obvious demerits, such as the following. Firstly, in places where subjects technically useful form the staple of elementary instruction, there is an almost complete divorce between elementary education as given, and secondary education as given, and the “ladder from the elementary school to the university,” which was created with so much enthusiasm, instead of being used more and more is used gradually less. In the schemes which the Charity Commission has made for secondary schools throughout the country, provision is generally made for scholarships to be

offered to pupils from elementary schools, and the subjects of examination are often prescribed. But the subjects, which of course are the fundamental subjects of secondary schools, are almost obsolete in the elementary. The children who apply for scholarships are quite out of touch with secondary education ; they know little or nothing of grammar, or history, or geography, and of late years their arithmetic and spelling, as I hear from many sources, have begun to deteriorate. This fact suggests a second objection. The premature teaching of applied science distracts attention from subjects which, though not wanted at first for a smattering, are greatly wanted for a profounder knowledge. Hence when a boy has chosen his trade and goes to a technical school, he is often not fit to receive the instruction that he asks for. Over and over again, at the prize-givings of technical schools, you will hear the same complaint, that the teachers are obliged to drop their technical work in order to teach the arithmetic and mathematics that ought to have been learnt at school. Again, a large class of children collected at haphazard will ultimately disperse into many different trades. Hence, if you teach them any particular "useful subject," it is bound to be useless to a large proportion of them : the very hopes that you raised are disappointed, and even such education as you give is brought into contempt. And here arises a fourth objection. The teaching of applied science or other technical subjects to children who have not chosen their trades is an injustice to the whole community. Education is given, under compulsion and at the public expense, to the children of poor parents, not solely for the benefit of the child, but for the benefit of society, too. The ratepayers pay, not that the child may be made a good workman, but for a much larger purpose—that he may be made a good citizen. It is not his working hours about which we are all anxious, for here he has an employer to look after him ; it is in his leisure that he may become dangerous to all of us, unless he is trained in good habits. Well, is it not unjust and absurd that a boy who afterwards becomes a carpenter, and another who turns cabdriver, and another who turns shopman, should all be taught chemistry, for instance, at the public expense, when the desired result is not thereby attained, but might have been attained, and at far less expense, by a better chosen medium of instruction? Other objections occur to me, but I have said sufficient, I hope, to call attention to the fact that the elementary education of this country, in so far as it is controlled from Whitehall and South Kensington, is vague in its purpose and vicious in its methods. It is neither complete in itself nor introductory to any known type of higher education : it is a smattering of mere instruction, recommended by unworthy means. Whatever good there is in it is done by the teachers in the face of many discouragements.

Several detailed schemes of reform have lately been put forth, but I shall not discuss them now. One suggestion seems enough for one man and twenty minutes. How much useless effort and expense and bickering might be saved if a council of the wisest and best men were appointed to direct our education ! Suppose such a council to be chosen and placed in authority. Suppose that it agreed on certain first principles, and proceeded, in accordance with them, to draw up ideal curricula for schools of various kinds—elementary, technical, commercial, professional, pointing out what subjects should be invariable, and assigning to

these their proper order and proportion, but leaving to the teachers what is proper to their art, namely, the invention of methods of instruction. Suppose that if any reformer should invent a new type of curriculum, the experiment were tried first on a small scale and afterwards extended if it were found successful, its success being judged by its merits and not by its popularity. Is there anything absurd or impracticable in such a supposition? There is not: on the contrary. I have only described in a few words the actual practice of Germany and Switzerland and Austria, the nations whose education we admire and envy, and from whom we borrowed the idea of universal education. No doubt it is often said that to adopt first principles and act upon them is un-English, and that the policy of this country has always been to live from hand to mouth, with endless compromises and makeshifts. But there is no occasion for makeshifts here. Universal education is a wholly foreign invention, borrowed by us only yesterday, and it is merely stupid to borrow the invention without borrowing also that part of the machinery which makes the invention serviceable. And, after all, I am not asking for anything revolutionary. The functions which would be exercised by an educational council are now usurped by a hundred irresponsible persons, whose qualifications, and even whose names, are entirely unknown to the public. Who is it that really makes the Elementary Code? Who really prepares the Directory of Science and Art? What eminent authorities were consulted when the army, the navy, the civil service, the doctors, the lawyers, the chartered accountants, the civil engineers, the architects, the actuaries, the pharmaceutical chemists, the veterinary surgeons, and the rest, drew up their different schemes of preliminary examinations, and imposed their ideas of a curriculum on secondary schools? Nobody can answer these questions, and yet enormous public interests of every kind are involved in them.

Briefly, then, for my time is at an end, my opinion is that a public educational council, competent, and respected because it is evidently competent, should be appointed to promulgate the principles and determine thereby the limits of primary and secondary education. How shall the blind lead the blind? If there is any field of activity in which precision of mind is appropriate, surely it is the field of public education.

FORMATION OF EDUCATIONAL COUNCILS.

The Ven. E. G. SANDFORD, Archdeacon of Exeter, and Canon and Chancellor of Exeter Cathedral.

THE subject of my paper is "The Formation of Educational Councils." An able paper on a similar subject was read by the Archdeacon of Manchester at last year's Congress; he had in his mind the Council from the State point of view, and I desire to supplement his paper with something from the Church point of view—to speak of these Councils as part of the educational machinery of the Church. There is a place here for such a paper. We are dealing with National Education, but we are dealing with it at a Church Congress, where we meet as Churchmen, as those who, with an honourable interest in National Education under all its aspects, have yet received the religious

side of it as their special charge. To us Churchmen, the religious element in education is supreme. If we don't keep it supreme, we had better clear out of the educational field altogether. This is a common-place, but a common-place which needs at the present time to be reiterated again and again. Of the laity who support Church schools, some regard them merely as one of the agencies for promoting culture and national prosperity. Many are thinking mainly of the rates. Only a minority (all honour to them) are keen about the religious side of the work. The clergy may be keen about it; only, if so, would that more of them went into the schools, and taught religion to scholars and pupil-teachers! The clergy do not stand in the matter as they stood twenty years ago; nor yet, I fear, do the teachers. An attitude of aloofness characterizes many of the younger men, even in the Church schools: a latent feeling of discontent, which may grow into open hostility. I am not apportioning the blame, I am only stating the fact. There is danger lest, whilst contending about the machinery, we lose that for which alone the machinery is maintained; and yet nothing is more absolutely certain than that, if the religious interest leaves the Voluntary schools, the Voluntary schools are doomed.

And the educational history of the last quarter of a century has made it plain that the only security for preserving the religious interest is the denominational principle. Therefore slowly, but surely, we are coming, or recurring, to that as the basis of the religious settlement in national education. And, for us Churchmen, the denominational principle means the right to give education to our children according to the mind of the Church: it means a settlement in which there shall be full place for that mind, not narrowly interpreted, not represented by a system exclusively clerical, but yet by one expressing clearly the facts of historic Christianity, definite as to the doctrine and life which are based upon them.

And, in order to make the Church system of education effective, the great desideratum is more of organized unity. What is done in the name of the Church must be done by the Church. The educational movement of the last quarter of a century brings us to the recognition of denominationalism; the Church movement, during the same period, brings us to the recognition of corporate Church action. The late Archbishop expressed the principle when he said, "The Church must learn to do her own work." May the present primate teach us how to apply it! One application of the principle is the formation of Educational Councils as parts of recognized Church machinery.

To come to details. These councils should embrace both secondary and elementary schools. The historical connexion between the Church and higher education is no less close, and has lasted longer than that which unites the Church to education merely elementary; and the religious life of the country, and the future of the Church, depend as much upon the religious training of the middle and upper classes as upon that of the working class. These classes are our chief force in literature and commerce; they give us leaders in politics, and tone to social life. If we make an effort to draw all branches of education into a religious unity, they surely cannot be excluded.

I.—These councils should be formed on diocesan lines. The unit of area in Church organization is the diocese. The diocese, then, will be

the basis from which our organization will start. Some of our educational laymen are hankering after another area. The county magnate is at home in the county; there he feels that his foot is "on his native heath." The diocese, however, is in some cases more or less unknown ground to him—he does not know where he stands on it—it is clerical domain. Now, if a truer view is to be learnt, the first thing is for the clergy themselves to recognize the diocese. Sir William Harcourt, whose rôle it is to keep the Church weak, is only wise in his generation when he seeks to draw a line between diocesan officers and parish clergy; but the clergy ought to know better. They will be silly, indeed, if they are caught by that device. The strength of the Church lies largely in the recognition of the diocesan area, for to a believer in episcopacy it expresses a first principle; and diocesan unity—the frank acknowledgment of all the graduated order, under the bishops, of diocesan life—contributes beyond most things to Church stability. The pioneers of our Church educational movement understood this, and that was the reason, as I heard from one of them—a distinguished layman—why they contended for diocesan rather than county boards.

The council will be diocesan, and will emanate from the diocesan conference as the representative body of the diocese. Diocesan conferences express a transitional period and a system as yet only inchoate, but in them is the germ of the restored Synod, and our wisdom is not to snub them, but so to use them that they may grow to a larger purpose. From the diocesan conference, as the source under the bishop of all diocesan activities, and representing equally clergy and laity, we form the council. The nucleus consists of members of the conference, to whom are joined, by co-option or otherwise, persons interested in education, chosen from the different divisions of the diocese, and representing different branches of educational work—the work of the Secondary and the Sunday school as well as the Elementary school. Teachers, as well as parents and managers, are included.

The Diocesan Council will report to the Conference, and under the conference will originate policy, and be responsible for principles, while for detailed work it will form associations—the Sunday School Association for the Sunday school work, the Elementary and Secondary Associations for the work of the Day and Secondary school.

(1) For our Diocesan Day School Associations, we shall, I hope, be able to look to the associations constituted under the Voluntary Schools Act of this year. It would be the greatest mistake either to constitute these statutory bodies on civil lines, or to confine them simply to finance. Those who advocate the civil area do not, I think, realize the position. On this particular point these men come late into the field, and are unaware that the policy of confederation has been pressed by Church educationalists for several years past, specially on the ground that it would give the strength of consolidation to the system of Church schools, and that this consolidation would do more than anything to make it strong. In the association clauses we see the fruits of our effort, and to frame the associations on lines unknown to Church organization would be to sacrifice our toil, and to surrender a great opportunity. That opportunity is legitimately ours. The counties had their chance last year, and refused it; and seeing they judged themselves

unworthy, the Government naturally turned to the dioceses and denominations. As Mr. Courtney—no exponent of exclusively Church policy—stated in the House of Commons, these clauses mean that the Church of England is now to have the chance of organizing her schools on her own lines. If the opportunity is offered, we have the right to ask for it in the form which will give us the chance of making a good use of it. It would have been unreasonable to concede the principle with the express purpose of helping Voluntary schools, and then to clog it with restrictions, hindering it from recognizing that side of Voluntary schools which gives them their chief force, namely, their religious character. What would have been unstatesmanlike in the politician not to give, it is suicidal, when given, for the Churchman to reject. If the associations under the Act are formed on civil lines, and are occupied simply with finance, they will only tend still further to concentrate attention on secular work, to the exclusion of the religious interest—they will only add one other to the already overmultiplied agencies busied with our schools; but if, while giving them exclusive control over the financial object for which they were primarily constituted, we are able also to use them as the executive associations under our diocesan councils for wider and higher purposes, including amongst these a fuller religious fellowship between parents, teachers, and clergy, then they will not only have brought unity into our educational arrangements, but they will have given a much needed lift to their whole tone and aim. I know that these associations are at present disposed, like all young things, to “fancy themselves” a little, and to desire to stand alone; but give them time, and they will tone down, and find pride in filling their own special place in our system. A large future may be before these associations. If they learn the lesson, it will be theirs.

(2) There is at present no corresponding machinery with Statutory sanction which can give us our associations for secondary education. It will, however, be quite possible to form voluntary associations in this connexion. Many dioceses have already furnished the model, and have shown how, by the help of conferences between parents and teachers, the holding of quiet days for devotional purposes, the publication of a diocesan syllabus, and the appointment of a clergyman to pay friendly visits to the schools, and give counsel where invited—these associations may gain fuller attention for the religious teaching in Secondary schools, and strengthen common feeling and interest in religious training.

Form such associations of different kinds, as the executives of the diocesan councils, and affiliate local branches to them in the several archdeaconries and rural deaneries, and then by degrees a whole diocese may be permeated with a full sympathy for religious education.

II.—The diocese is the unit, it is not the collective Church. These diocesan bodies must lead up to central bodies modelled on the same principles. Thus, from Convocation and the Lay Houses there will emanate central councils, looking to the central synod as their source and their ultimate guide, just as the diocesan councils look to the diocesan synod. After the model of the diocese, members of the central synod will form the nucleus of these councils; and after the same model round this nucleus will be grouped representatives of educational bodies and interests, including members of the diocesan councils.

The work of each branch of education, secondary and elementary, is so vast in itself, that under its *central* aspect each will require a separate council, although on occasions demanding an expression of the full unity of the cause of religious education, these two councils might well be merged.

(1) It will be well to use existing agencies where possible, and for the central elementary council we may, perhaps, look to the National Society. That Society has for long acted on behalf of the Church in connexion with the education of the poor; it has done much lately to adapt itself to altered conditions, and is giving us useful help in the present crisis. Its Consultative Body of representatives, if slightly enlarged, might supply us with the needed organization. It cannot, however, be expected that the council, which would be the representative educational body of the Church, should occupy a *subordinate* position; nor would the associations elected under the Voluntary School Act—if these are eventually to form a constituent part of our Church educational machinery—own allegiance to any Body on which they had not themselves a place by representation. If the National Society is to render a yet fuller service to the Church by helping us to what we want, the Associations must find an adequate place on the Representative Body, and in all matters of general policy that Body, not the committee of the Society, must be supreme. The representative body of the National Society would thus be formed into the Central Council: the Society itself and its standing committee (with some enlargement) would naturally stand for the Central Executive Association.

(2) The Church has no existing agency of equal authority with the National Society to give us the Central Council of Secondary Education. In view of a probable introduction of a measure for Secondary Education next session, it is satisfactory to note that after a considerable period of continuous effort in Convocation, the formation of such a body is now all but complete in the Southern Province. It is proposed that representatives of Convocation and the Lay Houses should be its main constituents; to these are added representatives of the dioceses and the universities, and persons nominated by the archbishops, including teachers in Secondary schools. Women are eligible for seats on this Council, and its object will be to act as a Central Organization for Secondary Education on its religious side, and as such to promote the formation and the work of the diocesan associations and kindred agencies, to safe-guard the legitimate interests of Churchmen with reference to endowments and legislation, and generally to help the Church in the discharge of her responsibilities, whether at school or home, towards the younger members of the Middle and Upper Classes. Its Executive Committee would do the work of a central association.

III.—The organization thus described in its different parts would be manifestly a very important influence, and its relations with other agencies, either existing or about to be created, in Church and State, would require careful adjustment.

(1) In some dioceses machinery of the type that has been indicated has already been set up; in others the ground is clear for its establishment; but where the new organization finds itself face to face with diocesan bodies which are unsuited to present conditions, and

yet have no wish to be effaced, jealousies often arise, and a settlement is not easy. *Festina lente* must be the motto. The best plan is, in accordance with the policy already indicated, to use the old societies as executives for the Diocesan Council, the latter originating, the former administering. The old and the new will more readily fall into their respective place if common financial arrangements are established, and the one body has its due share of representation on the other. The chief requisites for a settlement are a ready recognition of the necessities of the case, and the right temper on both sides. Granted these, the difficulties of adjustment will disappear.

(2) The relations with the civil organizations of the State require yet more of thought and foresight. As regards elementary education, indeed, the State has already done much to clear up the position for us by conceding the diocesan area and denominational division for the purposes of school association. It is objected that this arrangement may interfere with future proposals for placing the whole system of national education on county lines. The answer is, that the educational chestnut is too apt to burn the fingers to make politicians eager to try their hand again at pulling it out of the fire. Get Churchmen to understand what is at stake, and they will occupy the ground so resolutely, and work the diocesan area so well, that no statesman will be in a hurry to turn them off; and if he *is* anxious once more to appeal to the county councils to add the care of elementary education to their other duties, he will somehow devise a means of establishing his county local authority without disturbing the diocesan association.

The plan of the Government as to secondary education has yet to be disclosed. No objection, however, was taken to the proposals of last year's Bill as regards the devolution of *secondary* education on the county council; they will, therefore, in some form or other, probably be renewed. In this case, then, the diocesan association will not be in sole possession of the field; but clause 13, section i., of the Bill of 1896, stipulated that no disabilities should attach to schools in respect of their religious connexion. We may therefore infer that our Church organizations for the promotion of secondary education will be readily recognized, and we may reasonably claim that they shall be used as agents in administering public funds devoted to Church schools, and shall be consulted when schemes are drawn up for the regulation of Church endowments.

To sum up: we aim by these councils and associations at finding more adequate expression for the collective influence and action of the Church in national education; and this, with a view not of retarding knowledge but of strengthening religion. Starting with the diocese as the unit, and with the diocesan synod as the representative diocesan body, the Church constitutes in each diocese a council of education in connexion with the synod. This council embraces the different branches of education in one religious unity, and appoints associations to be the executive for the work of each of these branches. The organization of the diocese has its counterpart in the Church at large. Central councils and executive associations answer to kindred diocesan bodies, and stand in the same relation to the bodies from which they emanate. The two central councils gather up the work of the diocesan bodies, and supply them with principles of common action. They compare one diocese

with another, and recommend the best methods; they give us a recognized court of reference; they enable us to meet other organizations on equal terms; they are the final expression of the collective unity.

This is no mere paper constitution; much of it has been already practically tested, or is on its way to be tested, and it contains nothing which may not fairly be claimed for the religious side of a nation's life in a system of national education. The State is duly recognized, and in its own sphere remains supreme, while it gains from dealing no longer with a multitude of more or less irresponsible agents, but with the authorized representatives of a collective Church; it gains, because there will be no longer a sense of grievance to prevent the Church of England from co-operating to the full in that cause of national education to which she is bound by her spirit and history. And the Church will gain. In this union she will be strong. It will quicken the religious spirit in the work; it will give inspiration; add purpose and power. There will be power, if need be, to resist; above all, the power which comes from the sense that the work is now worthy of her, and that all the energy of her full life is in it; that consciousness is always to the Church an earnest of coming victory. The end is not yet; but possibilities will shape themselves into fulfilments; difficulties will go down under the force of steady effort; and what effort is too great for a result so large? Because the Church knew the opportunity of her day, the future of England was won for Christ.

DISCUSSION.

E. GRAY, Esq., M.P. for North Westham.

It is utterly impossible in the space of ten minutes to in any way criticise the various papers which have already been read to this gathering, but I think that we may take some comfort to ourselves in the fact that National Education has formed so prominent a feature of the Church Congress this year, and I hope that the note which has already been sounded will be re-echoed at many future Church Congresses, and the public may realize that those who are leading the Church of England are also taking an active part in educating the people of England. I would dismiss the paper which has just been read with the remark that I disagree with almost every sentiment the reader has expressed, and I disagree both as an educationalist and as a member of the Church of England. I want the Church to be true to its own character, and seek to influence the whole of the country, not by creating diocesan organizations for Church schools alone, which will lead to counter organizations by those who are opposed to the Church, and thus perpetual conflict and antagonism, but I would wish the Church to endeavour to remove by conciliation the antagonism which already exists. I want the hand of the Church in every piece of educational work which is going on all over the country. The Archdeacon of Exeter seemed to forget other schools which already exist, and which have already taken their place in the affections of the country. Such an organization as that sketched by the Archdeacon would result not only in the perpetuation of the present conflict, but in its accentuation. I would wish for the good of the children that the conflict between extreme sectarians should pass away. In regard to the very able paper by Dr. Gow, I am inclined to think that his rather playful description of the elementary school system was a little bit exaggerated and a little bit overdrawn, and it would have applied with a little more accuracy to the condition of the elementary schools three years ago, but does not do so now. A wiser spirit has prevailed at Whitehall, and under Sir George Kekewich we have had at least one man who knows what a child is like, and it is not altogether fair to blame the authorities at Whitehall as much as they are

blamed. I think his paper was founded upon the statistics of some years ago, and not those of recent date, because I note in one part of his paper he refers to the 17s. 6d. limit, and that was removed last Session. But in substance it was a fair description, and so it will be until the country succeeds in securing competent local educational authorities whose sole desire is the advancement of education, with sufficient power and sufficient elasticity in their nature to deal with the separate needs of separate localities; and we should not try to drive the whole machine from one central department, by men who have made their acquaintance with the educational question by study within their own four walls, instead of by contact with the children of the country. We too often disregard the fact that it is perfectly impossible to successfully apply to the village schools of Wales exactly the same system you apply to London, or to the rural districts of Cornwall what you would apply to the city you are now in of Nottingham. I perfectly agree that a central council is necessary at Whitehall, and that under that there should exist in the county areas or the county boroughs a very wide elasticity in control, if the necessities of the several districts are to be met. I am glad to find that Mr. Gow did not suggest a sharp dividing line between the elementary schools and the secondary schools. I believe myself it would be utterly impossible to draw it, and if it were possible it would be injurious. That is why I prefer the word primary to the word elementary, as it better represents the relation between the two branches. Mr. Gow said that according to the last public statistics there were 53,000 children attending our primary schools over the age of fourteen, who were obtaining something a little beyond the ordinary idea of the elementary schools. I am very much afraid if the sharp dividing line had been drawn these children would have left the schools a year earlier, and have lost that little additional education which will be of inestimable value to them in the future. I am not prepared to say your primary schools shall stop here and go no further. You have to recollect the difficulties of railway communication in country districts, and you must not put pupils to a great expense by putting up separate buildings in separate places to carry on separate organizations. It is only right to consult the ratepayer and taxpayer in this matter. When the House of Commons is voting the education grant, which it does so willingly year by year, its desire is that it should be expended on the children, for the benefit of the country, and not that it should be wasted in needless organizations, and in the multiplication of existing councils. I believe, therefore, that any attempt to limit the work of primary schools would be defeated by the desire of ratepayers to give those children the benefit who can stay at the schools a year or two longer, although they cannot go through the whole curriculum of the secondary schools. My hope is that the plan which has been sketched on this platform this morning will be put into force by Parliament, and that the authorities at Whitehall may have the benefit of a council of experts, as is the case in Switzerland. That might well exist here, and primary and secondary education be at once united under the authority of the Minister of Education. Frequent reference has been made to Mr. Matthew Arnold, but I recollect one of the latest pieces of advice he gave was that teachers of to-day should labour unceasingly until State education had been placed under a responsible State Minister. Let the pettifogging little School Boards which exist be removed, and let those which are good and which will remain be strengthened. Everybody who has had anything to do with Church schools knows that the five shillings per head granted under the recent Act is by no means sufficient to keep the schools going; and they, too, must look for a new form of State assistance to keep them as an integral portion of our educational machinery.

R. WADDINGTON, Esq., Bolton.

I AGREE with Mr. Gray in regard to the last paper. The greatest mistake we can possibly commit—and it has been committed during the last few months—has been in accentuating the difference of sects in dealing with the primary schools. I would plead with you to think of the child. I was struck last night and to-day by the keen desire running through each audience to come to a solution in the interests of the child. You travel in some of our northern counties or manufacturing districts, and you find the voluntary schools crippled for the want of two or three hundred pounds to improve the sanitation and the building of the schools. You find the children, day by day, living in an atmosphere that everybody agrees ought to be very much better, and then you walk to the places where the miner very largely spends his leisure, and you find £10,000 spent with very great lavishness on a public-house to

provide for the leisure of the miner and the artisan; and I want to know why the little child is not to have £500 spent upon the place where it spends the greatest part of its life and where its future character is formed. That child is to be sacrificed to the extreme opinions on both sides. The Bishop of Hereford spoke, and I quite agree with him in what he said in respect to the interest taken by the clergy in the religious education of the schools, and—one is always ready to exempt persons present, and it is a wise thing to do when you are addressing an audience—I would suggest to you that there is a great deal of truth in what the Bishop said. It is far too true. I dare say the clergy have been driven to it by the cast-iron methods of the Education Department, and by the anxiety for that extra shilling grant; but I can tell you as my experience of Church schools that there is overwhelming care taken for the Government Inspector, and while there is remarkable regularity and close attention when Her Majesty's Inspector is coming, it is too often true that the only receiver of the Inspector of Religious Knowledge is the schoolmaster himself. I tell you it is true. I have had a wide experience. I have spent twenty-five years in schools, and not in one parish only; and though I may have been in exceptional parishes, and I only hope I have, the Bishop certainly confirms my position. The very fact that you send a Diocesan Inspector round to inspect your schools in a subject which above all others ought to be left without examination confirms what I say, for religion is a subject in which it is impossible to do the best for the child with a cast-iron syllabus and the Inspector coming. There is the clergyman in the parish, who should be the guarantor of the child's religious training. I will not labour that point long. We teachers are cognizant day by day with the unfair incidents of the present controversy, because we are day by day closely in touch with the defects that we see. Dr. Gow suggests limitations of primary education. You might suggest to him that he will never require an Act of Parliament to limit the voluntary schools; their poverty is the restriction. At the present time there are 24,000 certificated assistant teachers working in the primary schools, and only 6,000 of these are in the voluntary schools. There are 18,000 teaching two millions of scholars in the board schools of the country, and only 6,000 teaching two-and-a-half millions of children in the voluntary schools, and while that goes on there is no need to talk of the limitation of the schools. But why should there be limitation in the education of the children? We do not want limitation and ought not to have it. Dr. Gow told you of the cabman who was learning navigation. Well, why should he not learn navigation? He would be no worse a cabman if he learned chemistry. Dr. Temple said at the meeting for working men on Tuesday night, that the right way to a bishopric was to plough a good straight furrow in the field, and if it is not a bad thing to start as a ploughman and finish an archbishop, it cannot be a bad thing to start with chemistry, even if you finish as a cabman. But Dr. Gow spoils his position. He starts by saying he wants to make a man, and finishes by saying he wants to make a cabman. There are 130,000 children taking specific subjects to-day out of five millions and a half, and 72,000 of these are taking those un hurtful subjects known as domestic economy and animal physiology. If you call that a very advanced education, I do not, and to begin talking about limitations and to say that is a reason why technical schools should get children who would grasp the subject is entirely missing the real point. Last year, three-quarters of a million of children who were ten years of age the year before disappeared from the school registers before reaching eleven. They stay on the streets for two or three years, and then they make up their minds to take up shorthand or some other subject, and they go on and take it up, and they have lost the rudiments, and you cannot wonder. We want not to limit our primary system, but to enlarge it very much, and to apply the law and commence by saying that every child must go to school till it is fourteen years of age.

The Ven. WM. EMERY, Archdeacon and Canon of Ely;
Permanent Secretary of the Church Congress.

I CANNOT go into various points which have been raised, because I have only ten minutes, and wish to speak specially upon the religious question. I have had a great deal to do with education in public schools as an examiner at Cambridge, and now as the chairman of the Church Schools Committee for Secondary Education, and I lay down this principle, and I hope we all agree to it, that the fear of God ought to be the foundation of education. All this morning we have heard about the secular side of education, how to better arrange it and improve the mental faculties. No doubt the

Bishop of Hereford did speak on the religious side, and said that religious and moral training were most important; but I maintain, in the conditions of this country, we cannot have a universal system of undenominational education. Mr. Gladstone has called it "the horrid monster," and it really is so. The present Archbishop of Canterbury was the head of the training college got up in the time of Lord John Russell to train up teachers in undenominational principles, and it was a failure. Since that time the Church of England has established a large number of training colleges at a very great expense, and has provided a mass of teachers for the country, and she has done what I was astonished to find suggested she had not done. She has taken the deepest interest in education, and has been foremost in it for the last two centuries. To suppose that the Church of England is just awakening to the importance of education is folly and crass ignorance. The Church of England at the present time is educating nearly half the number of children in the country. Our Nonconformist brethren have got very few children compared with what the Church of England has, and have also very few training colleges. I wish we could all agree on one form of religious education, but I fear that is impossible. The majority of the children in the board schools are our children—the children of the Church—and we submit that in board schools, as well as in voluntary schools, the feelings of our parents should be duly considered. Now a word as to secondary education. Churchmen must watch very carefully any measure brought in for secondary education. At Cardiff Church Congress, a Conservative Member of Parliament, who had a great hand in helping to pass the Welsh Intermediate Act, praised it highly, whilst I declared the Church had not been duly considered in it. This has now been proved. The present Bishop of S. David's, who at first thought the Act might be worked fairly, has since acknowledged it has not been so worked. He tried his best to get the Church of England properly considered, but he could not succeed. The result of the working of the Act is that only four of the principal schools for secondary education in Wales have been preserved as Church schools, the rest having been seized and made undenominational by bodies in which the County Councils have appointed the majority; and these governing bodies have gone so far as to say that even Church children in boarding houses connected with these schools shall not have denominational religious instruction. Now it is being suggested how very desirable it would be that the Bill to be brought forward by the Government for secondary education should be on the lines of the Welsh Intermediate Act. Let Churchmen carefully watch that, and oppose strenuously such a measure, for they may be sure if such an Act be passed there will be an immediate effort, as there has been in Wales, to seize all our Church educational endowments, and to make our schools undenominational. It turns out I was right at Cardiff, and I believe I am right now in giving warning. Whatever measure is brought forward for secondary education—and I think one is needed—it should be most carefully examined to see that the rights of Church people have been duly considered. I protest that we Church people should not be put in the background, and that it should not be supposed we do not care whether our children are, or are not, brought up in what we believe to be right, with definite religious instruction. I am only, in thus speaking, echoing the sentiments of the late lamented Archbishop Benson. When the Church Schools Company was started, his Grace was pleased to take a thousand pounds in shares, but insisted that there should be a conscience clause for the day schools, maintaining that the conscience clause was one of freedom, giving the parents the freedom to withdraw their children from definite religious instruction, and giving the teachers freedom to impart what they believed to be right teaching. I am the Chairman of the Company, and we have established through the country, from Kendal to Bournemouth, twenty-seven secondary schools, and we hope to extend them still further. I cannot, however, say that Church people have given such hearty support as we could have wished. Churchmen must vigorously maintain their rights, or their rights and privileges will probably, as in the past, be unduly interfered with. It has been said to-day that the Religious Inspector has not been so well received as the Government Inspector. Of course the gentleman who spoke thus may have very special experience, but I can only say that in the diocese of Ely, in which I have a great deal to do with the system of religious inspection, our Religious Inspector is received with the greatest kindness, and is really transferred from centre to centre and hospitably entertained by the clergy. I do not know where that gentleman lives, or what his special experience is, but, speaking generally, I feel sure the clergy are quite as considerate to the Diocesan Inspector as to the Government Inspector.

The Rev. WM. BARKER, Rector of S. Marylebone, London,
and Prebendary of S. Paul's.

I WILL only venture to bring forward one point, on which I am quite sure you will all agree. The simple point is this, that there must be continuation schools, whatever the principles on which they are managed. We must all be agreed that it is quite absurd for children to be educated in the expensive ways in which they are at present in the elementary schools, and then to be sent adrift at the age of eleven or twelve. Now, whoever takes this matter in hand, whether a committee of experts or an Education Minister, the one important thing is to keep the children under educational control until the time when they are able to appreciate education, and go forth and battle with the world. I do not think that is an unattainable thing. I think it could be brought about in very easy and practical ways. The Government has seen this and recognized it, and the new night school code has made such an enormous difference in the attendance at continuation schools at night that one is really most hopeful that in a few years, if the clergy will only take it up, and those connected with board schools will only look to it, children who leave the day schools will be engrafted into the night schools. There are now about 300,000 children attending these schools—a vast increase over a few years ago. Some gentlemen have placed the limit of age at thirteen. I should be very sorry if my children had to leave at that age, for that is just the age when they are beginning to understand what education really means and to digest what they have received. It will be possible to keep them up to the age of nineteen with no expenditure to the parents, and very little to the State. With regard to the question of secondary education, I am quite certain you will have very great and elaborate schemes, but I am a great advocate of simple schemes. Everybody seems to like elaborate and complicated schemes, but they resist a simple scheme. The scheme to which I refer is this: there is no difficulty in the world in every single primary school, board or voluntary, having what we will call a lower and an upper grade in the same school. It is best to speak from experience. I have a school of 1,200 children; we have a lower grade and an upper grade, and organized science and technical classes. Mr. Gray, of whom we are so proud, was brought up in the school, and I say that if schools of that kind can produce gentlemen of the calibre and intellectual power of Mr. Gray, we need not be afraid of the outcome of our voluntary schools. Unless we insist on the retention of our children under educational discipline until they can take care of themselves, we shall do very little indeed. Most of the children who leave our schools forget what they have learned in a very few years. Most of the children go into the streets and begin to learn bad habits, and all the influence of the parson and the associations of the parish are practically inoperative on those children. We want a definite organization like a continuation school in the evening. There is not one parent in a thousand who would not rejoice that his child should be kept in a school like that in order to keep him out of the streets and out of harm. In this country we do not seem to be very much enamoured of any ideal scheme, and we make schemes by experiment. Institutions grow in this country, and it seems to me that your ideal schemes do not take with people—they want to take one step before they take another. A child comes to your school, and starts with the primary school, where he would be taught the three R's, and nothing after that. Parents are anxious that their children should remain longer in schools, and are prepared to pay for it. Let the bishops and those who are responsible for the schools have no rest until that principle is in force, and until the children are obliged to keep at school until a certain age, but not be compelled to remain after thirteen or fourteen. After that, the schools should be of so interesting and recreative a character that the children would go there for amusement and instruction, and would go into the world at the age of seventeen or eighteen far better prepared to fight the world.

EDWARD BOND, Esq., M.P. for East Nottingham.

I SUPPOSE we are all determined that the national education we are giving shall be as effective as possible. We may differ as to the time during which children should be compelled to go to school, but whether we think that the present system ought to continue in force, or that children should be compelled to attend day schools longer, it is important to consider what they are to be taught while they are at school. Dr. Gow criticised the curriculum which at present prevails rather humorously, and some

people certainly think that the present system is too elaborate. I do not think, however, that such critics have considered the case properly. Children now go to school at a very early age. When I was on the London School Board, I remember a case in which one of the Inspectors said that a mistress had again yielded to the temptation of taking in children between the ages of one and three. There are parents who are anxious to get rid of their children, and to send them to a place where they know they will get warmth and discipline and be under control at a very early age. They can be sent to school at the age of three, and in many cases they are. If you get a child at that very early age you very soon get to the end of what used to be called the three elementary subjects. You have taught them from a very early age, and they very quickly attain sufficient knowledge of reading, writing, and arithmetic to be able to pass certain standards. They are still, however, of a very tender age, and they must be taught something else, and then the question is what should they be taught. The present range of subjects has been arrived at probably in a somewhat haphazard way. There were the scientific people who were deeply persuaded that the old system of education was of far too literary a character, who felt that people should deal with things instead of words, and who argued that an opportunity of imbibing a certain amount of science should be given to the children. Then at a later stage there came the people who took the view—and a very reasonable one—that most of the children in our elementary schools would have to earn their livelihoods by the work of their hands, and they said that in the interests of technical education, and in the interests of the commercial supremacy of this country, it was highly desirable that some education should be given to the eye and hand, which should go some way at all events towards fitting them for the trades which in after-life they would have to pursue, and as a consequence a certain amount of manual instruction has been introduced in some of the elementary schools in the country. And lastly, with the same end in view, the teaching of drawing, and especially drawing of a geometrical character, was introduced. Well, you cannot complain of the fact that these particular subjects were introduced if you are going to keep the children at school for any reasonable length of time. They must have something over and above the three R's. But Dr. Gow's objection remains unanswered, that this scheme of education has not been thought out from the point of view of educational experts, and he also suggests that too much discretion in the choice of subjects is left to individual teachers or managers. No doubt, under the old system, by which special grants were given for specific subjects, there were some curious results. I remember that girls in a certain school in the Tottenham Court Road were taught the principles of agriculture, because it was found that the principles of agriculture could easily be imparted, and that the subject was one in which it was easy to obtain passes. As things are constituted now, however, that kind of thing cannot be carried out. I have been connected with various educational efforts for a long time, and I had occasion, in connection with some work I was doing at a charity commemoration, to go into the system of education prevailing in London, and especially in regard to questions relating to the advancement of the education of the poorer classes; but I think it is exceptionally difficult for anyone who well applies his mind to it to discover what precisely are the things which ought to be insisted on in a primary school, and in a system which terminates about the age of fourteen; and though I do not think that the subjects which are now offered for instruction are those which one would necessarily in all cases have selected, it remains that Dr. Gow did not himself offer us a curriculum, and if he had tried to form one, it would have been interesting to have heard what the results had been. How many of the subjects now taught in elementary schools would he have left out, and how many would he have retained? Moreover, what fresh subjects would he have introduced. I do not think that we can expect to put a great deal of learning into primary schools. What we must reasonably expect is that a great deal of what is taught will evaporate before very long. When I say that, I know that I am speaking of what is the experience of a great many of us. We find that a part of the instruction we received at school and at the university had no appreciable effect on our minds after a time. But the thing is what sort of an education is to be given? what subjects can be taught which will have the result of turning out our boys and girls in such a way that they are likely to be useful citizens, and which will have prepared them in such a way that they will be fit for whatever walk of life they may have to follow? One thing I feel as the result of a good deal of cogitation on the matter, and that is, that we do not pay sufficient attention in our schools to the training and culture of the body. I think if more attention were paid to drill, to exercise, to games, and to things which go to strengthening and building up healthy bodies, we should do well.

I rejoice to think that in a good many London schools swimming is very much encouraged, and baths have been attached to some of the schools. That may seem rather extravagant, but there are public baths in most cities, and I am glad to know that in Nottingham competitions in swimming for elementary scholars have been successfully instituted.

The Rev. W. A. BATHURST, Incumbent of Holy Trinity,
Eastbourne.

I DESIRE to vindicate the diocese in which I live from the imputation of not showing due attention to the Diocesan Inspector. In point of fact, we always give him a most cordial welcome, and show him that we thoroughly appreciate his efforts. The chief subject upon which I wish to say a few words is the endeavour which is being made in Eastbourne and elsewhere to keep out the School Board, or rather to provide elementary education for an increasing, and in some cases a very rapidly increasing, population, upon a Church basis, so that the School Board cannot be called in to do that which the Church ought to do. I take it for granted that all, or nearly all, who are here present, feel that it is most desirable that the Church should maintain the position which she has inherited from those who have gone before us, and continue to provide, as far as possible, for the elementary education of the country. Now, I specially asked permission to speak in consequence of a very vigorous effort which has been made at Eastbourne to retain the education by the Church. The effort which has just been made is of a unique kind, and I think that a reference to it will be interesting. We have very recently provided for no fewer than 1,700 children at a cost of £11,000; but there comes a crisis in which it is almost impossible to ask for more help from those who have given very liberally, and you fear lest you should be placing too much burden on the camel's back, under which the camel will break down. Well, we have been on the verge of a School Board at Eastbourne, and it has been threatened, but we have, I think, succeeded in retaining the education in the hands of the Church. We have now a regular plan, which is termed the Eastbourne Voluntary Schools Building Company. The directors of this company desire to raise a capital of £10,000 in £1 shares; it has the Duke of Devonshire, the Bishop of Chichester, the Archdeacon of Lewes, and a large number of gentlemen among its patrons. I will quote briefly from the prospectus:—"This company is formed for the purpose of providing capital for the building and enlarging of elementary schools in Eastbourne, and for assisting schools with loans of money at interest so as to meet the recurring demands of the Education Department from time to time as the population of the town increases, thereby avoiding a School Board and its heavy rates, and to do this in such a way as to provide a fair interest on the capital supplied." This scheme has been laid before the Education Department, and no objection whatever has been taken to it. The object is that when a school becomes necessary, as it must do in an ever rapidly increasing population like ours, the money will be applied for, and the needed accommodation supplied. When built it will be let, either on lease or yearly tenancy, to the managers to carry on the school at a rent equal to five per cent. on the capital. Deducting for the company's management expenses £25, there would remain £100 a year, or four per cent., for dividend on the shares. Such is, briefly, what this new endeavour is pledged to do, and I may add that it seems likely to be thoroughly successful in accomplishing its objects, and postponing the School Board indefinitely. I have not said this, of course, that any aid may be given to our effort, for I think that we shall be able to carry it out ourselves, but that other parishes which have been struggling like ourselves may perhaps see fit to carry out the scheme, and thus to retain for our Church that position which she has inherited as having by far the largest share in carrying out the education of the rising generation.

The Rev. R. D. SWALLOW, Chigwell School.

On the occasion of the first public meeting which I had the honour of attending in this city, a former vicar of S. Mary's, Canon Morse (whose name awakens even yet a sympathetic echo in the hearts of some here, and whose memory is still green among those who were his friends), compared the men of Nottingham to the men of Athens,

who had "leisure for nothing else but either to tell or to hear some new thing." After a quarter of a century the speaker's words are still being fulfilled. This is, I think, the first occasion on which a body of intelligent citizens, other than educationalists, have met to deliberate upon the claims of secondary education and to a share in that organizing and reforming temper which marks the close of the nineteenth century. For Church Congresses, at any rate, the organization of secondary education is "to tell and to hear some new thing." It is strange, yet true, that there is a widespread ignorance and indifference in this matter. Since 1870 elementary education has formed a plank in almost every political platform. Few politicians, and fewer statesmen, have any regard for the interests of secondary schools. The vast majority of men hardly know the meaning of the term. Dr. Gow, in his very admirable paper, has dispelled the fallacy that secondary and second grade are convertible terms; and I only venture to occupy your time this morning because circumstances have brought me lately into very close touch with that branch of our subject on which he has discoursed to us so pleasantly and well. At the outset, I venture to say that my intercourse with the headmasters of the higher grade primary schools, which has arisen, not from a conflict of mutual interests, but in the more peaceful atmosphere of the conference chamber, has convinced me that they are, as a body, men of high aims, of devoted enthusiasm, and of public spirit. In my boyish days I always felt a touch of sympathy with the poacher in his attempt to drive hunger from his hearth and home by an occasional raid upon his squire's plantations. I have exactly the same feeling with regard to these very excellent gentlemen, who are undoubtedly poaching upon our preserves without the excuse of poverty and want. In fact, the balance is on the other side. The higher grade school teacher is the capitalist; the headmaster of the grammar school has to struggle with the strain of agricultural depression, and the poverty which to-day too often accompanies ancient endowments. The governors of our secondary schools are almost everywhere crying out that, with a dwindling income, they are called upon to compete with a primary system, which is supported by the rich endowment of the rates, and directed by School Boards which are in no sense responsible trustees for expenditure. It is a financial question, and as citizens you are wise in facing it to-day. But it is more than this. We appeal for a delimitation of schools because their aims and curricula are essentially different. It is the object of elementary schools to lay the foundation of educational work by a curriculum planned to terminate at the age of twelve, which, however, should be continued in the higher primary school up to the age of fourteen or fifteen, with curriculum bearing directly upon industrial employments. Such schools ought to be "craft schools," and to aim at creating in every scholar an aptitude for a liking for that labour by which he will have to live. This is their limitation. We appeal to your judgment to say to each who would overstep it, "Thus far shalt thou go, and no farther." To the secondary school belongs the task of providing curricula adapted to professional, scientific, mercantile, and higher industrial requirements and for entrance at the universities and public services. More than this, the present unsettlement disturbs the best educational interests in both. To the one it gives a pseudo-secondary character, and tends to produce from the working classes of our towns that very unsatisfactory product, the black-coated clerk, who has failed to realize the dignity of manual occupation, and by a false conception of social values places unskilled quill-driving above the honest labour of the skilful artisan. In secondary schools the strain is hardly less distressing. The poorer sort are compelled to subordinate the high ideal of education set up by years of tradition to satisfy commercial instincts, and to cope with the competition which is forced upon them by their lack of public aid, and by the superior advantages in this respect enjoyed by State-aided competition. It follows, then, that as teachers in secondary schools we are calling aloud for an organization which will make delimitation possible. Such delimitation every intelligent nation in Europe has recognized as necessary. The fear of the President's bell prevents me from saying what I should like to say in this respect. May I refer you to those "Special Reports on Educational Subjects," just published by the Education Department, under the direction of Mr. Michael Sadler, to whom the educational world owes more than I can say for his influence in the present crisis. Before I sit down, I would express my dissent from the views of the two archdeacons who have preceded me. With Archdeacon Sandford I am very much in sympathy, but I conceive his creation of a "diocesan area" to be most mischievous. We aim at unification. The county is the natural area for the organization of secondary education. If a second area is proposed, there would be a conflict between the two. To Archdeacon Emery's

charge of secularity on the part of headmasters, I give an emphatic denial. While we cannot but regard it as a happy omen that the Church has moved in the matter, yet we deprecate the introduction of the religious difficulty into the struggle for organization. You may trust the headmasters of secondary schools to fulfil the devout aspirations of the pious founder of my own, who charges his schoolmaster "as he will answer it to God and good men that he will bring up his scholars in the fear of God and reverence towards all men; that he teach them obedience to their parents, observance to their betters, gentleness and ingenuity in all their carriages . . . that men seeing the buds of virtue in their youth may be stirred up to bless them, and to praise God for their pious education." In the great revival of the Elizabethan age the pious almsgiving of Churchmen founded the grammar schools. It is the work of the pious Churchmen of the Victorian era to protect, to organize, to restore.

The Rev. W. MOORE EDE, Rector of Gateshead, and Hon. Canon of Durham.

I PROBABLY approach this subject from a point of view different from that of preceding speakers. Having been a member of one of the large School Boards of the country for seventeen successive years, I approach this question of secondary education from a School Board point of view; and I wish to impress on all who concern themselves with the re-organization of secondary education that they must take into their calculations the views of School Boards, and that the School Boards have made up their minds on two points, viz., that they will not hand over their higher grade schools to any new authority, and that they will not submit to any limitation of their curriculum. They will not confine themselves to the three R's, but will give as advanced an education as the age of the scholars permits, and as the ratepayers are willing to pay for. The opinion of School Boards cannot be ignored. They are popular bodies—not popular with some of the clergy perhaps—but popular with the people who elect the Boards and elect Members of Parliament; therefore School Boards are a powerful political force, and can make their opinion effective. As to the remarks of the preceding speaker that higher grade schools are multiplying clerks and turning out a multitude of quill-drivers, that is simply untrue. These schools are turning out the foremen and managers of the future, and are training the men on whom the maintenance of England's industrial supremacy will depend in the future.

The Right Rev. the PRESIDENT.

I AM afraid the time has come when I cannot call upon the speakers whose cards I have here. The one thing which I want to say has not been spoken about to-day. The great thing is, not so much to give people knowledge as to teach them to think, and to teach them to have an interest, so that when they shall leave school they shall care to go on with their education themselves: for, after all, it will only be after the time of compulsion that the real education will be begun, and I am quite sure you cannot make that real education compulsory at all. The boys who want to learn will come to learn if there is opportunity, and if the methods are made attractive they will come and learn for years after. The interest must be created, and I think that the danger is, that instead of creating an interest in the knowledge, and the desire to obtain knowledge, they are taught to pass examinations simply, and the thing ends there. I think the first important thing is to train the power of thinking; then to create an interest in knowledge and the desire to obtain it is the second thing; and then the third thing is to set motive before parents no less than children to prolong and desire education. Mercenary school motives must be elevated if we are to become an educated people, but we shall not be able to do that easily; and I know that the nations which have carried education further than ourselves have not done it by purely ideal motives. One main weight upon those who have not given the best education is that there is no practical motive to encourage education by any prospect of reward in life. There is no reward, so to speak, in our commercial spheres, no encouragement given, no desire that young people should be better educated. I do not find it in those who manage schools. I do not find the desire for wider education for

education's sake. I do not doubt that our educational authorities in our university here see this as highly as any one can; but I have no doubt they will sympathize with me in saying that the parental desire to keep children to be educated in the higher branches is rather conspicuous by its absence than by its presence; and unless we can make a beginning by giving fresh motives to parents, we shall not get them to support us when any real start is made. The great thing needed is motive to young people to learn. That same defect is very apparent in this district. Education is not valued for business. I doubt very much whether we can compel children to go on, or even if it would be much good to them if we did. We want to think differently of what our schools are to produce. Then as to the religious question. I do not think that learning the Catechism by heart is the one thing to make children religious. Their minds must be opened. Secular education helps religious. To be able to think and to care to think; to want to learn; to want to know; to believe truth, liberty and life to be things to attain; and that to have their minds opened and not closed is the religious duty to their consciences; will lead them to get a better sense of religion than they will ever get without such general education. We Churchmen should struggle for religious education not as separate from secular, but as trained upon it.

ALBERT HALL,

THURSDAY AFTERNOON, SEPTEMBER 30TH, 1897.

The Right Rev. the PRESIDENT in the Chair.

INDUSTRIAL PROBLEMS.

THE DUTY OF THE CLERGY IN REGARD TO TRADE DISPUTES.

METHODS OF CONCILIATION.

THE CHRISTIAN SOCIAL UNION.

The Right Rev. the PRESIDENT.

I ONLY intend to intervene a moment or two, and to say that in my judgment there is nothing in regard to which we need to ask the grace of the Holy Spirit, and for God to touch the hearts of all those engaged in the solution of the very important question which is to be discussed this afternoon, than is the case in respect to industrial problems. When I came to these parts I addressed my first sermon, as a bishop, to the Co-operative Congress, and on that occasion I gave utterance to words which, though they were not at the moment accepted, did afterwards win their way. And despite some sad experiences since gained, I still hold that the one direct step at which those concerned in these questions ought to aim is the realization of the union and combined operation of the different persons engaged in the same trades and interests. With these few words I will call upon Mr. Drage, M.P., to read the first paper.

PAPER.

INDUSTRIAL PROBLEMS.

GEOFFREY DRAGE, Esq., M.P. for Derby, 15, Wilton Place, S.W.

IMMENSE progress has been recorded during the past sixty years in the condition of the poor in every department, but recent public enquiries have revealed great abuses and great evils in connection with the Poor Law, which can only be remedied by a general awakening of public opinion, and where can such a movement be better initiated than at a Church Congress? for during the last sixty years the Church has firmly established her claim to be called the Church of the poor. In reviewing the evils that exist, one must not for one moment forget the admirable work that has been done by many Boards of Guardians, like the West Derby Union of Liverpool; our object must be so far as possible to remove obstacles from their path, and assist other Boards to reach the same standard. The abuses to be remedied may be classified according as they affect Poor Law children, the adult, the aged, and sick poor. In almost every case reform is required, both in the law and in its administration.

With regard to Poor Law children, the public can have little notion how large a number belong to the class called "ins and outs," who are dragged by their parents in and out of workhouses. A rough idea of the proportion can be given by stating that in one year out of a total of 11,190 Poor Law children in the Metropolitan area there were 6,960 admissions and 7,089 discharges—that is, sixty-three per cent. were admitted, and sixty-four per cent. discharged—and, as to frequency, a case is recorded in which one family of three children were taken in and out of one workhouse sixty-three times within twelve months.

The effect on the children is to ruin their health and morals, as well as to deprive them of their education; the effect on the Poor Law schools is to dishearten teachers and demoralize and infect the other pupils, while the effect on the parents is to deaden all sense of responsibility. It should be added that the children are often taken in and out of the workhouse with the express object of avoiding school. The Local Government Board has long been aware of these evils, but has done nothing to remedy them. The law should be altered so as to deprive such parents of their parental rights, and the Local Authority should be obliged to provide special schools, like that at Hammersmith, for these most unfortunate children. Ever since 1841 the Poor Law Commissioners and their successors have denounced the evil results of bringing up pauper children in the workhouse in close contact with pauperism, vice, and crime. Such children are not only brought up in the worst associations, but often are deprived of all education. In 1895 there were 3,000 children in London workhouses and Poor Law infirmaries, of whom 2,000 were over school age. Reform has been promised as to London by the present Government, but we have no such promise as to the provinces. The danger does not stop once the children are launched on the world. The Poor Law Authorities have practically no power to protect such children against undesirable relations who take them from their situations to get their outfit of clothes, nor from unscrupulous employers. More powers are wanted

for these purposes by the guardians, and more support should be given by the public to the Metropolitan Association for Befriending Young Servants and the Girls' Friendly Society, which have done such admirable work for girls. The Girls' Friendly Society is at work in 450 out of 649 county unions, and it should be allowed to extend its work; for, whereas one in five girls used in former years to be returned to the workhouse, the proportion is now one in fifty-two. Similar societies for boys are needed. At present there are only one or two small ones in existence.

It is almost incredible, but there is at present hardly any accommodation for feeble-minded and epileptic children. Out of 9,800 Poor Law children recently examined in London alone, 211 were found to require special treatment, and eight per cent. were mentally dull. There are in all England only seven small schools for girls, accommodating 120, and none at all for boys. With regard to epileptics there is no sign of reform, but the Government has promised to take steps with regard to the feeble-minded children in London, though no promise has been made as to the provinces. The law forbids the employment of children as half-timers under the age of eleven, and we are pledged by our representatives at Berlin to raise the age to twelve; but with regard to Poor Law children, recent investigations show that the law has been systematically broken. Children of eight and nine have been worked as half-timers, and half-time means that they are worked three hours at school with five at labour, and sometimes, according to one Inspector, seven, eight, and nine hours. Apart from the cruelty of such hours at dull employment, is it likely that a child so used can profit from what education is given it? Under the regulations of the Local Government Board, the teaching staff is on a lower footing than for ordinary elementary school children, and the curriculum out of date. The question of the barrack schools, and their effect on health, educational training, and morals was raised in 1878 by an Inspector of the Local Government, and they were condemned by a Committee of the House of Lords in 1888. That question has been settled, so far as London goes, by a promise given by the present Government for their eventual abolition, but nothing has been promised with regard to the provinces. Reform is urgently needed by many Boards of Guardians, to which more women should be elected. Reform is, also, urgently needed in the Local Government Board, where one lady inspector—besides other duties—is responsible for 1,800 children boarded out beyond the union. Promises have been made that the staff will be strengthened for this and other purposes. It may be mentioned that at present one medical inspector is responsible for 74,000 beds. The delay resulting from this and from the want of any effective control can be better imagined than described.

More supervision is required for emigrants, more training ships are required like the *Exmouth*, which has done such admirable work, and we ought not to rest content till the present abuses have been removed, and a ladder formed by which the poor children can climb to the highest positions in the country.

The result of the present abuses are only too clear when we consider the adult poor. It does not seem to be generally known that the number of vagrants in the last year reported is larger than that for any of the last thirty-eight years, and nearly treble what it was in 1890, and

in others the increase has been continuous. The most modest estimate of the actual vagrant population is 30,000, some competent persons place it at 100,000. This state of affairs might be remedied to a certain extent if uniformity and continuity of administration were enforced with regard to the Casual Poor Act of 1882, under which, as is well known, there is power to detain vagrants over a second day and exact a certain task of work. That Act, however, would involve a heavy burden on some of the poorer unions, and a fresh classification of Poor Law areas may be necessary. But some palliation might be found for this evil—as well as for the evils connected with the unemployed—if the clergy would co-operate with the local authorities and the local societies for organized thrift in assisting deserving cases in the manner recommended by the recent Select Committee of the House of Commons.

Far more serious even than the increase of vagrancy and the unemployed is the increase of pauper lunatics. In 1859 there were 31,782, in 1896 there were 87,174 pauper lunatics, and the total lunacy of the country had increased from eighteen per 10,000 in 1859 to thirty per 10,000 last year, and the increase is more than maintained this year. Some explanation of the figures is no doubt to be found in the better system of notification, and the exclusion of some of the well to do classes in the ranks of paupers when they become insane, but the terrible fact remains of an enormous increase when all such subtractions have been made.

Lastly, there are the aged and infirm poor. No doubt the proportion of the aged poor in workhouses has been exaggerated. Much has no doubt been done by organized thrift and charity to lighten their declining days, but who does not know of unions in which the life of the aged and infirm poor is a burden almost too heavy to be borne. Much has been done, but much remains to be done with regard to matters of diet, housing, and better supervision, whether inside or outside the workhouse or infirmary. Looking at the funds, amounting to almost a million yearly, under the control of the Charity Commissioners, apart from private and public munificence, who cannot say that here indeed there is need of better organization, more energy and enthusiasm.

It is often said that the day of great causes is gone by; here surely is a cause, the cause of the poor, which must appeal to every man and woman who deserve the name. In the name, then, of humanity, no less than in the name of the great religion which all profess, I denounce the system under which the children of the English poor are now so often trained to a life of misery, vice, and crime, and appeal to every member of the Congress who calls himself a Christian to join in a movement for the reform of present abuses.

ADDRESS.

HARRY PHILLIPS, Esq., Tidal Basin, London.

In the few minutes during which I wish to occupy the attention of this Congress, I desire to invite it to look for a moment at the position

of the unskilled workman, because amidst the jubilee pæans of progress and triumph he is still the great problem to me. The aristocrat of labour, the man with a clever trade in his hands, can hold his own in the universal competition, but the constantly increasing number of unskilled workmen—the mere machine, as we may say—is elbowed out as soon as the next new machine is introduced. That is the man I would wish to see come here and stand before us as the delegate or representative of poverty, and the delegate of the unskilled workman.

There he stands, the rough toiler, wearing rougher clothes than ours, eating rougher food, living in a rougher home, with all his environments totally different from that of the majority of us. There he stands, tossed about to-day by so many and varied complex forces. He cannot express himself and his position, but he feels that he is beaten and buffeted about. At one time it is the land question that beats down upon him, and anon it is the agricultural question that bears upon him. Let us go down to the wide open fields, to where the sheep browse and the cattle low—to us it is beauty, to him it is the graveyard of all his hopes. It is undoubtedly true that agricultural depression has driven the unskilled workman from the country to the towns. Then such matters as rent and royalty, the conservative farmer, foreign competition, foreign workmen—whom he looks upon as his brother if he will take the same wage—baffles and bewilders him. I know Poles who are doing Englishmen's work at one of our sugar factories day and night. When the night men come off they go to the same beds, hot and fetid, as the day men have just left. Thank God the English workman, I believe, has not sunk to that level yet. Then, again, the unskilled workman is baffled by the combination of capital that belts the world, knows the rise and fall of the markets for the next month or two, and whispers its message round the world which is interlaced so wonderfully.

Then it is true that machinery is his greatest enemy. And what is our message to him. Perhaps, as is sometimes the case, he is elbowed out by his own son; and the very thing that he has, perhaps, shouted for in Hyde Park has elbowed him out, and he has absolutely no control over the machine which has displaced him. There he is, helpless, apathetic, sometimes despairing, and often chloroformed by the drinking customs, not because he is a drunkard, but because of the very dull monotony of his life, and his inability to live a clubbable life drives him to the end of the street, or he is hypnotized by the accursed gambling spirit which has entered into his soul. If you want to stop socialism, the first thing you must do is to stop betting. The life the man I am speaking of lives, is absolutely opposed to the life laid down by Jesus Christ. We must see that this life is capable of being lived in the nineteenth century. If it is not, then let us away with the whole thing altogether, and say that we have no message for this man. There he stands, a source of weakness and danger, apathetic to-day, and rebellious and revolutionary to-morrow. What, I again ask, is our message to that man? We meet him in the tram-car and in the train—do we ever get to understand him? and have we a message for him when we get to know what his life is? Should we say to him that he should accept the foreigner's wage? I cannot imagine a more terrible satire than that. We dare not tell him that message—nay, we do not believe

such a message. Then shall we tell him that he must accept this position, that this life, such as I have portrayed, is an essential part of the commercial greatness of England? To tell him that would be to tell him rank blasphemy. Then shall we tell him that we believe in some sort of a hazy way in his organization? And when it comes to a fight, what shall we tell him then? Will we stand by him, or will we tell him that he ought to go back to his work? If we want to have an influence during a strike in our town or district, we must immediately previous to that enter into the workman's movement, take a part in his trades union, and offer him our schoolrooms for the purpose of his organization. What, then, again I ask, must be our message? It must be a message of hope. I hold with all my conviction that we have got that message. Let us then ring out this wild, beautiful Christmas peal, never let its notes ring away—the possibility of industrial peace and goodwill between employers and employed.

These are not mere platitudes, they are fundamental truths. Let us trust Christ fearlessly, and believe more thoroughly than we do in brotherhood, justice, and unity. We want to build up all these industrial problems, just on Christ's lines, and I know of no other solution. As Churchmen, it seems to me we are in the society formed by Jesus, and we have to enter and take our place amongst these socialistic, collective, and industrial organizations. Because, let it not be forgotten, we are a socialistic body ourselves. If brotherhood and the blessed Communion with which we feed our souls and the powers of our mind mean anything at all, it seems to me we have got to carry that principle out in other things. This is not an ideal we cannot attain to if we only trust the principles we live out in our Church life, viz., brotherhood, justice, and unity. What we want is to be less thoughtful about our reputations, and be more fearless about what people say of us. That caution I find is not an attribute of Christ, for He seemed to be so daringly careless of what people thought. Then, having found the right path, let us follow it.

What if God were reversing His method of working for a while; if, instead of Pentecost, we were going back to Moses leading the people out from Egypt—if it be trades unions, co-operative societies, municipal developments, or socialism, God is leading us out.

“ God moves in a mysterious way,
His wonders to perform.”

Shall we stand off and say that it has not come in our way? Let us be careful. We hold a message to these people—the message of hope. Let us get into their organizations, and get on to any organization or governing body that has an opportunity of developing the larger life of the people. Let us not go there as Conservatives or Liberals, but let us sit there as the representatives of Christ. What we want to do is to make those who are the lowest down, the hardest worked, the weariest and the most hungry, know what fulness of life is. Let us all, collectively and individually, take our part in that great work and do our very utmost to help it along.

PAPERS.

THE DUTY OF THE CLERGY IN REGARD TO TRADE DISPUTES.

EDWARD BOND, Esq., M.P. for East Nottingham, Elm Bank, Hampstead.

AT the recent conference of bishops of the Anglican Communion a committee was appointed to consider and report upon the office of the Church with respect to industrial problems. That committee began its report with words of thankful recognition that throughout the Church of Christ, and not least in the Churches of the Anglican Communion, there has been a marked increase of solicitude about the problems of industrial and social life, and of sympathy with the struggles, sufferings, responsibilities, and anxieties which these problems involve, and went on to proclaim that "the primary duty of the Church as such, and, within her, of the clergy, is that of ministering to men in things of character, conscience, and faith. In doing this she also does her greatest social duty. Character in the citizen is the first social need; character with its securities in a candid, enlightened, and vigorous conscience, and a strong faith in goodness and in God. The Church owes this duty to all classes alike. Nothing must be allowed to distract her from it, or needlessly to impede or prejudice her in its discharge, and this requires of the clergy, as spiritual officers, the exercise of great discretion in any attempt to bring within their sphere work of a more distinctively social kind."

Now the paper which I have the honour of reading is to be directed to the consideration of a topic more restricted than the subjects which came under the consideration of the Bishops' committee. I am to deal only with the proper attitude of the clergy towards trade disputes, and I will ask your attention for a few minutes to the consideration of the nature and character of these disputes. They are, of course, for the most part disputes between employers and employed; the employed being banded together in trade societies or unions, and the employers sometimes fighting their battle single-handed, sometimes in alliance or federation with each other. If we leave out of account the comparatively unimportant cases where a strike or a lock-out is caused by something which, to the outsider, looks like mere pique or self-will on one side or the other, the substance of these disputes will be found in questions as to the amount of wages to be paid for a day's work, or an hour's work, or for the performance of a given task, as, for instance, the out-put of a given number of hanks of cotton, or the out-put of a given number of tons of coal, or the setting up of a given amount of type. The men claim an increase of their pay or resist a proposed reduction. The masters resist an increase or insist upon a reduction on the ground that in the existing state of their trade it will be impossible to carry on business at a profit, unless the amount of the wages sheet is diminished, or, at all events, is not increased. Up to this point the question seems one of purely commercial bargaining, and it looks as if the parties primarily interested might well be left to settle their differences for themselves apart from any interference or advice, whether from clergy or laity. And to this suggestion additional support is given by the consideration that in nearly every instance it is extremely difficult for an outsider to get at the real merits of the case. Directly he attempts to dive beneath the surface and discover the vital facts, he finds himself

bewildered, not only by the contradictory assertions of the parties interested, but also by a strange and perplexing jargon in which unfamiliar words are used to denote unfamiliar processes, and in which familiar phrases have a meaning very different from that which they bear in ordinary usage.

In the printing trade, for instance, the compositors are paid so much for setting up a given amount of common matter, but the list of "extras" agreed between trades unions and employers is enormous, and includes "bottom notes," "side notes," "under runners," "small chases," "large pages," "undisplayed broad sheets," "table work," "column work," "parallel matters," "split fractions," "superiors," "inferiors," "slip matter," "interlinear matter," and I know not what else. Similarly if you were to enquire of a Cannock Chase miner what was the rate for a day's work, you might be surprised to learn it was something under three shillings; but, in fact, the "holer's" or miner's day has come to mean only a specified amount of work, and the average miner does, as a fact, do much more work in a real day than the amount which has come to be indicated by the words "holer's day." It would be wearisome to continue illustrations which might be multiplied almost indefinitely, but I think anyone who has watched the progress of recent disputes about wages must have been struck by the difficulty of ascertaining with precision what, as a matter of fact, the workmen or workwomen did really earn week in and week out. The wages might be at a certain rate per day or per hour, but it might also be the case that, owing to slackness of demand or the custom of the trade, the workpeople did not work on certain days of the week, or when they did work did not work full time, and consequently their weekly income would be much less than might have been supposed from the prevailing rate of wage. Let us assume, however, that a patient enquirer has been able to satisfy himself as to the amount which from week to week reaches the worker's pocket, he will then find himself confronted with the question as to whether that amount, or something less than that amount, constitutes or does not constitute a "living wage," or, in other words, is up to the "standard of life" or the "standard of comfort," which the members of a particular trade union regard as satisfactory.

There has been much talk in connection with recent trade disputes about this living wage, and I do not know that the theory which the phrase covers can be put better than in some words of Mr. Lloyd Jones, which I take from Mr. and Mrs. Sidney Webb's interesting and valuable "*History of Trade Unionism*." Mr. Jones, writing in 1874, in deprecation of the principle which was then making considerable way amongst trade unionists that wages should be regulated by a sliding scale, under which wages in a given trade are increased or diminished according to the rise and fall in the market prices of the commodities produced, lays it down that "the first thing which those who manage trade societies should settle is a minimum which they should regard as a point below which they should never go, such a one as will secure sufficiency of food and some degree of personal and home comfort to the worker; not a miserable allowance to starve on, but living wages."

With the aspiration that prompts these words all of us sympathize; there cannot be a citizen worthy of the name who would not wish that all members of the community might be well educated, well fed, well

clothed, well housed, and have some leisure to devote, if so minded, to intellectual improvement and reasonable recreation. But aspiration is one thing and realization another, and when we come to enquire what the minimum wage is to be which is to be recognized as more than a "miserable allowance," we do not get any very certain or satisfactory reply. It is not in the nature of things that we should ; for the answer must depend on the habits, temper, character, and circumstances of the person questioned ; but even supposing such a minimum to be settled and adopted in a particular trade, though its adoption would no doubt impel the workman to fight a desperate fight against any reduction, and might even make employers chary of proposing a wage less than the recognized minimum, there might in periods of depression come a time when it would really be to the advantage of the workers to accept temporarily an attenuated scale of living, in the hope that better times might come round, rather than extinguish an industry on the maintenance of which their livelihood depends. Whatever sympathy, therefore, may be extended to those who are contending for a wage which will yield them more than a bare subsistence, the doctrine or principle of the "living wage" does not much help a candid and dispassionate spectator in making up his mind as to the rights and wrongs of a trade dispute. The question remains a question of facts and figures ; of pounds, shillings, and pence ; and the exigencies of the situation may be such as to demand a temporary departure from standards fixed under widely different circumstances. However, so far as I know, no case has yet occurred in which a definite weekly wage has been adopted by a trade union as an irreducible minimum, but the terms "living wage" and "standard of life" are freely bandied about when a strike or lock-out is in progress, and attempts are made to enlist popular sympathy by representing proposals to reduce wages as attacks on the moral and intellectual well-being of the labouring classes. This kind of argument is well calculated to enlist the sympathies and attract the support of those who, like the clergy, are bound to have special and peculiar regard to all that makes for the civilization and elevation of the community ; but the matter, I venture to think, should not be approached from that side alone. The discretion recommended by the Bishops' committee is surely best shown by abstaining, as far as possible, from taking sides at all, or pronouncing an opinion in favour of one party or the other. In most cases, any judgment that is formed must, as I have attempted to show, be based on very imperfect knowledge, and any expression of partisan feeling would be almost certain to be resented as going beyond the proper province of the parson, and would tend to impair rather than increase his influence with a large portion of his flock.

But there is a part in these matters that can never come amiss to the Christian priest, the part, I mean, of peacemaker. In the pulpit and out of it, as it seems to me, the priest whose lot is cast in town or village where an industrial dispute is going on, might and ought to busy himself in urging both parties to the quarrel not to let anger, or obstinacy, or pride, or self-will stand in the way of dealing with the questions in controversy by way of conciliation or arbitration. I do not say that he should himself, even if invited, undertake the office of arbitrator. It is unlikely, if I may say so, that his training and habit of mind will be such as to give him any special qualifications for such a

task ; whilst any decision which could be given could hardly, human nature being what it is, be adopted with entire satisfaction by both sides. In the case of a man living in the midst of the disputants, and personally known to many of them, the natural feelings of suspicion and distaste with which an adverse decision is ordinarily received would be intensified tenfold. There would be great scope for misrepresentation, great opportunities for mischievous and ill-natured insinuation, and I doubt if any ecclesiastic would be wise to accept the responsibility of undertaking a commercial arbitration and grappling with the business details with which such an arbitration would be concerned. His duty rather would be to press upon the disputants the desirability of calling in a skilled mediator, and by preference someone who, though possibly acquainted with the trade, had no immediate or intimate connection with the district in which the dispute is being carried on. It might be found useful to take advantage of the provisions of the Conciliation Act, 1896 ; and in this connection it may not be irrelevant to note that the first report by the Board of Trade of proceedings under that Act has just been published, from which it appears that during a period of eleven months the intervention of the Board was invited in thirty-one cases, that nineteen disputes were settled under the Act, four were arranged by the parties during the negotiations, while seven applications were refused mainly on the ground that no useful purpose could be served by the Board's intervention.

Our minister then should, like Falkland, as described in the famous passage of Lord Clarendon, "ingeminate peace, peace," though I trust more effectually than he : and should not refrain, if occasion arises, from dissuading men and women from acts of violence and intimidation towards those who may take a different view from themselves as to the propriety of remaining at work. No one can be surprised that men on strike should regard as traitors and enemies those who, by taking work on terms which they themselves find unacceptable, tend to defeat their policy and plans ; but as it is an elementary duty of the State to protect peaceful citizens from insult and assault, so is it obviously incumbent on the Christian clergy to discourage and reprehend those acts of violence which sometimes occur in the conduct of a trade dispute.

There is another duty which naturally falls to the clergy who find themselves at close quarters with a protracted strike or lock-out. No such dislocation of business can take place without causing serious loss and inconvenience to many who are in no way responsible for the action that has been taken, and who, unlike the unionist workmen involved, have no strike pay to fall back upon. If the cessation of work is of long continuance, the scanty reserves of those of whom I am thinking will become exhausted, and a period of dire privation may ensue.

Difficult is the case of the parish priest who, in a mining or manufacturing village, sees about him in hollow cheeks or gaunt frames the signs of semi-starvation, and knows that his people may be driven, unless succour is afforded, actually to starve, or to seek from the Poor Law Guardians the help which they think it shame to receive.

Up to the measure of their ability, and indeed beyond it, I believe the clergy, and indeed all Christian ministers, would in such cases come forward to endeavour to alleviate the suffering and tide the people over

the difficult times. Their own resources would, I fear, in most cases, be quite unequal to the task, but in such cases they need not shrink from appealing to the outside public, and past experience leads one to believe that the appeal would not be in vain.

Briefly to recapitulate, then, my suggestions are that while the clergy, like other men, can hardly fail to have an opinion on the merits of a trade dispute, based on newspaper articles, hearsay evidence, and influenced by individual temperament or experience, they should keep that opinion to themselves in cases where the dispute is taking place at their doors; that they should be instant in striving to bring back employers and employed into the ways of peace; that they should not shrink from condemning acts of harshness on the part of the masters, acts of violence and intimidation on the part of the men; and that if the sad necessity should arise, they should throw themselves heart and soul into the endeavour to mitigate the sufferings of those who, from no fault of their own, are the victims of an industrial conflict which they did not provoke and could not avert.

These suggestions, I hope, will be freely canvassed and discussed. No one can be more conscious than myself that I have no special title to lay down the lines on which in given cases the clergy should move; and if I have ventured on the task, it is only in obedience to a special invitation from your esteemed President. I have never myself been brought into close relations with a great trade dispute. There may be among my audience some who have had that interesting and painful experience, and I trust that before our discussion is concluded we may hear what they have to say in the matter.

METHODS OF CONCILIATION.

The Rev. W. MOORE EDE, M.A., Rector of Gateshead, and
Hon. Canon of Durham.

THIS subject has, I presume, been assigned to me partly because more than twenty years ago I gave some courses of lectures in Nottingham on Economics, and partly because I have had some practical experience in presiding over meetings for conciliation, especially in connection with disputes in the building trades of the North of England.

He was a wise man who said, "Always define your terms;" therefore I will commence by defining what I mean by conciliation as applied to industrial affairs. Conciliation is the meeting together of representatives of employers and employed for the purpose of considering disputes as to rates of remuneration or conditions of employment, and endeavouring to settle them by *mutual agreement*, and *according to the principles of equity*.

Conciliation differs from arbitration in this, that arbitration is the reference of a difference to a third party who acts as judge; therefore, when employers and employed meet for arbitration, the object of each disputant is to present his case in such a way as to convince the judge and win a favourable verdict. In conciliation, however, employers and employed endeavour to convince one another, and the end aimed at is mutual agreement. The result is harmony and mutual satisfaction; whereas in arbitration a sting sometimes remains behind which provokes fresh disputes. Defeated litigants are proverbially dissatisfied personages,

who attribute their defeat to the stupidity of the judge, or the bad management of their case by their advocates.

Conciliation is, therefore, on a higher moral plane than arbitration, promotes more friendly relations, and secures a recognition of mutual justice. It is more truly Christian. S. Paul speaks of those who take their disputes before a law court and a judge as guilty of falling away from the Christian standard (Rom. vi. 5), and advises Christians to settle their differences by friendly conciliation.

Conciliation may assume various forms. (1) It may be a temporary expedient for the settlement of some special dispute, or (2) it may become a permanent arrangement for the settlement of differences as they arise, and become a voluntary conciliation board; or (3) it may be a board on which the State authorities are represented and may have a State sanction.

The methods will differ in each case. I will take first the conditions essential for the success of conciliation as a temporary expedient.

I.—Organization on both sides, the stronger the better. If the organization is weak, those who stand outside the organization may refuse to accept the settlement arrived at, and, owing to laxity of discipline, some sections of employers or employed may find means of evading a decision. Where the organization is weak the number of small disputes is great. When the organization is strong, one decision settles the matter for *the* whole trade, has an element of permanency, is not lightly set aside, and secures equal treatment for all the industrial concerns in the organization.

II.—Absolute equality. Sir R. Kettle mentions an amusing instance of inequality. A meeting had been arranged for the settlement of a dispute, but when the representatives of the men arrived at a place appointed for a conciliation meeting, they found the leading master in the chair, his colleagues seated round the table, and a form near the wall placed for the working-men's representatives. The meeting began by the chairman saying, "Now, you fellows, what have you got to say for yourselves"? Such a farce is impossible now. Employers and employed have met so often to discuss disputes that there is always the semblance of equality—equal numbers and equally good seats on opposite sides of the table is the acknowledged arrangement, but the old notion of the inferiority of the workmen lingers in the assumption that one of the representatives of the employers should take the chair. This is often strongly resented by the employed, who think that a chairman who is an advocate of the other side does not secure fair play, hence the demand is often made for a neutral chairman. A chairman who knows the rules of debate, and has no connection with the dispute, can do a great deal towards bringing about an agreement, by smoothing away asperities, and suggesting lines of compromise. The utility of an independent person who can bring the disputants together is becoming generally recognized. Disputes often remain unsettled till the man, mutually acceptable to masters and men, comes forward. The Conciliation Act performs a very useful service by conferring on the officials of the Board of Trade the power of offering their services, and thus providing an official mediator.

III.—A conciliatory spirit. There must be on both sides an honest desire to ascertain what is fair under the circumstances of the case.

That you may lead a horse to water, but cannot make it drink, is an old saying, so you may bring employers and employed to opposite sides of the table, and place a neutral chairman in the chair, but if the parties to the dispute really rely on the power of coercion rather than on the ascertainment of justice, no settlement will be arrived at. If the spirit of conciliation is absent, forms of conciliation are useless. I recollect three or four such futile meetings, which would have been amusing if they had not been so wearisome, and if the prolongation of the struggle had not brought suffering to so many.

IV.—A possible reference of irreconcilable differences. With an honest desire on both sides to ascertain what is fair, there may be an irreducible residue of small points on which there is no agreement. It is well that there should be power, by the consent of both parties, to refer these to some third person—a specialist, if they are strictly technical, or to the neutral chairman who has heard the arguments, if they are not.

Conciliation as a means of settling a strike is far inferior to conciliation as a permanent means of settling differences, and so preventing strikes and lock-outs. I can best illustrate the methods of such conciliation by reference to the oldest and most successful Conciliation Board—that of the Manufactured Iron and Steel Trade of the United Kingdom, which was formed in 1869. No doubt those engaged in the iron trade were encouraged to make the attempt by the example of the successful conciliation board formed by that eminent citizen of Nottingham, whose recent death all must regret. I mean the Right Honourable A. J. Mundella, who formed a Board for the Nottingham Hosiery Trade in 1860.

Previous to formation of this conciliation board in the iron trade, there was constant friction between employers and employed, and considerable bitterness of feeling. Since the formation of the board, upwards of one thousand five hundred disputes have been settled, and eighty-one general settlements of wages effected, and not one serious stoppage of work has occurred in twenty-eight years—surely that is a significant illustration of how industrial peace may be secured by the mere application of the principles of conciliation.

The recapitulation of the rules of this successful board would occupy more time than is at my disposal, and would be weary to you, so I will only refer to the more salient points which have contributed to this remarkable success.

I.—Equality of representation is secured by one representative of the employers and one of the employed from every works in the association having a seat on the board.

II.—Removal of friction. The war between France and Germany was ostensibly waged over the question of a possible marriage between a German prince and a Spanish princess, whereas the real cause of the war was long-standing jealousy and suspicion, aggravated by irritating acts which produced friction. So it is in industrial war, the ostensible cause of the war would often never have produced the conflict had it not been for the suspicion and ill-feeling engendered by a multitude of trivial causes of irritation, often due to the tyranny of foremen, or the over-bearing manners of managers. The engineers' demand for an eight hours day would probably never have resulted in the disastrous war which has taken place, had it not been that feeling on both sides was

inflamed by some years of gathering mistrust and discontent. It is as true now as in the days of Solomon, that "the beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with" (Prov. xvii. 14). It is no exaggeration to say there would be comparatively few industrial conflicts if arrangements existed whereby men could obtain a fair hearing for grievances, and secure the removal of causes of petty friction. It is often the high-handed and arbitrary action of subordinates which creates the irritation and provokes the temper which leads to open war. The irritating conduct of some one individual is, more frequently than is generally supposed, the real cause of industrial warfare. One of the secrets of the success of the conciliation board in the iron trade, is that it makes provision for the removal of the petty irritations which are the beginning of strife. Every man who fancies he has a grievance is entitled to lay it before his foreman or manager, and if it is not redressed, he can lay his case before the operative representative, whose business it then is to lay the matter before the foreman, manager, or head of the concern (according to what may be the custom of the particular works). To ensure this being done in a conciliatory fashion, there is the following important rule:—"The complaint should be stated in a way that implies an expectation that it will be fairly and fully considered, and that what is right will be done. In most cases, this will lead to a settlement without the matter having to go further." If it does not, it can be carried to the conciliation board, and after it has been fully thrashed out there, by the most expert men in the trade, very little sense of grievance can be left.

III.—Reference of *bona-fide* differences to arbitration. But there may be cases, especially as regards alterations in the standard wages, in which, with all the best intention of ascertaining what is just, there may be honest difference of opinion, and in that case provision is made for the reference of the undecided point to arbitration of some unbiassed expert. Out of eighty-one variations of wages in the iron trade, sixty-one have been settled by the board, and twenty referred to arbitration, and every decision has been loyally accepted by both sides.

The success which has attended this board of conciliation fully warrant the words used in its twenty-first annual report:—"It will be granted on all hands that the organization has been of immense benefit to the district embraced within the scope of its operations. Not only has it been an advantage to those engaged in the particular trade that is more immediately concerned with its decisions and arrangements, but it has been equally beneficial to all connected with those industries which are more or less closely related thereto. . . . While admitting occasional departure from the rules and principles which govern the board, it may be confidently anticipated that those protracted struggles between capital and labour which this district has witnessed in years gone by are, with an institution like this board in operation, a thing altogether of the past."

If, in the iron trade, in which the conditions of labour have been completely changed in the last thirty years, and which has been subject to extreme fluctuations in prices, a conciliation board has worked so successfully for twenty-nine years, why should there not be a similar board in every trade for the peaceful settlement of all disputes, instead

of permitting such national adversities as the great coal strike or the engineers' strike? and why should not Government make such boards compulsory? Because confidence is a plant of slow growth. Men must feel their way to mutual trust. The miners of Northumberland and Durham have felt their way to trust the settlement of their smaller disputes at local collieries to the joint committees, which are conciliation boards; but they did not trust the settlement of the county rate of wages by a conciliation board. They were not sure their representatives were not at a disadvantage in the settlement of the rate of wages, and therefore it was better that the boards, which the Bishop of Durham did so much to help to establish, should come to an end. By degrees the failure of other methods will convince the miners, as their leaders are already convinced, that conciliation is the best method for the settlement of all disputes. To compel men to accept the decision of a court of whose impartiality they are not assured would provoke mistrust and generate strife. It may be said, "Surely, disputants in the engineering trade should be compelled to submit to arbitration and not allowed to prolong the suffering which affects hundreds of thousands who have no connection with the dispute?" I confess I view with grave apprehension the action of the employers in converting a local strike into a national lock-out. It is a new departure, and accentuates the bitterness of industrial strife. I cannot agree that it is only paying men back in their own coin. That would be true if the Employers' Federation had subsidised the London firms whose men were on strike; but they have gone beyond that, and stopped work outside the area of dispute, which is what, as far as I know, the men's unions have never done. But be that as it may, the question at issue is capable of discussion; it is a question of the effect of a change of hours on efficiency of labour and on wages. It must be discussed sooner or later, and a grave responsibility rests upon those who determine that it shall be later, because they hope force will gain them more than they would obtain from justice. Lamentable as the lock-out is, it would, however, create even greater evils if the State compelled the disputants to submit their claims to arbitration by a tribunal in which they have no confidence. I have not time to discuss the attempts which have been made in Australia, and some parts of the United States, to make recourse to a legal tribunal for arbitration compulsory. English opinion is not ripe for such an attempt. Hence Parliament was wise, in the Conciliation Act of 1896, in limiting the powers conferred on the Board of Trade to enquiry with a view to mediation, and to the offer of an independent chairman. The Board of Trade has taken action in thirty-five cases—four times on its own initiative, sixteen times on application by workmen, nine times on that of the employers, six times at the request of both parties. By its intervention, nineteen strikes or lock-outs were settled, fourteen by conciliation, five by arbitration. By and by the time may come when in every trade there will be a permanent conciliation board, and when the public confidence in the fairness and wisdom of the Board of Trade may be sufficient to warrant the creation of a regular tribunal for adjudication on all those differences which the special trade boards fail to settle. But the time is not yet, and we must be content to possess our souls in patience, assured that the higher, nobler, more brotherly, and therefore more Christian, method of the settlement of industrial

disputes will prevail, and industrial war cease out of the land. A time will come when they shall not hurt nor destroy by strikes or lock-outs, for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

Absurd! Utopian! Nonsense! some may exclaim. Do not our newspapers daily chronicle fresh disputes, fresh strikes, fresh lock-outs? Undoubtedly they do. But in economic questions, we must beware of being misled by obtrusive facts which catch the eye, and must look for the less obtrusive, but not less real facts. Newspapers chronicle every act of open war, they do not chronicle the hundreds and thousands of readjustments of work and wages which are made by peaceful means. Numbers of conciliation boards and conciliation committees have been formed in the last five years, and are performing unobtrusive and beneficial work to-day. When employers and employed meet together to settle a strike, they not infrequently at the same time arrange for the formation of a board which shall prevent strikes in future. Doubtless the progress in the peaceful settlement of disputes is not so rapid as we could desire, but progress there is, and "slow and sure" is better in social changes than "rapid and insecure."

THE CHRISTIAN SOCIAL UNION.

The Rev. J. CARTER, of the Community of the Resurrection,
Bursar of Pusey House, Oxford, and Hon. Secretary of
the Christian Social Union.

I WAS rash enough two months ago to write my paper for this Congress, and I now hold the printed proof in my hand. But, after the papers to which we have listened, I wish to claim the privilege of speaking instead of reading, and to be free from the trammels of the written page. It seems useless to repeat the elementary truths which have already been so forcibly expressed. For instance, the chairman has very emphatically and lucidly stated his belief that all of us now feel an absorbing interest in social questions. You have followed Mr. Drage in his earnest appeal for sympathy with our Poor Law children in their cruel hardships. You have applauded Mr. Phillips in his claim for the unskilled and unemployed workmen, and even in what looks like downright Socialism; the clergy, too, assented when he railed against the excessive caution of which we are sometimes guilty. You seemed to appreciate Canon Moore Ede's admirable paper, in which he showed how much could be done even by a parson who knew what he was about, and was not daunted by practical difficulties or the fear of unpopularity. And, as I cannot but feel, behind all this exhortation, and behind all your sympathy, there is the strength and encouragement of the Lambeth Report on Industrial Problems. We cannot be too thankful for that most opportune and judicious statement of our social obligations, and which, I should say, affords a most welcome and authoritative sanction for all the Christian Social Union is trying to do.

But the question remains—What will be the outcome of all this enthusiastic applause? What are you going to do? How many of you ladies have made up your minds to go outside the home circle and

undertake some definite task in the larger social service? How many of you clergy have resolved that you will now make some real effort to get into direct touch with the workmen's organizations, and to learn how to sympathize and help with their difficulties and aspirations? I need not remind you that what you have heard to-day has been said again and again at former Church Congresses.

This, then, is the great practical question—What are you going to do? Of course we all know the usual excuses. One is ignorant of all these subjects, and another cannot find time for anything more. But still, as you all seem to acknowledge, something ought to be done. Now, the Christian Social Union exists for this very purpose—to help Churchmen to gain some accurate information about social affairs, and to show them, by the examples of those who have the necessary knowledge and experience and tact, what can be done by any earnest Christian. And when I tell you that the Bishop of Durham is President of the Christian Social Union, and that Canon Moore Ede and Mr. Phillips are members, you may readily understand that the society has at least some measure of the knowledge and experience without which any attempt at interference in social matters would be folly. It has been remarked by one speaker that the clergy should not interfere in trade disputes without some special training. Of course they should not. It is sheer folly for a man to open his mouth if he does not know what he is talking about, and this is as true of the laity as of the clergy. But, as you have been reminded, the offer to help in a particular crisis is by no means the best kind of social work. Far more important than this is the social intercourse, the sympathetic discussion, the frank criticism, which should continue in times of comparative peace.

Let me briefly explain the objects of the Christian Social Union. It did not start with a ready-made programme of social reform, dealing in detail with any of the particular problems before us; it was content to base its position upon the enunciation of three general objects.

I.—“To claim for the Christian law the ultimate authority to rule social practice.” That is to say, if Christianity really is what we believe it to be, a Divine revelation, it seeks to renew the whole life of man. It is not concerned with one section of life alone, but is meant to inspire and control every department of human society. It claims to dominate the corporate action of nations or societies no less than the private life of individuals. And it insists that the personal responsibility of an individual Christian can never be put into commission: it is not evaded, for example, by membership in a commercial company either as director or shareholder, but always and everywhere a Christian ought to act as a Christian should.

II.—“To study in common how to apply the moral truths and principles of Christianity to the social and economic difficulties of the present time.” That serious and systematic study should precede any attempt to deal with the complicated conditions of modern life requires no argument; and we cannot forget that the Christian conscience has occasionally done positive harm through lack of sound information, *e.g.*, to cite an obvious case, by indiscriminate charity. People often plead ignorance, and say they are not responsible. But such an excuse should not be allowed to palliate mistakes or inaction; for it is in large part owing to this fault that the social reforms already taken in

hand have made such halting progress. Take, for example, a question of national importance, the housing of the working-classes. We have had more than one Royal Commission dealing with this subject, and the State has provided legislative machinery for the redress of the worst grievances. And yet, mainly owing to the apathy of the general public, the dwelling accommodation, both in town and country, is far too often shamefully below the legal standard. Vigilance committees in every place, well equipped with accurate information of local conditions, and fortified by a knowledge of the law, could do a very great deal in the way of supplementing the work of the few inspectors, and stimulating the local authorities to a higher sense of their duties. In short, what is wanted is not so much further legislation as a more stringent and thorough administration of the existing laws.

III.—“To present Christ in practical life as the living Master and King, the enemy of wrong and selfishness, the power of righteousness and love.” This, again, is but a plain statement of the common obligation of every Christian to live up to his creed; and it is couched in general terms, for the Christian Social Union does not propose to use particular measures as tests of loyal membership. However much we may seek to develop and utilize the force of social sanctions, we are bound to remember that Christians as such should never be absolutely committed to any political or economic system. In all such respects the Church is frankly opportunist, and it should always be possible for a sincere Christian to be either a good Tory or a good Radical, or even an honest Socialist or a moral Individualist.

Or, to put it in other words, the authority of a Christian principle is paramount, but it may be applied in various ways to particular circumstances. For the principle we demand unhesitating obedience; for any special application of it we must first show reasonable proof before we can legitimately request its recognition in practice. And, indeed, to a very considerable extent political and economic problems are more or less determined by reasons of expediency, and therefore, except when some clear moral principle is involved, should be subject to the ordinary canons of scientific discussion.

As a young society, the Christian Social Union has so far left practical action to individual initiative; but this year the central executive has issued a strong recommendation to the branches to adopt the principle of exclusive dealing, *i.e.*, the practice of purchasing goods only from tradesmen who observe the standard regulations for each trade.

The method of carrying out this principle is very simple. For the guidance of those who prefer to give their custom in this way, it has been found convenient to publish lists of firms who treat their employees fairly in regard to hours of labour, wages, and any other reasonable requirement.

Now, it is important to observe two facts in this process. First, it does not mean taking sides for or against a particular class; for preferential custom of this kind is equally welcome, or even necessary, to the employers as to their workmen. And secondly, this is not a case in which it is possible for the general public to stand aside and do nothing at all in the matter. For we must buy certain things for our immediate needs, and, in so doing, we shall support one system or the other. Either we tend to perpetuate the extreme forms of competition

with all their degrading and demoralizing consequences, or we help to bring trade more under moral control. In the former case, we think only of our own interests, and try to buy what we want as cheaply as possible without any further considerations; in the latter, we look also to the things of others, and realize that, as ordinary purchasers, we are largely responsible for the conditions of those who make the articles we buy.

It has been shown by the experience of several branches that this is the most immediately practical and effective way in which Christian people can bring their social influence to bear upon the conditions of industry and commerce. Definite and encouraging results have already been obtained, which once more go to demonstrate the main contention of this paper: namely, that, to quote the Lambeth Report, one great need of the present time is "to permeate commercial and industrial life with the regulative and inspiring force of applied Christianity."

Let me give you a practical illustration of what can be done. We have just dealt with the baking trade in Oxford. The conditions of this trade should be as good as those of any trade in the country. There is no question here of foreign competition; you cannot have your hot breakfast rolls made in Germany. And yet it is among the worst. We found them working as many as 100 hours a week, and wages as low as 18s. a week. There was no trade union to exercise any wholesome influence, for the men had several times tried in vain to form a society. So we invited four of the largest master bakers to a private conference. It was admitted that the existing conditions were disgraceful, and that an improvement was quite practicable, if a sufficient number of the consumers would support the scheme; and after several conferences we arrived at what seemed, under the circumstances, a tolerably fair standard, viz., a maximum of 66 hours a week for the journeymen bakers and a minimum wage of 21s. We then had to appeal to the men to accept the standard, and though there were difficulties about some of the details, the standard was adopted and made the basis of a union. Finally we had a joint meeting of masters and men, who unanimously ratified the code of rules; and after three months' notice the standard came into force at the beginning of this month.

This experience is also interesting as showing that interference of this kind does not mean taking sides in any partisan sense. It was equally necessary to be as frank in criticising the journeymen as the master bakers; and indeed I should say from my own experience that, if a man is in earnest and knows what he is talking about, he need be in no fear of losing the respect of a working-class audience by being out-spoken.

My last word shall be an appeal to the laity to help in this social work. They are, in fact, far more at fault in this respect than the clergy. It is to laymen, in particular, that the Lambeth Report looks for active sympathy and enterprise in carrying out its recommendations. It is impossible for the clergy to do all the work that so much wants doing, or to neglect their higher spiritual duties. The bishops claim, and have a right to claim, more active social service from the laity, for without their earnest and energetic co-operation a vast amount of necessary work must still be left undone.

DISCUSSION.

The Right Rev. C. O. LEAVER RILEY, D.D., Lord Bishop of Perth, Western Australia.

I HAVE only time to say one or two things in regard to this very interesting subject. And the first is, that if you go to the colonies you are apt to have your opinions modified. Certainly if you are a Radical your opinions might be modified, and most certainly if you are a Conservative they are sure to be modified. The next thing I want to say is, that if the clergy are to be properly trained to look to and understand social questions, the best thing they can do is to come and spend some time with us in the colonies. With regard to the care of children in Western Australia, the Government do not keep the children in the workhouses, but send them out to the various orphanages, and these children are under the direct control of certified managers of the orphanages until, in the case of boys they are twenty-one, and in the case of girls twenty-one, unless they get married; and those certified managers have the control of them. They indenture them out as apprentices or find places for them, obtain and pay their wages, half of which they give them, and the other half they put in the bank for them until they come of age. I think that is a provision that might very well be adopted at home, for it would be a very great advantage to the orphans. The next point I wish to mention is, that you in England look upon Socialism from a theoretical point of view. We have in Australia, to some extent, tried its effects. In my colony we have, in a certain sense, studied Socialism—for we have adopted, to a certain extent, State Socialism—and it works all very well so far as it goes, but it has its drawbacks. One result of having State Socialism was, that everyone expected the State to do everything for him; if they want a railroad, a road near the house, schools, or anything whatever, they expect the State to do it; and unless their member got them what they wanted, he was turned out by them at the next election. We have no direct taxes, but indirect taxes, so that each constituency wants as much out of the indirect taxes spent upon its own particular place as it possibly can get. That is the evil, and the result as far as the Church is concerned is, that each parish expects to get out of the Central Body as much as it possibly can. And now that the State-aid is taken away, the people have not yet learned to look after things, for there is no individual interest taken in it. The State used to do it, and now they expect someone to continue to do it. The warning I want to put before you is, that unless you have men trained up in Christian character, it does not matter what laws you have, you will never succeed in regenerating the State. You may have State Socialism, but it is only another idea—it may only be State selfishness: that is, each individual getting as much from the State as he possibly can, and that is one of the reasons why I think that everyone of us ought to try to help on the Social Christian Union, because it is based on the only fact that will regenerate society, and that is by the Christian idea. It is only an experiment in the colonies, and perhaps it is a good thing, because it is opening out the colonies, and teaching a lesson which may be a good lesson for you at home. The lesson it teaches is, that without Christ as the centre of life all our laws are useless.

The Rev. C. H. PAREZ, Her Majesty's Inspector of Schools for Derby and the Midland District.

I THINK it might be interesting to this meeting if I were briefly to call attention to the excellent work which is undertaken in Nottingham by the School Board of this city on behalf of children of defective intellect, and especially after the timely remarks of Mr. Drage. And, besides, I think it only just to the city in which this Congress is being held that I should mention the results of my experience and observation. I presume that Mr. Drage was speaking of the Poor Law Boards, and referring to the boarding and whole maintenance and care of children of defective intellect. It is desirable, I think, that we should note that although these children are not thus taken entire charge of, nevertheless the School Board of Nottingham has schools specially adapted for their teaching. It has been my privilege to visit the two existing schools of this character, and I have been highly pleased and interested in all I have seen. In this respect the Nottingham School Board, at all events, does not want educating up to its duties. It took up this work on its own initiative, and it

has performed its duties in the most admirable way. Then I would wish to call attention to the absence of any trade union for clerks. Many young men we know have become clerks because of the idea of superior gentility which they supposed attached to such a position, and I very much fear that they have paid for this notion by the additional labour required of them, because it is a well-known fact that such overtime as they are called upon to work is not paid for as would be the case in regard to the men of working trades. This is a hardship which I think ought to be rectified, and I beg to commend the subject to the thoughtful attention of this Congress, and of employers who, I cannot but think, if it was brought before them, would meet it in a proper spirit.

The Rev. and Hon. R. E. ADDERLEY, Vicar of Skirwith.

WE clergy are often told that we don't understand, and should not meddle with, such questions as those which have been under discussion this afternoon. Such remarks and advice I regard as very stupid. Perhaps a few mistakes on our part would not very much matter. I have no doubt that the questions associated with labour problems are most difficult ones, but to me that seems to be the very reason why we should meddle with them wisely and carefully, even if a few mistakes are sometimes made. But let us meddle with these problems wisely and carefully, and not be fearful of making a few mistakes. A few mistakes will not much matter, and anything is better than lukewarmness; but the clergy ought to deal with social questions, if they deal with them at all, as I have said, wisely and carefully. I do not say that all strikes are right or righteous. Some demands may be, and perhaps are wrong, but surely on the other hand some are on the side of righteousness. I do hope that in the course of our discussions some light may be thrown on these very difficult questions, and that some means may be found for the solution of these problems. We clergy are sometimes told to mind our own business. I generally find, however, that such advice in the main comes from people who are doing something socially wrong. These are the men, I do declare, who are guilty of commercial immorality, sweating, and other wicked things, who like to listen to comfortable sermons. And I would remind these that the recitation of creeds and shibboleths will be of no avail when every mask will be torn away, and character alone will stand the scrutiny of God's sight. We all ought to realize what a selfish thing our religion has oftentimes been, and stand out boldly for all that makes for progress, the spread of education, and for the realization of Christ's Kingdom upon earth.

RONALD M. BURROWS, Esq., Assistant to the Professor of Greek
in the University of Glasgow, and Secretary of the
Christian Social Union for Scotland.

BUSINESS men take it too much for granted that parsons and professional men are incompetent to judge of the merits of a trade dispute. I remember lecturing in Glasgow on the need of a stricter standard of right and wrong in commercial matters. A business man of some position promptly got up, and after abusing me roundly for interference in what I knew nothing about, took to pieces five or six of my illustrations, and scoffed at their genuineness. The tables were turned, however, when speaker after speaker rose to give parallels out of his own experience to each story in turn, till the climax was reached when a woman factory inspector who happened to be in the room said that an outrageous attempt to evade the law which had been stamped as especially incredible had frequently come under her own notice. The Christian Social Union is very careful of its facts. There are probably many hundreds of its members who have for the last six or seven years devoted many hours a week to the consideration of such problems. I have in my hand the "Time Statement of the Scottish Operative Tailors," a book of seventy-eight pages, an elaborate scheme of piece-work rates, presenting as many technical difficulties as those alluded to by Mr. Bond. Yet I can honestly say that some members of the Glasgow Branch of the Christian Social Union can find their way through it almost as well as any men in the trade. They can do so because they have spent months in preparing a list of tailors' shops with which it is perfectly safe for Christian consumers to deal—a list of shops which

not only pay the trade union rates of wages, but also get all their work done upon their premises. This brings them into close and constant contact on points of detail with both employers and employed. It is one of the best ways of doing what Mr. Phillips has impressed on us, of getting into touch with a trade union, not after, but before a strike comes. The Christian Social Union in Glasgow is now in a position not merely to help trade unions, but also, if necessary, to tell them as many home truths as it likes without risk of having its position misunderstood. The next address, indeed, that I have to give is to a mass meeting of the eighteen hundred men of the Glasgow Branch of the Tailors' Union, and its committee has especially asked me to hit straight from the shoulder, and tell them frankly of their weaknesses and dangers. The value of such lists cannot be exaggerated. We have distributed many thousands, and found that the need for them is felt far outside our own membership. To take a single instance, the School Board of Glasgow has agreed, of its own initiative, that no tailors but those on the list shall be asked to do its contract work. Good employers have been helped to withstand unscrupulous competition and give better conditions to their workmen. In 1895, before the Christian Social Union took up the list, there were only forty-one firms who could have come up to the high standard which it required. In October, 1896, when a proof copy was sent round to all employers, it contained fifty names. In April, 1897, when the list was published, there were on it sixty-eight firms, employing over one thousand hands. The Christian Social Union is not merely satisfying the conscientious scruples of a few, but seriously moralizing trade, and raising the conditions of large bodies of working people. Such work is no small step forward to the building of the new Jerusalem, and to the fulfilment of the Master's prayer—"Thy Kingdom come on earth as it is in Heaven."

The Rev. T. C. FRY, D.D., Headmaster of Berkhamsted School.

THE Congress having been kind enough to listen to me already for twenty minutes, I will not detain you more than a minute or so, and I shall not trouble you again, for I go off to-morrow morning; but I have something to say, and it shall be very brief, of a recent experience on a visit to a Dutch pauper colony. What I particularly noticed there was that one result of these institutions, to which tramps are relegated for longer or shorter periods, is that whilst the larger proportion returned again and again, still a small minority are, by means of the methods employed there, altogether and effectually reclaimed from their old life. It has occurred to me that this method may be very well borne in mind in the consideration of any scheme to be adopted in this country.

VICTORIA HALL.

THURSDAY AFTERNOON, SEPTEMBER 29TH, 1897.

The Right Rev. the LORD BISHOP OF DERBY in the Chair.

CHURCH REFORM.

METHODS OF PREFERMENT AND PATRONAGE IN THE CHURCH OF
ENGLAND COMPARED WITH OTHER EXISTING METHODS, AND
CONSIDERED IN REFERENCE TO THE ACTUAL CIRCUMSTANCES
OF THE ENGLISH CHURCH.

PAPERS.

The Ven. WILLIAM MACDONALD SINCLAIR, D.D., Archdeacon
of London, and Canon of S. Paul's.

THE department of Church Reform about which I have been asked to write is, Methods of Preferment. It is a very large subject, and presents many issues. As it deals with the eternal interests of those whom we Christians are obliged to consider primarily in the aspect of immortal souls in their relation to God, it is of unspeakable importance. It is impossible to treat the question fully within the necessary limits. Whatever omissions I may make will, I trust, be set down to the need of compression.

There appear in the Church of England of the present day to be about 13,800 benefices. How are the parish priests appointed to these cures of souls?

(1) The people themselves, under the head of inhabitants, ratepayers, parishioners, householders, or landed proprietors (collectively) appoint to 34.

(2) Small bodies of trustees appoint to 884, the Simeon Trustees to 119, the Church Patronage Trustees to 86, Hyndman's Trustees to 47, and the Peache Trustees to 19. In all, trustee patronage amounts to 1,155.

(3) The archbishops and bishops appoint to 2,788.

(4) Deans and chapters appoint to 861, archdeacons to 57, the University and Colleges of Oxford to 400, the University and Colleges of Cambridge to 311, Eton College to 44. Winchester College to 15, and miscellaneous corporations to 93.

(5) The parish priests of older parishes appoint to 1,246 daughter Churches.

(6) Between 7,000 and 8,000 benefices are the property of private persons, a very large proportion of which are bought and sold.

(7) The Crown appoints to 166 benefices wholly, and 218 alternately. It also appoints to all archbishoprics and bishoprics, all deaneries except the four Welsh, 23 canonries (in Canterbury, S. Paul's, Oxford, Westminster, Windsor, and Worcester), and to a few other dignities, such as

three Regius Theological Professorships at Oxford, the Mastership of the Temple, the Mastership of Trinity College, Cambridge. The Prince of Wales has 21 benefices in his gift.

(8) The Lord Chancellor appoints to 646 benefices wholly, and 29 alternately. He also disposes of 12 canonries (in Bristol, Gloucester, Norwich, and Rochester).

This varied system of providing congregations of Christian people with their parish priest or spiritual pastor has grown up in various ways in the lapse of ages. Many criticisms may be passed upon it. There are four main objections to its actual working: (1) The people concerned have no voice in the matter, except in the 34 instances mentioned; (2) the sale of a benefice, which cannot be separated from the cure of souls, is an outrage on Christian principle, in regard to which only its inveteracy has blinded our indignation; (3) the fact that a benefice has come to be regarded as a freehold is equally impossible in theory; (4) the impossibility of getting rid of a parish priest who has proved himself unsuitable and unspiritual, so long as he performs a minimum of work, and so long as his delinquencies are not flagrant.

Before inquiring into any possible remedy for these evils, it will be well for us to see how churches were provided with their priests in primitive days.

It seems clear that the example set in the Acts in the case of the Seven Deacons became the rule; the people or congregation chose, and the apostles and elders ordained. Of course in the case of new Churches the congregation would not be ripe enough to exercise this prerogative, and the apostles themselves would perform the duties both of election and ordination. So the Fourth Council of Carthage decrees (c. 22) that the bishop shall not ordain without the advice of the clergy, and shall also seek not only the testimony but the assent (*conniventiam*) of the people. So Clement of Rome (Ep. to Corinth. 1-42 and 44) says that in the early days of the Church the apostles appointed their first-fruits to be bishops and deacons of those who should join the faith, proving them by the spirit; and afterwards that the ministers were appointed by other men of consideration (*ἀνδρῶν ἐλλογίμων*), with the consent of the whole Church. So Cyprian (Epist. 67, chaps. 3 and 4) speaks of the people as having the greatest power of choosing worthy bishops, since by their presence the merits of the candidates will be known, and the election just and legitimate as confirmed by the general suffrage and assent. He adds that this was the apostolic rule, not only in the election of bishops and priests, but also in that of deacons. Jerome (in his Epistle to Rusticus) seems to say that either bishop or people had power to elect a candidate for ordination (*vel populus vel pontifex elegerit*), but in his "Commentary on Ezekiel" (33-36) he speaks more distinctly of a bishop or priest being a watchman (*speculator*) of the Church because of his election by the people (*quia a populo electus est*). Siricius (Ep. 1, *ad Himer. Tاراcon*. c. 10) speaks of elevation to the office of priest or bishop as depending on the election of clergy and people. Chrysostom (Περὶ ἱερω. iv. c. 2, §§ 37b, 379) speaks of electors to the office of priesthood (*τοὺς ἐλομένους*) as quite distinct from the bishop who ordains. Of these electors he speaks as elders, (*τῶν πατέρων*) (*ibid.* i. c. 3, § 29), and the leading members of the

congregation, (τοὺς μεγάλους) (*ibid.* i. c. 14, § 39). He also speaks of the election as being decided by a majority of votes (*ibid.* iii. c. 4, § 171). Sometimes, indeed, the people appear to have brought a candidate to the bishop, and insisted on his immediate ordination, as is said to have been the case with S. Augustine (Possid. *Vita August.* c. 4).*

The necessity of the approval of the bishop was insisted on from equally early times. Clement of Alexandria says that S. John ordained such clergy as were pointed out by the Spirit. Ambrose speaks (Ep. *ad Vercell.*) of a person who had been refused admission "in clerum," among the clergy, by himself. Jerome, whose evidence is a little conflicting, speaks of bishops having the power of appointing (constituendi) priests in every city, and of their selecting (eligendi) priests, and of their being entrusted with the power of placing in office whom they would (*Comm. in Tit.* i. 5: Ep. *ad Nepot.*). Philostorgius (H. E. iii. 17) speaks of Leontius, Bishop of Alexandria, appointing Aetius a deacon. And the Life of S. John Damascene says that the Bishop of Jerusalem, acting by inspiration, sent for him, and ordained him to the priesthood.

The fact is that as the ordaining part of the process began to be regarded as more important than the electing part, the latter began gradually to be looked upon as unnecessary, and so to fall into desuetude. And as the Church in succeeding ages lost the first freshness of its sincerity and simplicity, the practice of election by the congregation when unrestricted, and not placed on a proper basis, began to be attended by serious evils. This gave opportunity to the bishops of extending their prerogative. The bishop naturally felt his own personal influence to be a matter of importance, and there is small blame to him for taking opportunities of extending it if others made way. Gregory the Great, while strenuously asserting the right of clergy and people to the free election of bishops, was equally firm in reserving to bishops the power of selecting parish priests and deacons, on the ground that in choosing the bishop both the clergy and the people transferred to him all the rites of election to inferior offices (Thomassin, *Vet. et Nov. Eccl. Discipl.* ii. 7, c. 34, § 10). This claim is obviously contrary to what we know of primitive practice. But the case of the modern Church is even less in accordance with primitive times, for the very ground on which Gregory based his claim no longer exists, and the people have no voice in the nomination of the bishop.

A new element was introduced by the origin of the parish in the modern sense of the word. Hitherto we have been speaking of the college of priests and deacons who were colleagues of the bishop in the urban centre. The modern parish took its rise in the suburban and rural organizations of the Roman Empire. In the more civilized countries of that Empire, each important city had a district surrounding it, within which its magistrates might exercise jurisdiction, and which was known as "regio, territorium or διοίκησις." This district might contain within it "vici, castella, pagi, κῶμαι, φρούρια," forming dependencies of the central city. In addition to these large cities, with their surrounding territory and their dependent villages and hamlets, there were independent communities in rural districts, which had their own

* "Dictionary of Christian Antiquities."

officers, and sometimes also their own territory. By the end of the third century Christianity had penetrated to the majority of these suburban and rural localities, and provision had to be made for them in the general organization. The provision varied considerably at different times and in different countries; the modern parish is the survivor of many earlier experiments.

At first, priests were deputed from the city to preach in the rural district, and were superintended by the Chorepiscopi, or suffragan bishops. Then, as the number of bishops was becoming too enormous, the idea of one town, one bishop, one church, was modified, and priests became permanent in the country town or village, and ruled as well as preached. The modification was increased by the practice, which at first prevailed more in the East than in the West, of country gentlemen building places of worship on their country estates for the residents. There is an eloquent appeal, for instance, from S. Chrysostom to country landowners (Hom. 18 on Acts v. Migne, Patr. IX.-147). Sometimes these places were outside the territorium of the city, and were beyond episcopal control; so the owners of estates claimed the appointment and the control unopposed. It was not till the time of Justinian that in the interests of orthodoxy it was enacted that no church should be erected without the consent of the bishop, or without sufficient endowment (Novell 67); and, on the other hand, that no founder should appoint a parish priest without first presenting him to the bishop for examination (Novell 57, 2).

In the West, the Canons of Spanish and Gallican Councils show that the rights of landowners and bishops as to appointment of priests were the subject of frequent disputes. With the exception of a Canon of Toledo (655 A.D.) there is no evidence of a founder nominating to real original city parish churches, but only to these country chapelries or oratories. Gregory the Great expressly denies any right to any founder, except the right of being admitted to the services (Epist. ii. 5, *ad Felix, Massan*), and this became the substance of the Canon Law. Gregory also forbade the presentation of permanent priests; they were to be sent by the bishop from time to time. There is a letter of Pope Zachary to the same effect, a century and a half later.

Thus we have seen the original right of election in town churches by the congregation superseded by the bishops; and a new system growing up of appointment by landowners in the country, which gave the bishops a great deal of trouble.

A yet further step in the history of patronage was taken in feudal times. This was in the Frankish Domains, and in the period of the Carlovingians. One third of all real property in Gaul belonged to the Church. Laymen were allowed to have the usufruct of large portions of this property on annual payments. Under Charles Martel and his sons, the Crown appropriated other large portions for the support of the army, which were granted under the name of beneficia to soldiers, and were revocable and conditional, a certain revenue from them being reserved to the Church. The holder of such a beneficium was called senior, dominus, or patronus, whence our modern name patron, of a benefice. As the Crown in right of superiority of these lands claimed the nomination to bishoprics and abbeys, so the lesser military lords claimed the right to nominate the priests on their beneficia.

Thus the ancient right of the people to elect finally disappeared before the claim of the beneficiary holders of Church lands. Half a century after the death of Charles Martel, even the bishop was ignored. Charlemagne had indignantly to rebuke the presumption of those who refused to present their priests to the bishop for his sanction.

The result of this application of the feudal system to the organization of the Church was most deplorable, and was the source of those evils which we now vainly lament. The freeman building a Church on his land had an almost absolute right of property in it. Contrary to Roman ecclesiastical rules, but in full accordance with the spirit of Frankish jurisprudence, Charlemagne enacted that such a church might be assigned and sold:—"De ecclesiis quae ab ingenuis hominibus construuntur, licet eas tradere, vendere, tantum modo ut ecclesia non destruat, sed serviantur quotidie honores" ("concerning churches which are built by freemen, it is lawful to assign and sell them, provided only that the church be not destroyed, but that its services be duly performed") (Capit. Frankf. A.D. 794, c. 54).

We have seen now how our present system originated: a few congregations still appointing, but in an improper manner; sole appointment by the Crown, sole appointment by the bishop, sole appointment by land-owners often representing monasteries, sole appointment by colleges and corporations. But to see the origin of a system is not to say that its growth was either necessary or ideal. The four great objections to our present system are flagrant and unanswerable.

More than a quarter of a century ago I remember bringing the subject before the Oxford Union Society, and carrying a resolution for reform in the same sense as the proposals now made by the Church Reform League.

The ideal would be a system by which might be united the rights of the communicant parishioners, the rights of the bishop, and the interests of the Church at large, or diocese.

Direct election for a vacancy is always faulty. Each parish should have a board of five or more electors, retiring singly at intervals.

There should also be a diocesan board, presided over by the bishop, of a thoroughly representative character, containing clergy and laity in equal proportions. The parish electors should send some names to the bishop, and he should have the help of the diocesan board in making his selection. This system would combine the prerogatives of bishops, clergy, and laity as exercised in primitive times.

This would apply to the 7,000 or 8,000 benefices in private patronage for the present. Whether any change should be made in the other kinds might well be left to a future generation. To reconstruct the whole system would be too gigantic a task for any Government to attempt, when all the interests involved are considered. And there is less objection to patronage which is not sold.

The amount of compensation required by the owners of these 7,000 or 8,000 benefices would be enormous. It might be paid partly by a long annual charge on the benefice, partly by public subscription, and partly by loans from Queen Anne's Bounty.

It would probably be better to make the system permissive at first, and only to secure the legal establishment of the machinery. Owners

of benefices offering them for sale might reasonably be required to offer them first to the local and diocesan boards.

The same boards might help the bishop in regard to discipline, but that is a point into which I have no time here to enter.

But I would remind you that no private member of either House of Parliament would be strong enough to carry such a change, or indeed any great alteration. And no Government would be willing to undertake it, unless there was a general call for it from the Church. What the Church has to do now is to make up its mind that the evil exists, and that this, or some other remedy is desirable.

Meantime, the prohibition of the sale of next presentations, the abolition of donatives, the restriction of the sale of advowsons, and other palliative remedies, are steps that are worth taking. The attempts that have recently been made show the danger of trying to combine too much in one measure, or in uniting the reform of discipline with the reform of patronage. Each reform has its own opponents, and the combination of the two doubles the opposition. In the present state of the procedure of the House of Commons, one step at a time is enough.

Whatever may be the issue of attempted reforms in Parliament, one thing we can all do, and that is to make up our own minds, and to persuade every member of the Church, that any sale of a benefice is an outrage on Christian principle and sentiment that ought no longer to be tolerated; and so do what we can to make our branch of Christ's Holy Catholic Church correspond more closely to the heavenly ideal, that it may be a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish.

A. S. TREVOR GRIFFITH-BOSCAWEN, Esq., M.P. for the
Tunbridge Division of Kent; Member of the House of
Laymen of the Province of Canterbury.

I CONFESS it is with feelings of no little disappointment that I venture to stand once more before a Church Congress audience, to speak on the patronage question, and to have to admit that another year has passed and we remain in *statu quo ante*. The Benefices Bill of 1896, which dealt comprehensively with the whole question of patronage, if not of preferment, only just missed becoming law. The smaller measure of 1897 never had a chance. This was not due to apathy on the part of Churchmen in Parliament. It was due primarily to the want of Government support, and secondly to the absurd method of dealing with private members' bills which Parliament in its wisdom has thought fit to adopt. Most people are aware that the number of days allotted to private members are few and becoming rapidly fewer. But it may be a surprise to many to know that they are allotted, not on any rational principle, but by the mere luck of the ballot. Thus it often happens that a most trumpery measure, the fad of some one member, secures the best day in the session, while Bills desired by large sections of the House get no days at all. This is what happened to the Benefices Bill this year. No less than forty members of the Church Parliamentary Committee balloted for it, but so unlucky were we that the highest came out twenty-seventh, and the Bill never came on at all. Of course

we shall try again. But I think the time has come when the Government might reasonably be asked to bring in a Bill on the subject themselves. The present Government owes much to the Church ; and to the bulk of Churchmen who voted for them in 1895, it has long been apparent that Church Reform must accompany Church Defence. If the Establishment is to be a bar to the removal of all abuses, disestablishment must come sooner or later. The Church Committee has already petitioned the Government to bring in such a Bill, and I earnestly hope that another year will not elapse without the removal of some of the worst evils of the patronage system.

Meanwhile we have once more an opportunity for reflection. We have enjoyed this advantage a good many times. Sixteen Patronage and three Benefices Bills have been introduced in the last twenty years, and there has been an opportunity of reflection between each. Indeed, so hopeless does the present system seem, that one feels almost inclined to postpone patronage reform until we get that Church Legislation for which Dr. Fry pleaded so eloquently this morning. It is only because we must go to Parliament for that also, and Parliament may make us reflect about it also nineteen times or more, and because I feel sure that, whatever freedom Parliament might give the Church in other directions, it certainly would not give her a free hand in questions affecting property, that we must travel again the old weary way. And I suppose there may be some use even in a nineteenth reflection. I should be the last to claim that these many proposals that have been made have received unanimous support, even from Church reformers. It may not therefore be amiss once more to examine our present system, in order that we may not merely recognize its defects, but also decide in what general direction we should seek to reform them.

Now I do not propose to deal with bishops' patronage. No doubt we all sometimes hear complaints of it. But, needless to say, it is not here that the scandals arise of buying and selling and trafficking in holy things that are the stumbling-block in our Church. These arise out of private patronage, and a very small portion of it. Now the system of private patronage, so far as I know, is peculiar to England, though till quite lately it existed in Scotland and Ireland too. It dates from the original formation of parishes, and is a relic of feudalism. The ealderman of Saxon, and feudal lord of Norman times, built the church on his land, endowed it with tithes, a portion of the produce of his land, and perhaps with glebe, a portion of the land itself—the parishioners were all his men, his tenants, and he reserved to himself the appointment of the parish priest, subject only to the right of the bishop to refuse the presentee if not idoneus. Such was the original patron ; the present patron is either the last inheritor or the latest purchaser of his feudal rights. Perhaps it will be said that the system was in theory uncanonical and wrong. It gave to one rich man what properly belonged to all. But it was in accordance with the ideas of the time, and on the whole worked very well for many years. It prevented Church patronage from being unduly episcopal, giving a variety well suited to the disposition of the English people. However, abuses crept in. In the lapse of time the right of presenting a priest to the bishop for institution ceased to be regarded as a sacred trust and came to be

looked on as a form of property, capable of being bought or sold ; while the power of the bishop to reject a presentee who was not idoneus became less and less, till now it is practically non-existent. Hence it became possible to purchase, what was in theory only a presentation, but in practice the cure of souls. And, indeed, for a man with an easy conscience and a few thousands in his pocket there is no better investment. He has only to get himself ordained, buy an advowson in a parish with a small population and a pleasant neighbourhood, and present himself ; and then so long as he barely discharges his ecclesiastical duties, and commits no heinous crime, he may stay for the rest of his life, while the spiritual welfare of the parish may go to ruin.

This is a bare statement of what under our present system may, and often does, happen ; that it is intolerable, I think we are all agreed ; the question is, how to amend it ? Are we to retain private patronage, purging it of its abuses, or shall we sweep it clean away ? The latter course would place us more in line with other Churches and religious bodies in the world. I don't know of any other instance of private patronage. In the Scotch Kirk it once existed. It was abolished at the Reformation, restored at the Restoration, and became the chief source of that great schism which created the Free Kirk ; finally, it was abolished by a Conservative Government in 1874, the patrons being given compensation by a charge made on the benefices. Most of them, however, refused it, yielding their rights for nothing. Would English patrons behave with like generosity ? Many true sons of the Church doubtless would, but many would not, so deeply rooted is the property view this side of the Tweed. Private patronage also existed in the Church of Ireland, but came to an end with Disestablishment. But supposing by any such means it ceased to exist in England, what is to take its place ? Are we to adopt the plan of the Romish Church in Ireland and in most continental countries, which is also the plan of the Eastern Church in Russia, and vest all patronage in the bishops. Without in the least sharing in the curious anti-episcopal feeling of some English Episcopalians, I do not think I should say "Yes" to this. Travellers in Russia say that it works badly there, all the richest livings going either to the best men or the bishops' families ; and I am sure it would not commend itself to the English people, with their horror of one man power in Church or State. Or shall we restore, what is asserted to be the old Canonical method, of election by all the parishioners, which does actually exist in some English parishes, which was adopted by the Scotch in 1874, and which has always been the system in Switzerland, both among Roman Catholics and Protestants ? In Scotland, where far greater relative importance is attached to the sermon, it appears to work well, and the plan often adopted is to have a succession of candidates on trial Sunday after Sunday. I have heard indeed of so many that the really meritorious performances of some of the earlier candidates were forgotten in the multitude of their successors. But I do not think we should like this plan in England—and certainly at present it would be impossible, for we have no definition of parishioner. To place the election in the hands of all ratepayers, because in the eye of the law they all belong to the Church of England, would be intolerable. It was attempted

recently in the parish of Llanhary, South Wales, by the patron transferring his rights to the parishioners, with the result that the candidate run by the local Nonconformist chapel was elected, and it was publicly stated that not a single Churchman voted for him. Clearly parishioners must be defined as Churchmen, and Churchmen as communicants, before we can travel a step in this direction.

A third alternative would be to combine the power of the bishop and the parishioners, so as to give due weight to each. This is attempted in various ways in the American and colonial dioceses, especially in the Eastern part of Canada, where the right of election lies with the parishioners, *i.e.*, the faithful laity, while the bishops have very full powers of refusal. In some American dioceses where a clergyman from some other diocese has been duly chosen by the parish the bishop can refuse to admit him into his diocese altogether, and from his decision there is no appeal. What would some opponents of the Benefices Bill, who so suffer from episcopophobia, say to this? But the best plan of combining the powers of the bishop and the parish is to be found in the system of patronage boards, as set up in Ireland since Disestablishment. When a vacancy occurs there, it is filled by a joint meeting of the patronage committee of the whole diocese and three representatives of the parish, the bishop presiding and having a casting vote. Thus the views of the parishioners are fully ascertained—as they ought to be everywhere—while the ultimate decision may rest with the bishop. Probably the establishment of patronage boards will be found to be the ultimate solution here. Even their tentative establishment at the present moment would be an immense boon to the Church of England.

One thing, however, we must remember. We are not engaged in establishing a new Church in a new country, but in attempting to reform an old one in an old country, whose constitution is older than that of the State, and the reform of which must proceed on the same conservative lines. I am all for Church reform, especially patronage reform, but I am not for laying violent hands on a system which has grown up with the country. At the present moment I do not believe the abolition of private patronage would be possible; the attempt would, I am sure, be most unwise. But I should like to see insuperable obstacles put in the way of its abuse. This would best be done by prohibiting the sale of Church patronage altogether; but to do this you must offer compensation to those patrons who wish to part with their rights, and nobody has yet suggested where the money is to come from. Failing this, therefore, the best plan is that of Part I. of the Benefices Bill, 1896, which, by stopping the sale of next presentations and of advowsons with immediate possession, and by compelling the registration of all transfers of patronage, etc., would go far towards ending that corrupt traffic which disgraces our Church.

Of greater importance is it to restore to the bishops their proper power of refusing to institute unfit presentees, and also, under reasonable safeguards, of getting rid of those clergy who cannot or will not do their work. Nobody in proposing this wishes to press hard on the clergy, who, we all agree, are the hardest-working, worst paid, and certainly most over-taxed class in the country; but we must remember that the priest exists for the parish, not the parish for the priest, and the spiritual welfare of the parishioner is, and must always be, the first consideration.

With this reform, however, another is closely linked. It would be far easier to increase the power of the Episcopate if the bishops were themselves the nominees, not of the State, but of the Church. In saying this, I hope I am not saying anything in derogation of the present Bench of Bishops; I am speaking of the system only. The present Bench has been almost entirely nominated by Lord Salisbury and Mr. Gladstone, two of the most conscientious Churchmen who have ever been Prime Ministers; and in recent years, therefore, the system has worked well. But has it always? Can we forget the political bishops of the Whigs in the last century, or even Lord John Russell's avowed attempt to "liberalize" the Church in the middle of the present century, with such appointments as that of Dr. Hampden. Such a policy might recur any day. But what I wish to emphasize is this: however excellent the bishops may be, they are not, and under the present system cannot be, regarded as the chosen leaders of the Church; they appear to be imposed from outside, with the result that any increase in their power is resented, as it would not be if they were appointed by the Church herself. In fact, the Chapters should be reformed, and the *congé d'élire* made a reality; or else by the formation of Diocesan Synods some other system of election should be devised, which, saving the rights of the Crown, would give the Church a far greater measure of independence than she enjoys at present. But I am plunging into questions of preferment, the discussion of which, though part of our subject, would carry me far beyond my allotted time. This, however, I would impress upon my hearers, that the two questions of patronage reform and preferment to the higher offices in the Church are closely connected. We shall never finally settle the former till we have dealt with the latter. In the meantime, it remains for us to go forward, slowly it may be, and piecemeal, with the reform policy. And if next Session we can pass even a part of the Benefices Bill, with or without Government help, we shall at least have accomplished something. I hope that a unanimous appeal will go forth from this Congress to Government to deal, and to deal quickly, with the admitted gross abuses of the patronage system, and that that appeal will not be in vain.

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In the limited time at my disposal, I propose to confine myself, as far as possible, to the region of hard dry fact, leaving the congenial task of comment and criticism to those who follow me.

And first, for a few facts and figures as to our own Church. There are, in England and Wales, a grand total of about 14,200 benefices. Of these, 847 are in the gift of the Crown, of which (putting aside some alternate presentations) the Lord Chancellor presents to 645 and the Duchy of Lancaster to 40. The archbishops and bishops collectively present to 2,735 benefices, the deans and chapters (exclusive of Christ Church, Oxford) to 762, and the archdeacons to 54. The rectors and vicars of ancient parishes, out of which new parishes have been carved, appoint to cure of souls in 1,226 districts. Total clerical patronage 4,777. The Universities of Oxford and Cambridge, the Colleges of Eton and

Winchester, and one or two other ancient seats of learning, have 867 livings in their gift. The Simeon Trustees, the Church Patronage Trust, and one or two less known bodies of trustees, present to 252 benefices, other public trustees, collectively, to 783. The livings in the gift of private patrons reach the very large total of 6,229. Including trustee patronage, and certain smaller figures which I have not space to quote here, the total of private patronage exceeds that in the gift of public and official patrons by 534. Our system of appointing to benefices is pretty well-known to everyone here. The bishops collate to livings in their gift, while a lay patron, in most cases, presents his nominee to the bishop, who, if satisfied as to the presentee's fitness on the grounds of age, learning, behaviour, and being in Holy Orders, has no option but to institute. There are, besides, a few donative benefices, to which the patron collates without the bishop having any voice in the matter whatever.

I turn now to the sister Churches nearest home. In the Irish Church since Disestablishment, the appointment to cure of souls rests with Diocesan Boards of Nomination, composed of lay and clerical representatives of the diocese and parish affected in equal proportions, the bishop having a casting vote. This system is found to result in undue subservience to the narrow views and prejudices of the local parochial nominators, to the detriment of the interests of the Church at large; and of late years, the feeling among thoughtful Irish Churchmen has been in favour of giving greater power to the bishop.

In the Scottish Episcopal Church, pastoral charges are divided into missions and incumbencies. To the former, the bishop nominates. When he is satisfied that a sufficient endowment is forthcoming, a mission is raised to the status of an incumbency, and the patronage vested in the vestry, trustees, or the bishop, vestry and trustees conjointly, according to the constitution agreed upon in the case of each individual congregation. The deed defining the constitution and regulating the mode of appointment is submitted to the bishop for his approval before execution and enrolment. The bishop can refuse institution, but an aggrieved congregation has an appeal to the Episcopal Synod, or by consent to the Primus. Private patronage exists to some extent in Scotland, the descendants of the landowner who built and endowed a church retaining the right of appointing the minister, much as in England.

The system which prevails in the Church of the United States is open to objection on many grounds. Our American brethren seem to be afflicted with all the evils of the voluntary system, which is so tenderly and persistently pressed upon us by our Nonconformist friends. In the older and more settled dioceses, as distinct from those made up of mission charges, to which the bishop naturally appoints, the rectors are chosen by the vestry of the parish, a body of ten elected annually by all male parishioners over twenty-one years of age. Practically, the bishop's consent is taken for granted, since his grounds for refusal must be very strong, or he would in the end be constrained to concur. By its control of the purse-strings, the congregation exercises very effective coercive powers over the minister of its choice, who can be simply starved out and compelled to leave for want of the bare necessities of life, if his teaching be not to the liking of his people. It is hoped to remedy this

worst of evils by a system of partial diocesan endowment, made conditional on the congregation raising the remainder of the stipend. Like most bad systems, that which I have described is not seldom softened in the working, and one is glad to learn that when vacancies occur, the bishop's advice is sometimes proffered, sometimes sought, and sometimes followed. It is not surprising that in America, too, in episcopal circles at least, there is a movement in favour of according greater liberty of initiative and selection to the bishop.

Coming next to the Colonial Churches, with which we English Churchmen are, perhaps, more immediately concerned, the methods of appointment are legion. There appears to be no uniformity of system, even within the limits of the same ecclesiastical province, the methods differing widely from diocese to diocese. In some, for example the dioceses of Rupertsland, Ontario, Huron, and Capetown, the system favoured appears to be that of a benevolent episcopal despotism, tempered by considerations of justice and prudence. In others, presentation boards have been tried and worked with some success. In the diocese of Brisbane, on a vacancy occurring, the bishop summons to his aid a committee consisting of two clergymen and one layman representative of the diocese, and (at the option of the parish affected) three laymen elected by the parish. The bishop has a veto, *quâ* bishop, upon the election. In Western Australia, each parish has three nominators, who, with two diocesan nominators, nominate to the bishop, who has the right of veto, but must give reasons. Before the nominators are allowed to enter on their functions the bishop must be satisfied that there is a reasonable income. In the diocese of Adelaide, with the exception of a few old trusts framed before the See was founded, the bulk of the "constituted parishes, recognized by Synod," are under what is known as the "Model Trust Deed," by which at each Easter vestry a Board of Patronage is elected, consisting of five communicants of the parish, which, by a recent Act of Synod, acts in concert with a Diocesan Board composed of the bishop, the archdeacon, and two lay members of Synod. A similar system prevails in the diocese of Sydney, where the right of the "parochial nominators" is made conditional on the provision of £300 a year stipend, and a house. The bishop can tender advice, but has no place on the Board. He has a power of veto; but would not be expected to use it save for grave reasons. In New Zealand, the dioceses are divided into parishes and parochial districts. To the latter, the bishop alone appoints. To the parishes constituted by the Diocesan Synods, the clergy are appointed by a Board of Nominators, composed of one clergyman and one layman appointed by the Synod for three years, and not less than three laymen elected for one year by the parish vestry. The bishop has a right of veto, but the nominators may appeal to the Bench of Bishops, whose decision is final. The system has hitherto worked admirably, and there has never been an appeal. Private patronage is recognized in Canada and New South Wales, in places where the patron has endowed the parish to the satisfaction of the bishop, but such cases are rare. In the Provinces of India and the West Indies, the problem is complicated by total or partial establishment and endowment by the State, the peculiar conditions of which render the working of their systems of less immediate value for the purposes of this enquiry.

As a model of a just and carefully thought out system of patronage, I think I cannot do better than quote from the Acts and Resolutions of the Synod of the diocese of Grahamstown, which, as I understand, are likely to be adopted throughout the Province of South Africa. (1) The ultimate canonical responsibility of the bishop for the appointment to cure of souls is recognized. (2) All appointments are to be made by the bishop after consultation with his chapter. (3) On a vacancy occurring, the bishop shall notify to the churchwardens and sidesmen the names of any priest or priests whom he may deem suitable. The churchwardens and sidesmen, as representing the parish, may, after receiving the bishop's communication, send the names of one or more priests to the bishop for his consideration, and the bishop shall consider the views of the representatives of the parish before making the appointment. (4) The churchwardens and sidesmen shall notify to the bishop their assent to the appointment within one calendar month, failing which the bishop may confirm the appointment. Nothing in the foregoing is to affect the rights of the bishop, where, by consent of all parties, the appointment is left absolutely to him.

Certain provisions as to private patronage follow. (1) Any individual building and endowing a church shall be at liberty to present a duly qualified clerk, but not to transmit that right to others by sale. (2) Congregations shall not have an unwelcome minister forced upon them, after formal objection lodged by the churchwardens and sidesmen on behalf of the parishioners. (3) Any person contributing a sum of five hundred pounds towards building and endowing a church, shall, by virtue of such gift, be entitled (under certain restrictions) to join in presenting a duly qualified clerk to the bishop. Additional patrons may, at any time, be appointed to a cure in consideration of a like donation. Any number of persons conjointly contributing the sum of five hundred pounds acquire the right to nominate a patron, but no independent right of patronage is to accrue until three such patrons have become qualified. Where only two have qualified, the bishop is to nominate a third, or be himself the third, at his option. The number of patrons is never to exceed three, except in cases where there are more than three donors of five hundred pounds each. Similar rights are conferred upon a congregation guaranteeing one hundred pounds a year towards the stipend for the minister. In these last salutary provisions, we seem to scent a delicate suspicion of deft bribery, which raises a doubt whether the children of this world are always wiser than the children of light.

The Synod further enacts that the right of presentation acquired by a single patron shall rest with him and his representatives for two turns, after which it passes to the bishop, and that no right of patronage claimed for the first time during the vacancy of a cure shall be recognized. Lastly, there is one provision so admirable that I will quote it as it stands: "The right of the patron shall cease in all cases, when he shall be convicted in the Courts of Law of any flagrant crime, or be excommunicate, or shall be proved to the satisfaction of the bishop to have exercised his right for private gain, or shall cease to be a member of the Anglican Communion."

I regret that time does not permit me to enlarge upon the systems in use in the Scotch Presbyterian, the German Lutheran, and French Reformed Churches, from each and all of which we might learn much.

With regard to English Nonconformists, the method preferred by most Dissenting bodies (with the exception of the Wesleyan) is that known as the "call" system, *i.e.*, by invitation, trial, approbation or rejection. Of the three years' "circuit" system of the Wesleyan body, I have been favoured by the Rev. Hugh Price Hughes with a lucid and detailed account, so valuable and full of instruction for ourselves that I venture to quote certain passages from it *verbatim*. After describing the extreme pains taken to consult the wishes of both pastor and people, he says, "In the last resort the churches are obliged to accept the appointments of the Conference. . . . In addition to the ministers appointed, there are a number of probationers for the ministry who have completed their three years' course at the Theological Colleges. These young men, who are ready to enter upon their four years' probation before they are finally ordained, are placed at the disposal of the President of the Conference on what is known as the 'List of Reserve,' and they are available to fill up any vacancies which occur through death, discipline, or other causes in the course of the year. By this arrangement, no Methodist church is ever without a pastor, and no Methodist minister is ever without a church. With the danger that the number of vacancies might not always equalize the number of pastors available, we deal," he says, "at an earlier stage. We always have a much larger number of men offering themselves as candidates for our ministry than we are able to receive. Every year a special committee sits to consider the probable number of vacancies three years hence at home and abroad, and the experience of the past enables us to forecast the probable demand at the end of that period with almost scientific accuracy. We then accept as candidates, out of the whole number of applicants, only so many as we shall probably want three years hence. These young men are then sent to Theological Colleges, and are forthcoming at the end of three years to supply the vacancies." Surely in these days of complaints of clerical over-crowding, of elderly curates and superannuated labourers, not deemed worthy of their hire, there is a lesson here for us.

I have endeavoured, very imperfectly, to sketch the excellencies and defects of the various systems to be found at work in different parts of the world, without attempting to suggest for ourselves any reforms of a practical constructive nature. I leave to others better qualified than myself the task of unfolding the important scheme propounded by the Church Reform League for buying out and gradually extinguishing private rights of patronage in England. I wish that sanguine body every success in this difficult operation. Of Patronage Trusts, at any rate, laying their dead hand upon the future, stifling all development, sterilizing and stereotyping forms of worship in one lifeless mould, I hope the days may soon be numbered. For myself, the conclusion to which this enquiry has led me, is that our best hope of improvement lies in a judicious extension of the powers of the Episcopate, aided by consultative diocesan boards, under due limitations and safeguards, and with a recognition of the rights of parishioners.

This is the goal to which, in my opinion, our efforts can be most usefully directed. Meanwhile, let us possess our souls in patience. Our system, with all its defects, at least secures to us a certain variety and freedom of choice. Are we so sure that the King Stork of popular election will bind us with burdens less grievous to be borne than the

King Log of private and official patronage? When we are tempted to cavil at the influence of the Crown, let us bear in mind that if it gave us a Hoadley in the last century and a Hampden in this, it gave us also a Butler, a Temple, a Pusey, a Liddon, and a Church; while had it not been for the chivalry, the munificence, and the single-minded disinterestedness of private patrons, where to-day in the pastoral and parochial annals of the Church of England would be the names of Keble, Mackonochie, and many more? Our system has its roots deep down in the past. It has grown with our growth, gnarled and distorted, it may be, by our human passions. Piety and rapacity, love of souls and greed of gain, have gone to the making of it in almost equal shares; but such as it is, it is part of ourselves and of our history. Let us deal with it a little tenderly, while we prune, amend, adapt, reform.

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THE late Master of Balliol was, I believe, fond of pointing out to those who asked his advice how closely the choice of a profession resembles the choice of a wife. It does not matter much how one chooses, provided that what is once chosen is never given up. I cannot but think that an intelligent foreigner would imagine that the wisdom of the Church of England acted on the same principle with reference to her beneficed clergy. A Lord Chancellor may wish to reward a political supporter; a bishop may desire to remove to an unoffending country parish the inconvenient tenant of a city living; a dean and chapter may think it time to superannuate a minor canon whose voice is now not as musical as it was; a peer may be anxious to provide for a younger son; and, worst of all, a clergyman with a couple of thousand pounds to invest may buy the cure of souls "with immediate possession." In any way, from any motive, the poor parishioners may have a new parson thrust upon them. It doesn't matter how he is chosen, provided that when once appointed they must keep him—he can get rid of them, but not they of him; again reminding one of the analogy of matrimony in this country, where women's suffrage does not prevail.

Personally, I should be content to allow almost every method of selection to remain, provided that the parish be not compelled, as at present, to keep an unsuitable clergyman, even if appointed by the very best patron of all, viz., by the bishop himself.

I maintain that it is a waste of energy for us to concentrate our reforming efforts on perfecting the method of selection if there is no means of getting rid of the person appointed, when, after a period of, say, five years, he is an obvious failure.

I am sure that in the papers that precede mine, the experience of other communions and other countries will have been fully and attractively put before the Congress, but I ask, is it reasonable to expect that we shall ever make up our own minds as Churchmen to any revolutionary change in the method of selection with sufficient unanimity to compel the assent of Parliament? Is it not far wiser to leave the present sources of patronage alone, and direct our attention instead to making them work well by securing power to the bishop (1) to refuse institution to an

obviously unfit presentee, and (2) to compel the retirement of an incumbent for proved inefficiency. There is a third point which, equally with the other two, requires attention, viz., the abolition of purchase in the Church by prohibiting absolutely the sale of both next presentations and of advowsons, except when attached to an estate.

I.—Who is to decide "obvious unfitness?" I think the bishop, with the advice of the five commissioners named in the Benefices Bill of last year, viz., (1) the Archdeacon or Rural Dean; (2) a representative of the greater Chapter of the Cathedral; (3) a beneficed clergyman elected by the beneficed clergy of the Archdeaconry; (4) a Justice of the Peace, or barrister, or solicitor of seven years' standing, nominated by the Lord-Lieutenant or Chairman of Quarter Sessions; and (5) a Justice of the Peace or beneficed clergyman nominated by the clergyman whose fitness is in question; and that if four of the commissioners report in writing to the bishop that the presentee is obviously unfit, this should be a legal ground for the refusal of the bishop to institute. Nowadays, a clergyman with a voice too feeble to fill a small country mission room, may be appointed to officiate in a large town church. A physically weak man of seventy, who is unable to keep a curate, may be given an enormous country parish which only a robust young man could undertake singly, and the bishop cannot refuse to institute. Again, a parish may be compelled to accept a man over head and ears in debt, who may remain there for fifty years an incubus and a scandal.

II.—But the importance of giving the bishop power to refuse institution sinks into insignificance when compared with that of enabling the bishop to compel the retirement of any incumbent for proved inefficiency. I am aware that this is limiting the parson's freehold, but consider one moment the present state of affairs—let a clergyman speak! I quote from Dr. Jessopp's article in *The Nineteenth Century* for last March.

"As matters now stand, the only ground on which a clergyman can be dismissed from his cure, is that he has been found guilty of some grave moral offence. I am by no means sure that a man could be deprived of his preferment for habitual evil speaking, lying, or slandering, or for very gross neglect of his parishioners, or for many another breach of decorum—to give such matters as I refer to the mildest possible name. For conduct unbecoming an officer and a gentleman, an officer in the army is called upon to leave his regiment, and without appeal. For exhibiting incompetence in his profession, a want of presence of mind, or even for an indiscretion or error of judgment, an officer in the navy is brought to a court martial and is dismissed the service. For breaches of professional etiquette a solicitor is struck off the rolls, and a barrister is in some cases disbarred. In all these instances there need have been no violation of what we now call the moral law. But in the case of a clergyman, he may enjoy all the revenues of his benefice to his dying day, so only that he does not commit theft, murder, or adultery, and this, though he may be notoriously and flagrantly unsuited to the place and the people under his charge, and much more nearly a curse than a blessing to the parish in which he lives. And who is the better for all this? Only the bad man who skulks behind the law, and who stands upon his *rights*, forsooth! As if the parson were the only man in the community who had any rights

to boast of, and the only man who had no duties which honour and conscience demanded at his hands."

It would be most unbecoming for a layman to affirm such things of his "spiritual pastors and masters;" it would be absolutely immoral for him to deny that they are true.

But what is "proved inefficiency"? A new clergyman comes to a parish; he finds a full church, an empty chapel, a flourishing national school; he empties the first, he fills the second, he closes the third. Is not that "proved inefficiency"? Yet no power on earth short of an Act of Parliament will turn him out unless some immorality can be *proved* against him. If only he performs two services on a Sunday, possibly in a most perfunctory manner, he may for fifty years be the curse of that parish and ruin the cause he nominally represents.

Who is to decide "proved inefficiency"? Again, let the five commissioners, as under the Benefices Bill of 1896, and if four of them agree to report to that effect, let the bishop have power to compel resignation. I would, however, add a saving clause: it is, sometimes, a man's duty to be unpopular. He may, by his very loyalty to the Prayer-book, reduce his communicants' roll. He may thin his congregation because he, unlike his predecessors, is not an eloquent preacher. I should, therefore, urge that no commission be issued until an incumbent has been fully five years in his parish; if he has not won the regard of his parishioners in five years he had better go elsewhere.

How would such a provision work?

In the Established Church of Scotland the parson's freehold exists, yet the General Assembly can remove a minister for proved inefficiency; but in practice it is rarely done, "owing to the sympathy of his brother ministers," a correspondent informs me, so I presume it would not work harshly with us. Then, as regards the equity of such a course: do let us remember, that in accepting a living a clergyman must be taken to admit that he considers himself competent to discharge its duties; no one compels or even asks him to take it, and if he proves to be a disastrous failure, owing to his own misconduct or unfitness, why should the parish, which had no voice in his appointment, suffer for a generation because he formed a wrong estimate of his own powers?

I must add one word as to compulsory retirement, owing to old age or infirmity. Two things are necessary here to prevent injustice being done; first, a sufficient, if modest, pension must be provided, and secondly, the same rule must be made to apply to deans and canons as to rectors and vicars. My own experience is this: the better the work the cathedral dignitary has done, the more necessary it is for someone to tell him when he can do it no longer. I need scarcely add that I have spent most of my life in or near cathedral cities.

As to the first, I have no doubt whatever, that the reluctance of the laity to provide an adequate maintenance and pension fund for the clergy is due more to the unlimited character of the parson's freehold than to every other cause combined; and as to the latter, I was astounded to read in the report of the Lower House of Canterbury Convocation last May, that an amendment in favour of extending to cathedral dignitaries the provisions of the Benefices Bill as to compulsory retirement on the ground of old age or infirmity found no support. I am, at least, proud that the mover and seconder of the amendment were Welshmen.

But we are told that if we tamper with the parson's freehold, that only article of an Englishman's creed which even the most latitudinarian indifference of the eighteenth century never dared to question, we shall rob the clergyman of his independence, and that the Church will no longer attract to her ministry her noblest and most accomplished sons. I ask two plain questions. We know, of course, that the head masterships of most—if not all—of our great public schools are not freehold, but are held subject to the pleasure of the governing bodies, yet (1) are our headmasters wanting in independence? and (2) do not our public schools attract the ablest and best of Englishmen to be their heads?

III.—I now come to the abolition of purchase in the Church. It has become a greater and more conspicuous scandal than ever now that purchase has been abolished in the army and exists in the Church alone. The Congress, no doubt, remembers Mr. Dibdin's burning words at Shrewsbury last year, and Archbishop Temple's statement last November, that one-sixth of the whole benefices in this country—that is considerably over two thousand—are perpetually being bought and sold.

Here, indeed, the Benefices Bill of 1896 is too timid. Public opinion against purchase has been rapidly hardening in recent years. In 1874, a select committee did not even condemn the sale of next presentations. In 1878, the Royal Commission reported against the sale of next presentations but not of advowsons; but the select committee of 1884 condemned the sale of both: of next presentations absolutely, of advowsons with certain carefully guarded exceptions. If we are not wise in time, the next Royal Commission will condemn private patronage as well, and because we are unwilling to prevent its abuse, we shall be in danger of losing altogether that very valuable form of Church patronage. Not so long ago, public patrons treated their patronage as a means of providing for their friends and relatives, not as a sacred trust. Within the last fifty years, a bishop, who had previously provided for all his sons and sons-in-law, remarked on the avoidance of a rich living in his gift that he had no one to give it to. We have changed all that, and private patrons are rapidly realizing the responsibility of their trust, those only excepted who buy an advowson, not in order to find the best man for a particular living, but to find the best living for a particular, or, I should perhaps say, a not too particular man.

It does not seem to be known how few sales of next presentations there are as compared with sales of advowsons. I have the returns of those advertised in the *Ecclesiastical Gazette* in the month of January in 1872, 1873, and 1874; of these seventy-one per cent. are sales of advowsons, only twenty-nine per cent. are of next presentations, and of these advowsons nearly one-half (forty-three per cent.) are with immediate possession. In a long list of patronage for sale recently printed, I see eighty-seven per cent. are of advowsons, only thirteen per cent. are next presentations, and of the advowsons twenty-two per cent., or nearly one-fourth, are with immediate possession. I think this shows pretty conclusively that to do away with the sale of next presentations only would be a waste of energy, as it would leave the far greater evil untouched. I am aware there are difficulties. To quote Mr. Dibdin, "the difficulty of abolition is compensation; where is compensation to

come from, and who is to exercise the patronage after a patron has been bought out?"

The two questions are satisfactorily answered by the report of the Select Committee of the House of Commons of 1884. It suggests that if any patron wishes to sell—there is to be, of course, no compulsion—the price, not to exceed five years' income of the benefice, is to be settled by arbitration, that the price be paid by Queen Anne's Bounty, and be a charge on the benefice *after the next avoidance*, payable in not less than thirty annual instalments, or be defrayed from the funds that may be at the disposal of Queen Anne's Bounty.

Next, as to who should present to benefices when a patron has been bought out. "That Patronage Boards partly composed of laymen be established in every diocese, with power to purchase and hold advowsons and present to benefices."

"That the churchwardens of any parish of which a benefice is vacant shall be members of such Patronage Board *pro hac vice*."

In Ireland the Diocesan Patronage Boards work well. The bishop is president, two clergy and one layman are elected for three years by the Diocesan Synod, and three laymen, elected before the vacancy is in contemplation, represent the vacant parish. In practice the only weakness in the system is that too much weight is often given to the local element; this is because so large a portion of the clergyman's income is found by his own congregation. The same cause would, of course, not operate with us.

I wish not to be misunderstood. I am not urging that Patronage Boards should present to all benefices; they would be created simply to present when an advowson had been given to or bought by them, and we know that the number in the market is only one-sixth of the whole number, but I dare say patrons would often gladly put vacant benefices in their gift for a single turn in order to save themselves trouble.

In Scotland all private patronage was given up by the Act of 1874. Those patrons who desired compensation were entitled to one year's income, the payment of which was to be spread over four years, beginning at the next vacancy, but very few patrons claimed this.

I cannot help thinking that with us only those who had trafficked in livings would be inclined to sell, and I am sure that in many cases the Church people of the parish would readily subscribe to buy out such a patron, and thus avoid charging compensation on the benefice.

I must again quote Mr. Dibdin, and say with him, "Perhaps some day a strong Government will take the matter in hand and make a clean job of it. I for one should be very glad." Is not the present Government strong? and would not its Nonconformist element more cordially support a measure abolishing purchase altogether, rather than some tinkering half and half expedient which would irritate all and satisfy none?

DISCUSSION.

The Rev. W. A. EDWARDS, Vicar of Bunbury.

WE have heard to-day, and it cannot be too often repeated, that the Church does not exist for the clergy, but the clergy for the Church. I think that a large number of the clergy are amongst the firmest believers in this truth. To me it seems hard

that, owing to a corrupt system of patronage, the fair fame of our profession should be unduly sullied. We have been told this afternoon that to remove this blot from our Church heroic measures will be necessary, although it is not probable that these measures will be immediately taken. Heroic measures will be excellent when we can get them, but, meanwhile, I think that some small and simple experiments might surely be made. The suggestion has been made to us that voluntary Church parochial councils ought to be encouraged as a useful experiment before the Church is irrevocably committed to a system with legal powers. Is there any reason why diocesan councils for patronage should not also be established? That might easily be done by the bishops, I think. Several of the bishops have already fallen in with the suggestion, and surely it would not require inordinate exertion to carry it into effect. The question of the Victoria Clergy Sustentation Fund has also to be considered in this connection; for no effort to advance that fund is likely to be successful, while the augmentation of benefices is impeded by the caprice of the present system of patronage, and until we give to the faithful laity their fair voice and share in the matter. Let the bishops have the courage of their opinions and carry them out. I am sure they will vindicate their sympathy with reform, and that their labours will be abundantly fruitful in good results. In addition to the provision of boards of patronage, we must remember that it is highly necessary that some large and effective means should be taken to increase the income of benefices. That attempt, as we know, has been made by the institution of this Clergy Sustentation Fund. Can anybody say that the response to the appeal is an adequate one, or one of which the people of this rich empire should be proud? But it is very well to say that the amount of the fund is not satisfactory. I repeat that the amount of such a fund never will be satisfactory until you give your laity, who are faithful Churchmen, their legitimate share in the filling up of benefices. Do you suppose that the laity are so stupid as to tie up their money when they themselves can have no hand in its administration. Again, there are two prominent causes of clerical inefficiency; there is the wilful incapacity, but there is also the incapacity which must come upon us all, the incapacity of old age or illness. Can it be said within any Christian community that a man is to be turned out of his benefice into the road, whose only fault is that he has spent himself and all his powers in the service of the Church? That would be the case under the late Benefices Bill; but to forcibly remove from their benefices, on an inadequate pittance, clergymen whose present incapacity is merely the result of their past energy, would be a most unchristian and ungenerous course. The only way to secure the very necessary retirement of worn-out clergymen is by creating an adequate pension fund which shall afford them a reasonable maintenance, without crippling the resources of their successors in the benefice. For such a fund we must go to the laity, and they will never give us the means to get men out of benefices until we provide reasonable safeguards against the intrusion into them of flagrantly unfit persons. So that once more I would impress upon you that there can be no improvement in these matters until you place the laity of the Church in their true position with regard to patronage.

The Right Hon. EARL NELSON, Trafalgar, Wilts.

I SENT up my card to the Chairman because I wanted to say a word of caution upon some points which were dealt with in the latter part of the paper read by Mr. Sturge. I am thoroughly aware of the evils under which we suffer, but when we think of these evils and try to take steps towards the amendment of them, we must not forget some of the advantages that come under the present system. There is one thing that we must avoid above everything—we must avoid narrowing the Church and making her like the Dissenting body in narrowness of view. She must be truly Catholic and open to those who conscientiously hold the doctrines of Christianity and the teaching of the Prayer-book. That, happily, we have attained to under our present system of patronage. Let us look at the system of appointment of our bishops. Nothing, at first sight, can seem more undesirable than the method of appointing bishops, yet can you tell me that it does not work out fairly well? Certainly in my experience it would be a difficult thing to find a bad appointment. It is just as well that we should be aware of that. It is said that it was the custom of the Church in early days for the laity to have a voice in these appointments; and as to that, I observe that although your Prime Minister may not be a Churchman, yet he is the representative of the

laity. I know that the Prime Minister cannot appoint a bishop without the consent of the Crown; but what some of us regard as a form has in practice become a reality, and I know that before now an appointment, suggested by the Crown, has been resisted by a Prime Minister, and many suggested by the Prime Minister have been rejected by the Crown. Then, if we alter the present system, let us take care what we are about. It was only the other day that we were almost universally rejoicing at the appointment of Dr. Temple as Archbishop of Canterbury. I remember the time when Dr. Temple was first appointed to the See of Exeter by Mr. Gladstone. Under any system that we could devise, we may be perfectly certain that Dr. Temple would never have been made a bishop. When I remonstrated, amongst others, when Dr. Temple was first made bishop, Mr. Gladstone assured me that a thoroughly good appointment had been made. Has not his prognostication been fully carried out? In this state of things it is worthy of all caution that, if we go to anything like boards of patronage or bodies of that sort, we shall have men of mediocrity appointed as a sort of compromise, whereas, having the patronage in our own hands, we get people of many and various views having a chance of preferment in the Church. About the bishops I would be satisfied if the *congé d'élire* and the protests at Bow Church were made a reality, so that unfit appointments could be effectually prevented. I am all for abolishing the sale of advowsons, but at the same time I deliberately say that I am not for doing away with private patronage, because I believe it is one of those means by which we get men of all parties and views possessing the power of appointment. I shall be quite satisfied if the parishioners know who is to be appointed to a cure, and are given an opportunity of stating their objections before the bishop, and, if necessary, a patronage board.

G. F. CHAMBERS, Esq., Barrister-at-Law, Eastbourne.

THOUGH I desire to uphold the principle of Church Reform, yet it must be distinctly on conservative lines, with not much flavour of democracy in the abstract. I have no great faith in democracy generally. It often destroys, but does little to construct. I apprehend that the problem all of us wish to solve is how best to retain the influence of the Church of England over the people where it exists, and how to regain that influence where it has been lost. Prudent Church Reform will accomplish both these results if anything ever will. "Methods of Preferment and Patronage" are eminently subjects to be approached in a practical spirit. Is the Church of England system of patronage good or bad? If good, can it be made better? If bad, how can it be reformed? Let us consider what are some of the existing forms of patronage:—(1) Private; (2) Public, official; (3) Popular election. Of these, incomparably the worst is the third. I can conceive nothing more fatal to Church order, parochial peace, and spiritual profit than an open system of elections—the incumbent of a parish being chosen by a poll of the ratepayers. There are, I believe, about sixty parishes in England where by virtue of old custom this system is in force. I read two or three years ago an account of it in operation in (I think) a parish in Derbyshire, and a more disgraceful and unseemly business was never chronicled in a newspaper. The system in some form or other prevails amongst Dissenters, and many Dissenting ministers and non-ministers have placed on record painful reminiscences respecting it. In the "Congregational Year Book" for 1872, Mr. W. Braden said, "There is no guarantee that the best or that right appointments will be made . . . the pushing, the obtrusive, and not always the highest qualified, come to the front." In its least objectionable form a Dissenting pastoral election cannot be a very edifying affair, judging from an election canvassing card I hold in my hand, headed "Gospel Oak Congregational Church," and dated November, 1881. "Private patronage" is a phrase sufficiently understood. It is a relic of those times, going back one thousand years in many parishes, when the landowner, having built and endowed a Church for the parish (often identical with his manor or estate), naturally appointed the parson. I say "naturally," because it is no more than an ordinary illustration of the proverb that "He who pays the piper is entitled to call the tune." All things considered, I am bound to say that it is my deliberate conviction that private patronage is *not* the worst form of Church patronage, either in theory or practice. It is quite true that it does sometimes lead to nepotism and jobbery, but that phase of abuse is far less common than it was one hundred, or even fifty years ago; and public opinion is now so operative that the risks of serious abuses

in this direction are steadily becoming less and less every year. It must always be remembered that private patronage is essentially a manifestation of lay influence; and who is more interested in seeing that the right man should be put in the right place than the squire, who has to endure the right or the wrong man from year's end to year's end? Now let us consider public, *i.e.* official, patronage. This may be episcopal, collegiate, capitular, Governmental (Prime Minister's, Lord Chancellor's, etc.); *ex officio* (rector of mother parish); unofficial trustees. By far the least satisfactory of all, in my opinion, is the episcopal. It is often said in defence of episcopal patronage that a bishop who knows his diocese well is the best judge of his clergy as regards their merits, or demerits—their fitness or unfitness for promotion to vacant benefices. This may sometimes be quite true; but episcopal motives for making appointments are not always based on the merits or suitability of the appointees. "Views" (if you know what that means!) come in; and a High Church bishop will in most cases appoint none but High Church clergy; and a Low Church bishop none but Low Church clergy. The shepherd is thought of first, and the sheep last—often not at all. As recently as September 13th *The Times* said, "Bishops and even archbishops are fallible in their exercise of patronage; and we very much doubt whether this remedy (nothing but episcopal patronage) for admitted evils would command the confidence of the clergy themselves." Collegiate and capitular patronage may be taken together: both are bad. Rarely is there even the form, much less the reality, of appointing the best man. When a college or chapter living falls vacant, it is filled up according to turns. Whosoever turn it is gets it (if he chooses), hopelessly regardless of round holes and square pegs. The exercise of Church patronage by the Crown, through a Minister of State, is a mere toss-up, and it is not the best man or the fittest man who gets the appointment, but he whose political friends are most assiduous in badgering the unhappy Minister through whom the nomination has to filter. Now perhaps you will say, "What do you suggest?" I am in favour of some representative element being introduced into all new creations of patronage. This representative element is in many cases conveniently obtained by trust deeds administered by, say, five or seven trustees. In connection with the idea of representation, the Church of Ireland's reconstructed system may be studied with advantage. We hear a good deal nowadays of the phrase "veto," or "local veto." I should like to see some judicious legislative attempt made to apply this idea to Church patronage: some power (guard it as you like) put into the hands of the parish in vestry assembled to veto a proposed appointment: perhaps in succession, two proposed appointments; or it might be the other way about; to choose one from three names submitted by the patron. These are details. To-day I am rather pleading for great principles. I do think that the peace and prosperity of the Church of England in its civil associations would be promoted were the people at large now to be admitted to some sort of share or voice in the choice of their locally resident spiritual overseers. There are subsidiary matters connected with the actual circumstances of the English Church for which I have no time, but protection for the clergy against fees payable to bishops' secretaries, to apparitors, and such like officials, and adequate protection for the laity against breaches of the Prayer-book, and against Calvinistic and Romanizing doctrines and ceremonial, are also amongst the Church Reforms now urgently needed, so as to bring about a better recognition of the rights and wishes of the laity in every parish.

The Rev. J. CHAS. COX, LL.D., Rector of Holdenby.

I HAVE recently read a sneer by a Roman Catholic paper as to the sale of livings being one of the products of the Reformation, but, as an historical student with a good knowledge of the episcopal registers of three of our great English Sees from 1300 downwards, I am prepared to prove that it was the monasteries in their decadence at the end of the fifteenth and beginning of the sixteenth centuries that made a traffic of their preferments, at a time when, so far as I know, such a custom did not prevail among lay patrons. Church folk who have not dived into the shame of this terrible abuse have scarcely any conception of the iniquity associated with much of the traffic, and of its wide prevalence. I am, indeed, thankful to have lived to see the day when the Church Congress shows itself ready to grapple with the question under the able leadership of the Archdeacon of London. In 1878, I was the first witness called by Archbishop Magee before the Royal Commission on the Sale and Exchange of Benefices, and was under examination and cross-examination

for a considerable time. I had frequent interviews with the archbishop—then Bishop of Peterborough—on the subject, and was only able to give a small and select part of the evidence at his disposal. I then showed up the despicable character of not a few of the agents who fatten on these sales. I named, for instance, one ex-clergyman, who had been for some time a felon for altering a cheque from £8 to £80, and another who had been convicted of bigamy, who were both at that moment patrons of eight and twelve livings respectively, and constantly trafficking with them, putting in aged and infirm incumbents, and advertising “immediate possession.” I am quite sure that the Archdeacon of London has in no way exaggerated the extent of the evils in connection with the seven or eight thousand livings in private hands. With regard to my own county of Derbyshire, I was able to prove to the Commission that out of eighty old benefices, which was the total in private hands, no fewer than fifty-two had changed hands for money, in many cases repeatedly, during the century. Taking one thing with another, I verily believe that it is the rule rather than the exception for private patrons to obtain monetary considerations or to sell next presentations or advowsons. Before such an audience I should be ashamed to spend a moment about the spiritual harm that results from the traffic; those who indulge in it, laity or clerics, are not the kind of folk who attend Church Congresses, or if they do, they never dare to defend it. The whole matter is in distinct violation of the Scripture, of all the writings of the early Fathers, and of the Canons of the Church. If it is necessary to have another Royal Commission on the subject, though I have no love for washing the Church’s dirty linen in public, I will undertake to show that things are just as bad now as in 1878. If the Church was not divine, she would have died long ago of this corruption. When Dr. Magee was appointed to the Archbishopric of York, I was then beneficed in the York diocese. I wrote a congratulatory note to Dr. Magee, whom I had known since I was a schoolboy at Bath, and in the archbishop’s kindly reply occurred this sentence: “The way in which the property question has made null and void all my efforts to check or upset the sale of patronage has aged me more than anything else.” I hope that the vigorous archdeacon will take up the archbishop’s mantle, and not rest until he has gained the victory. If the Church is in earnest in this question, the present is a golden opportunity, for we have a strong Government in power, with a strong Church majority. The bishops, if they will, can bring much pressure to bear upon the question. A comparatively simple Bill, confined to the one point of the sale of advowsons and next presentations may easily be drafted, so as to put an end to a monstrous scandal and a spiritual abuse.

The Right Rev. SAMUEL THORNTON, D.D., Lord Bishop of Ballarat.

I HAD not the least intention to speak, but it has been pressed on me that no one has drawn attention to the light thrown on one subject by the experience of colonial bishops, and I ask leave, very briefly indeed, to state my own. On the eve of starting, twenty-two years ago, for my diocese, and where I was to find, to a large extent, a *tabula rasa* in Church arrangements, I had a confidential talk with Archbishop Tait, and asked him what was the best system of appointment of ministers to establish in a country. Slowly shaking his head he replied, with a smile, “It will take a far wiser man than I am to answer that question!” It is, indeed, one of great difficulty, as I have found. In my diocese, during twenty-two years, we have been making experiments, after laboriously collating the experience of other dioceses. The latest outcome in our case will not commend itself to a recent speaker; it has been the unanimous decision of our Church assembly to entrust the nomination to all cures to the bishop, subject (except in mission districts) to positive approval of the nomination by a fixed proportion of the statutory representative council of the parish. Many think subjecting the nomination to the *veto* of the parish would be better, for reasons I have not time to discuss. In a general way, I venture to think there is much to be said for the simple plan we have adopted, though in England, calling diocesan nominators into council, as in Ireland, might be desirable, though needless with us. I will not detain you further than to say that the scandal, for such it is, of the perpetuation in England of the sale of next presentations and advowsons sullies the fair fame of our beloved Church, even in the ends of the earth. God bring us quickly to some Gilgal where this reproach may be rolled off our Israel.

The Rev. F. H. REICHARDT, Curate of S. George the Martyr,
Queen Square, W.C.

I HAVE heard several times this afternoon that the parish is not made for the priest, but the priest for the parish. I don't understand that statement at all. It is always, I admit, a difficult matter to adjust relations when there are two claimants, but it should not be forgotten that patrons have a double duty. We find it written in Holy Scripture that he who serves at the altar must live by the altar. That principle is contained in the sacred volume which was placed in my hands at my ordination, intimating that while on the one hand the Church demanded entire self-sacrifice and devotion to duty from all whom she ordained, she accepted, on the other, a continuous and irrevocable responsibility in regard to their material needs. Therefore, I maintain that on patrons as a body, and on each patron in particular, as his opportunity of exercising patronage occurs, a charge is laid, not only of finding the best man for the parish, but of finding the best parish for the man who has served the Church most faithfully. A bishop who presided at a Church Reform Meeting the other day made a statement, according to the newspapers, that he regarded the defects of the Church of England as essentially functional, and not organic. With his lordship's view I am in thorough agreement. It seems to me, if I may venture to say so, that we mainly need in the Church of England three things: (1) Greater love for souls; (2) more sanguine courage in facing our difficulties; (3) more statesmanship in dealing with them. The most insidious danger that now threatens the Church, in an administrative sense, is the abnormal multiplication of assistant curacies out of all proportions to the independent posts which the Church has to bestow. Again and again and again have I heard the late Bishop of Durham, Bishop Lightfoot, who ordained me, warn Churchmen against the facile multiplication of assistant curacies, and I earnestly commend to this meeting of reforming Churchmen the fears of Bishop Lightfoot, and that wide horizon of view which, as a prelate and statesman of the Church, characterized his utterances.

H. J. TORR, Esq., Treasurer of the Church Reform League.

I WOULD like to appeal to those in charge of the Benefices Bill, and to ask them to make it a thorough Bill for the abolition of all sales when they next bring it in. I see to use in attempting to abolish or forbid the sale of next presentations, if at the same time we allow advowsons to be sold. Men would evade such a law. Some people think that the Church Reform League would do well to confine its efforts to obtaining self-government. I cannot agree to that, anxious as I am to see it obtained. Those who are practical politicians know it will be many years before it is accomplished, whereas we may reasonably hope that a satisfactory Benefice Bill will be carried next session, if only Churchmen will unite in demanding it. If we want such a Bill passed through Parliament, we must make ourselves as obnoxious as our Nonconformist brethren do when they are in need of the help of the House of Commons. We must tell our members what we want, and insist on them obliging us. It is because Churchmen are silent that the Bill has failed.

The Rev. G. SARSON, Vicar of Holy Trinity, Dover.

I THINK it would be practicable to stop all sales of patronage except to some properly constituted boards of patronage, and by legislation to limit all future appointments to benefices to seven years' tenure. Appointments might be renewed if the appointing parties thought well. The clergy by more frequent change would gain immensely in powers of service. But this can only be done by getting the endowments of the clergy into common funds, and paying the clergy fixed salaries, to which they must be entitled as long as they are prepared to go where they are sent. If the tithes and glebe rents were collected by bodies about the size of rural deaneries, consisting of clergy and laity, the expenses of collection need not be great, and the money might be utilized to the utmost extent for the areas concerned. Local interest in clergy sustentation would thus be awakened, and a nucleus for clergy superannuation would be commenced.

The Rev. T. A. LACEY, Vicar of Madingley, Cambridge.

THIS has been a most abominably one-sided discussion. It is surely time to hear a little from another point of view. I never respect the methods of the House of Commons so much as when I am listening to a debate on Church Reform. Mr. Boscawen has told us that those methods secure us plenty of time for consideration. Let us be thankful. He has told us also that they prevent the passing of any private member's Bill. Let us be devoutly thankful. We are at all events saved from the legislative exploits of the amateur. We have heard much of experiments to be tried. One is irresistibly reminded of the tritest of proverbs, "*Fiat experimentum in corpore vili.*" Shall we draw the conclusion that the Body of Christ is to be held cheap? The Church has existed for some centuries—is it not rather late in the day to be talking of experiments? There is another way of reform than that of legislative experiment—the way of a good and efficient administration of existing laws. Let us try to make the best of the laws we have before we fly to others that we wot not of. Mr. Boscawen has told us that the power of the bishop to reject an unfit presentee is obsolete. Why is it obsolete? It is obsolete only because the bishops do not exercise it. If the bishops will resume the exercise of this power, as they can, they will at once sweep away most of our difficulties in the matter of patronage with the besom of destruction. They can do it. Take the case of the late Bishop of Oxford, who refused to institute a presentee. The man went to the Court of Queen's Bench for a writ of *quare impedit*. The bishop replied on the writ that the man was insufficiently learned. Chief Justice Cockburn held this a valid answer. The Court could not go behind it. What has a bishop to fear if he rejects a really unfit man? A lawsuit? In how many cases will the really unfit man face the exposure? I heard of a case some years ago in the diocese of York. The archbishop refused to institute a presentee, and waited for the patron to take the next step. The patron waited for the archbishop to climb down. He waited for six months, and then the archbishop filled the benefice by lapse. Courageous action on the part of the bishops will remove nearly all our difficulties. If the bishops use their power the traffic in patronage will die a natural death. Who under such circumstances will care to buy? No one but a man who purchases an advowson for the purpose of what is called *ransom*, that is, for the purpose of rescuing patronage out of unfit hands. Such a purchase is approved by the most rigorous interpreters of the Church's law.

The Rev. CHAS. I. GRAHAM, Kildrought, Celbridge, Co. Kildare.

PERHAPS a word as to the conditions of patronage in the Irish Church may be of use in this discussion, although I understand some references have been made in one of the papers that has been read to the plan we adopt. Our experience runs on the lines that have been laid down by Earl Nelson. Our system of election appears to be an excellent one. It is by a two-thirds majority of clergy and laity. There are three nominators from the parish, two from the diocese, and the bishop, as chairman, has a casting vote. The nomination is confirmed by two-thirds of the clergy and laity in the Synod.

The Rev. JOSEPH HAMMOND, Vicar of S. Austell, and
Hon. Canon of Truro.

MR. LACEY has said that this is a one-sided debate. I do think that it has largely failed to hit the mark. The fact is, we have the remedy in our own hands. "The soul of every reformation is the reformation of the soul." What we want to do is to educate public opinion; an enlightened public opinion, a quickened conscience, will make abuses impossible. We have heard that this and that kind of patronage is bad; is it not rather that this and that are alike *abused*? We must instill it into the minds of the public—of which patrons form a part—that to put into the cure of souls a man who is manifestly unfit for it is a mean and wicked and intolerable thing. And how much has the marked alteration in the public mind already accomplished. Something has been said about the bishops. They no longer prefer their sons and grandsons as they did once; it would outrage the public sentiment. I think if we can but evoke a right feeling, legislation is not so much needed as some of the speakers seem to think. Let us do what we can in the press and in private, and if patrons *will* make flagitious appointments, we will make their lives a burden to them.

The Right Rev. the CHAIRMAN.

I MUST express the wish that we might have heard more speeches on this subject from those who have come to us from across the seas. The various experiences of their Churches would have been of extreme interest. I am thankful to the Bishop of Ballarat and to the speaker from Ireland for telling us what is the practice in their parts of the Empire. In regard to this discussion, I find myself in agreement with Canon Hammond. Anyone who has anything to do with patronage should be made to feel the intense responsibility that lies upon him. I am persuaded that more and more patrons do feel that responsibility; but, at the same time, I am not prepared to say that I think no legislation is necessary for remedy. I believe with all my heart that we ought to get rid of this frightful scandal of next presentations; yet I am not enough of a statesman to know what is the best thing to do. Of the sale of advowsons I would express myself similarly. But of this I am certain, that it would be worth something to us if we could get rid of the sale of next presentations. Then as to patronage. The present state of things has this good in it, that it is extremely varied. It has its dangers, of course, and, so far as we can gather, every system has its dangers. I am perfectly certain that if you leave it mainly to the people of the parish there will come danger—for I have known something of it myself—the danger of thinking mainly of pulpit oratory; and if you leave it mainly with the private patron, there comes the danger of the patron first thinking mainly of private means. And there are certain changes, too, that one would like to see even in episcopal patronage. I would like to see the episcopal patronage of a diocese all in the hands of the bishop of that particular diocese. But we must be content to do one thing at a time, and the one thing that presses upon us now is that of the sale of next presentations, and I heartily hope that the words which have been uttered to-day will have some effect in stirring those who are moving in the matter to move still harder, and to believe that they have the mind and heart of all the Church people of England with them in their effort to drive out this scandal from among us.

ALBERT HALL,

FRIDAY MORNING, OCTOBER 1ST, 1897.

The Right Rev. the PRESIDENT in the Chair.

DEVOTIONAL MEETING.

THE DOCTRINE OF THE INCARNATION AS DETERMINING
THE CHARACTER OF
INDIVIDUAL LIFE AND PRAYER.
THE CHURCH IN THE WORLD.
THE MINISTRY.
MISSIONARY WORK.

The Right Rev. the PRESIDENT.

THERE is just one single word which I desire to say, although I do not for one moment suppose it will be necessary, but it simply is that as this is our Devotional Meeting, it is our custom to have no expressions of approval or disapproval of the papers or addresses.

PAPERS.

INDIVIDUAL LIFE AND PRAYER.

The Right Rev. EDWARD KING, D.D., Lord Bishop of
Lincoln.

I.—*The Point of View.*—I trust that I may interpret the title of the paper which I have the privilege of reading to you, as intended to give me the point of view from which my few words should be spoken.

"Prayer in Relation to Personal Life and Holiness." This I take to be at once an act of faith, and an expression of thankfulness; and I believe it expresses correctly the position in which, by God's goodness, most of us now are in relation to "Prayer." I mean that it assumes the mystery of personality, and in doing so frees me from the necessity of troubling you, at any length, with an apologetic defence of the reasonableness of prayer. It is, indeed, the position to which many true scientific enquirers have come. They have come to the life, and there they have stopped, not because they have discovered an absolute end, but because they are conscious that our present powers of reasoning and analysis are exhausted, and yet the mystery of personality and of life remains. Thus the attitude of many true scientific enquirers might be well expressed by the words of the Psalmist: "I see that all things come to an end, but Thy commandment is exceeding broad." Far away in the inaccessible light I see life and will.

II.—*Reference to some principal objections.*—While, however, I gratefully accept the position which I have indicated, it may not, perhaps, be altogether useless, if I remind you of some of the principal objections which have been alleged against the reasonableness of prayer, and which may have had a more or less baneful influence on the confidence and earnestness of our own devotions.

It cannot, I think, be denied that there have been special influences in the scientific and religious thought of our day which are adverse to the devout use of prayer; and with regard to which we should do well to examine ourselves in order that we may see how far, by God's goodness, we have escaped without injury. The special dangers to which I refer arise from the prevailing loose ideas regarding God and the Bible, and from the growth of physical science.

These objections are generally directed to one limited aspect of prayer, the aspect of petition, and they may be considered under two heads, theological and philosophical. The theological objections are drawn from a supposed incongruity between the attributes of God and an act of petition: as, for example, prayer is said to be inconsistent with the attribute of God's omniscience. If God knows all things, He knows what we want, and therefore it is superfluous to tell Him. It is surely enough to reply that fore-knowledge does not necessarily imply fore-ordination. God is the "Everlasting Now," and knows what was, and is, and is to come, not with any sequence of time, but by the exercise of His own eternal nature, "All things are open and naked to Him with Whom we have to do;" but it does not follow that God is Himself the immediate cause of all. Otherwise God would be the author of evil, and man's freedom would be a fiction. Though we cannot fully understand the mystery of our free-will, yet, as Bishop Butler has said, we certainly are as if we were free, and all individual forethought and

action is based on that supposition, as indeed are all the rewards and punishments of social life. Man thinks it not unreasonable to act for himself, and to regard others, as if free-will were a reality, although he admits that God knows beforehand what He will do. God's omniscience, therefore, need not necessarily exclude the free act of man's prayer. In saying this we are conscious of touching upon a twofold mystery—omniscience and man's free-will—which we cannot fully understand. All we say is that we may, at least, know enough to know that prayer is not inconsistent with the state of things in which we find we are. It may well be that our merciful Saviour knew we should feel this difficulty, and therefore while He has told us to pray, He also told us that "our Heavenly Father knows" all the things of which we have need before we ask Him.

Again, it has been said that prayer is inconsistent with the Immutability of God; that it is derogatory to the idea of God's excellence to suppose that He would change His purpose on account of man's petition. But immutability does not necessarily imply necessity from any external cause. The only immutability to which God is bound is the unchangeableness of the perfection of His own nature. God cannot be unjust or untrue because He is Who He is. In speaking of the volition of God, it may help us to remember the terms which theologians have used. God's Will, they say, may be regarded as antecedent, and consequent or conditional; that is, that God includes in His way of willing man's use of his own free-will. God's Will is that all men should be saved, but this is conditioned by man's repentance and faith. That God should include man's use of prayer in His Will to give him what He knows that he needs, shows no weakness or instability of will, though it may show God's actions to be determined by conditions which we can but imperfectly understand.

Another ground alleged for the unreasonableness of prayer is based on God's greatness and the insignificance of man. Can it be supposed, they say, that He Who governs the whole universe should be influenced in His actions by so insignificant a creature as man. This argument seems to me to be unworthy of a scientific mind; for surely the infinite perfection of the several parts, together with the magnificence of the whole, are the very signs which distinguished the handiwork of God. Professor Airy could say the wonders of the microscope are as great as those of the telescope. But I mention this objection because it falls in only too easily with the materialistic tendencies of the age, and should be met by the question, "What *is great* in the sight of God?" It should be considered in the light of the Saviour's words, "What shall a man give in exchange for his soul." If we would be clear of the baneful influence of this objection, we must convince ourselves that a man's life consisteth not in the things which he possesseth.

The other line of objection is the philosophical. This objection has been increasing around us; not really from its own inherent power, but from the attractive and truly beneficial results to be obtained from the study of the physical sciences, and from the disqualifying effect which the sole study of the physical sciences produces upon our minds for the study of moral and spiritual things. Physical science may have been studied with such success as to produce a real reputation, and the moral and spiritual faculties in the same person may

remain abortive from the want of use. There are some persons who do not object to the use of prayer in the sphere of morals or spiritual things, but who consider it unscientific if applied to the temporal and physical wants of man, such as preservation from sickness in times of plague, or famine in time of drought; and the reason alleged is that prayer is contrary to the scientific principle—the reign of law—but what does all this mean? Is it not simply this, that every consequent must have its antecedent? and is not the will of God a sufficient antecedent? Certainly the man who throws a stone high into the air knows that there is a place in the laws of nature for man's free-will to exercise itself without interfering with the great law of gravitation.

It is said that to think of the mechanism of the universe as liable to suspension or change, is to cast a slur on the handiwork of God in the creation of the world. Is this a sound argument? As far as we know the relation of mind and matter, does not man's mind and purpose remain superior to all his best and greatest mechanical achievements? "Not failure, but low aim is crime," and shall we venture to say that the Divine mind could have no further purposes than are expressed in the works which we see? Those who believe in a Creator must certainly admit that the Will of God is a sufficient antecedent, and produces physical results. Prayer is, therefore, no violation of the principles of law. I have said nothing of the arguments in favour of prayer, but it is obvious to all who accept the Bible as God's Word, and who believe in our Lord, in His works and in His example, and in the universal teaching of the universal Church, and I might add in the almost universal assent of mankind, that prayer is not only not contrary to the right conclusions of the human faculties, but is an assured act of faith.*

III.—*Some practical suggestions.*—For the sake of the young, or those who are still beginners in the Christian life, may I add a few practical suggestions on what might be called the disciplinary aspect of prayer? Parents ought to teach their children to pray, and to help them to form the habit under the tender discipline of parental authority. As life advances, and the special dangers and needs of the soul become known to each individual, no one book of devotions can be expected to be sufficient. I suppose the history of our experience is the same for all. We have been obliged to compile for ourselves a form of prayers from different sources. The general construction of such a compilation may be the same—confession, petition, intercession, thanksgiving—and each of these parts may be enriched as our circumstances may require. I will venture to suggest one source from which such a compilation might be made. Might we not make more use of our Book of Common Prayer? Besides the prayers and the Litany, which obviously suit the needs of individual souls, might we not make more use of other prayers in our Prayer-book, which are needed for the well-being and growth of the Body of Christ? Such as, for example, the prayers for the well-being of the Church, the collects for the Ember seasons, the collects for the fifth and sixteenth Sundays after Trinity, or the collects bearing on social difficulties, such as that for the fourth Sunday after Easter—that

* "The Life of Prayer," by the Rev. W. H. Hutchings, 1877. "The Efficacy of Prayer, The Donnellan Lectures for 1877," by John H. Jellett, B.A.

the wills and affections of the people may be set on the true riches ; or the collect for the help of the angels, as that for S. Michael's Day ; or those for the increase of the saintly life amongst us, as that for All Saints' Day ; and the collects in commemoration of the particular saints.

Again, might not many, with a little effort, make more use of the daily office ? Though not obligatory, except, of course, upon the clergy, the quiet, elevating influence of our daily service will be found to be very great. If it cannot be said in church, some portions of it—the psalms and lessons, with some of the prayers—might be said at home. This leads me to say, how much yet remains to be done to make our churches practically “houses of prayer.” If the churches were always open, and if more attention and common sense were bestowed on the arrangements for kneeling, many who can have no place for quietness in their own small homes would be grateful for such an opportunity in the church. If church architects, and others concerned, would seriously attend to this, I believe they might greatly assist the religious life of our people. Besides the use of the daily office, many persons find that they are able, with a little self-discipline, to observe in some degree what have been known for many centuries as the hours of the church ; perhaps few can keep them in a full and set form, but I have known many persons in all classes of society who have found great help and comfort from observing this practice. I know of one working-man, an engine-driver, who in his own way observed this ancient custom, and I have no doubt there are many others. Many of us have been touched by seeing this custom observed among the simple peasants in the Tyrol and in Switzerland ; why not in England ?

Let me conclude these elementary remarks on the disciplinary use of prayer by adding two more words. First, that this use of vocal prayer should be *regular* ; whatever we think we ought to do in this matter, self-control, self-discipline, a sense of a duty to be discharged, should make it regular. Secondly, with the habit of vocal prayer, some kind of mental prayer should be commenced early in our religious training. I mean the habit of *thinking* about the things of God. Formal meditation may be too difficult, but there should be at least some regular *thoughtful* reading of the Bible, and other religious books, so that our minds, as well as our hearts, may become accustomed to conscious communion with God.

IV.—*Conclusion*.—May I add a few words in conclusion. As we advance in life we see that the real point for care and anxiety is not so much the saying our prayers (though they still have to be said) as the abiding in the spiritual condition which is essential for the full efficacy of prayer. “If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you” (S. John xv. 7). “What must be, then, our chief prayer ? Surely this, that we may ourselves abide in Christ more truly than we do. This prayer is the foundation of acceptance in all other prayers. It is not enough that the prayer be such as Christ would approve. The life must be kept free from all that Christ would disown. The power of prayer is proportionate to the freedom of the heart from every alien subjection.”* “If I incline

* “The Final Passover,” R. M. Benson, Vol. II., pp. 36, 37.

unto wickedness with my heart," the Psalmist says, "the Lord will not hear me" (Psalm lxi. 16).

This is the condition into which the struggle of our probation should be leading us; we do not need the continual argumentative proof for the lawfulness of prayer. We know what Hooker has called its two uses: Prayer is a means *conditional* upon the use of which God will give us the good things which He has prepared for us; therefore we must pray, and not faint. It is also a means *permitted* by which we may present our lawful desires to God. The soul that is in habitual communion with God finds its natural expression in constant ejaculatory prayer, or more often still in the unuttered aspirations of the heart. It is in this way that I believe many more prayers are heard in heaven than are audible on earth. Thousands, whom we least suspect of devotion, pray.

"In fallen Israel are there hearts and eyes,
That day by day in prayer like Thine arise.
Thou knowest them not, but their Creator knows."

Christian Year, Ninth Sunday after Trinity.

To these secret desires the Holy Spirit conjoins His own unutterable intercession, and the Father answers the poor man's prayer according to the mind of the Spirit, far beyond anything that he could ask or think.

The increased use of mental and ejaculatory prayer, the more frequent turning of the soul to God in secret, a growing sense of thankfulness for God's mercies in the past, more trustfulness and hope in looking to the future, more restful joy in our Eucharists—this would seem to be something of the condition implied in the words "praying always," something of the right condition of the soul as a part of the mystical Body of Christ, so that it may be a fitting instrument for the indwelling Intercession of the Holy Spirit in the Communion of the Saints.

"Poi nella quarta parte della vita
A Dio si rimarita,
Contemplando la fine che l'aspetta,
E benedice li tempi passati."

*Dante, Il Convito.
Canzone Terza, 136-140.*

"Come, labour, when the worn-out frame requires
Perpetual Sabbath: come, disease and want;
And sad exclusion through decay of sense;
But leave me unabated trust in Thee—

Father of Heaven and earth! and I am rich,
And will possess my portion in content."

The Excursion, Bk. iv.

THE CHURCH IN THE WORLD.

The Rev. J. H. SKRINE, Warden of Glenalmond.

An old Greek thinker advised the philosopher neither to have too much to do with the State, nor yet too little, for one must neither come close to the fire and be scorched, nor keep far away and be frozen. Might not the average Christian, especially one to whom a *via media* comes

recommended by the historic spirit, so inclusive and temperate, of his own Communion, accept the terms of this counsel for the attitude of the soul to the world? "Let me have to do with the world, but not too much; share its uses, but not be involved." Is this a right alternative for those to whom the attitude of isolation seems a mistake? does it accord with the Christian Faith?

The true relation of the Church and its members to the world is stated implicitly as soon as the word "Church" is uttered. The case of the philosopher cannot be that of a Church which believes in the Incarnation. For the philosopher the truth he lives by is lodged merely in himself; the world is an alien thing to him, a brute matter with which he is in mechanical contact, but which he mingles with or severs from with no other view but self-preservation. Detachment for him is rational. But for us the truth is lodged in a society. It is in the Church that the Divine Life is incarnate, not primarily in the single soul. It is the Church which is the Body of Christ; if we are members in particular, and so recipients of the life, still not the member is first, but the body; not the Christian, but the Church. It is by incorporation in the sacred whole that we are, one by one, a home of the indwelling life.

What follows? That the attitude towards the world must be neither one of isolation, nor yet a *via media*. The indication of God's purpose is plain. What is prescribed is frank inter-communion. For one sees at once that to lodge the life in a corporate society was to make possible the progressive assimilation of the world outside it. The Church is an organism, and it is the essential property of an organism to assimilate the life round it. All along the wide circumference on which the Church touches the world—her civil, intellectual, social relations and interchanges—an organic activity goes on; she draws in, and casts forth from herself, embraces and infuses, gives shocks and receives, acts on and is reacted on, combines with, absorbs, transmutes the environing substance. Nay, more, she evolves within herself a social structure, which is a lesser world, akin to the larger, and able therefore to assimilate it; she has but to grow, and she will *be* the world at last. If the purpose of God, then, were this assimilation, this progressive Incarnation, here was the aptest instrument of it—an organic society, a Church. Who can help inferring the end from the means? The Church which was so fitted for intercommunion with the world was meant to exercise intercommunion.

There is another prophecy of this in the content of our word, the Church. A society (we now well understand) is something else than the units which compose it. It is the individual realized and completed; it is the fulness of man, the wholeness of one who, save for society, would be a fragment only. Ideally true of other societies, this is actually true of the Church; she is the fulness of the Christian, his whole; no part of his nature and destiny lies outside the bounds of the body of Christ. Why then an Incarnation in the Church means that man in his variety and completeness, man in the total web of his interests and affections, is the scope of the Incarnation; that the Word was made not flesh only, but all flesh; that God will assimilate to Himself all that is human. *Christianus sum* (we might recast the proverb), *humani nihil a me alienum puto*. Our Church and we must, as a

function of our Christianity, mingle with the world and assimilate it to the life within ourselves. Thus shall we help bring to pass, in time and history, the mystery of the Incarnation ; thus (an apostle might say) shall we fill up on our part that which is behind of the workings of Christ, by which He becomes all in all.

If this be so, then the *via media* in intercourse with the world is a timid course, and has no principle, while the recluse temper, which resents the worldly relations as so much waste, hindrance, danger—the temper which can only think of the wings of a dove and the woe of the tents of Kedar—is an inversion of the right temper. The world's fret, struggle, temptation have been construed amiss. These things are our opportunity. These are the occasion and media for the functional activity by which the Church assimilates that which is without. They are the condition of a progressive Incarnation. Thus it behoved Christ to mingle Himself with man, till He be formed in him.

Our opportunity. Let us illustrate in some obvious divisions of life in the world—in politics, business, ambition, care.

In *Politics*, an example comes to our hand in the question of Establishment. It is easy to condemn the association with the State as an evil, to say that by it the Church is carnalized in temper, impeded in action, disordered in her economy. To reply that the association compensates the Churchman with the citizen spirit, with statesmanship, with a large, practical, humane temper, is surely to set the pegs of the argument too low. Would it not be better to reason that to separate from the State would be to retrocede from a province of human nature. The State is an expression of the human mind, of a worthy part of that mind, the desire for justice. Should not this be assimilated ? If the State presses on the Church, so also does the Church on the State ; and if in that contact there is strain, discomfort, risk even of miscarriage, may not these be travail pangs, pains of a vital process, not to be foregone. It would be a severe responsibility to let the civic organism develop in no vital union with the spiritual ; to leave ourselves to speak to it as from without, instead of in it as of it ; to be so daunted by the mistakes, in law-making and patronage, of statesmen whom our duty it is to convince of righteousness and judgment, as to deny them the chance of learning to make laws and choices well ; briefly, to repel in a wide and rich field of human interest, that of citizenship, an opportunity for the Incarnation.

Then *Business*. It is complained that with us the pastor is too much becoming the practical man, absorbed in organization, finance, and the driving of societies. This may be, and yet we should start false in redress of the error, if we denounce business as an evil. It is a human interest, probably the largest ; on it is spent, by it is moulded, more human stuff than by any single form of man's energy ; the business man is becoming the type, if number makes type, of the civilized man. Further, to many of these people business is not a means to an end merely, it is an end in itself, an art to be followed for art's sake, a thing of devotion and pride. Then here is a province of the human which the Church must occupy. Just in such a degree as there can be a Christian art there can be a business which is Christian. Doubtless the technique of business, as of art, lies outside Gospel truth, and Christianity no more affects the rules of public meetings, good banking, or

book-keeping, than it teaches how to mix colours wisely on a canvas. Still business, not less than art, is capable of inspiration at the point where it becomes ethical, the point at which we ask whether all's fair in trade as well as war, whether economics have a heart as well as a theory, whether industry and thrift may not have an impersonal motive and be a part of humane fellowship, whether wise marketing must be, as I have heard merchants call it, a struggle who shall at the week's end "get the dirty end of the stick." If it is capable of this inspiration, then may we not look on the conduct of the affairs which organized Christianity entails as a portion of the Christian office, an occasion for impregnating a vast human activity with the life incarnate in our order?

And Ambition. No one doubts that a passion, which as a motive power of action is second only to hunger, is part of humanity, and cries out to be possessed by the Spirit. But let us note that a society which is the Body of Christ must view ambition not as other societies do. The State uses ambition, but ignores it, except where it represses it as a public danger. That is because the State is not the whole of the individual; its interests do not cover his, and there may be conflict. But the Church claims to be the member's whole, his life lies all within her, no part separable—for is she not the Body of Christ in Whom all fulness dwells? So she can counsel to the ambitious no *via media*, no reserve, but says, "I am your whole, your true self: by union with me you can be realized, in me you are lost only to be found: therefore in me seek yourself, be ambitious without stint." Is this to "palter in a double sense" with the word Ambition? Surely not. The base of that passion (honour, power, precedence are but accidents of its direction) is a man's desire to be himself, his true self as God meant that self to be, if he, the man, can learn what that is. To live out unbroken, unspoiled, unmissed, the life stored in him at his creation, is not this the desire of all ambitions, even of those which mistake themselves? Even the miserable, it is noted, would not change their lot, on terms of being other than themselves. But this true self only the holy society can secure to the man. It was not (as the ancients said) "Know Thyself" which came down from heaven: it was "Be Thyself" which came down—in the coming of the Word made Flesh. "Be ye perfect" (what more does ambition crave?) "even as your Father in Heaven is perfect": yes, for does not heaven's perfection take us up into itself in the mystical Body of Christ?

And lastly Cares. They are human enough. "Worry," I have heard a wise physician say, "worry—that is to say, the circumstances of life." Can we forward the incarnation through our cares? How the illustration springs of itself! What hearts full of care are scattered through England now, wherever the parsonage stands in the dale or among the fields of a land where husbandry has languished? Among the solaces of our pinched, anxious, suffering, brave ministry is this. The tithe fails, the glebe will not let, poverty prowls nearer the door. Yes, the priest shares indeed the care which is the lot of man as man. But then to bear (as how proudly we remember that our priests are bearing it!) in the Christ spirit; to endure the hardness and not rebel in temper; to submit to the scarcity, the coarseness of the peasant's life, yet not to sink into the peasant, not be dulled, coarsened, animalized; to remain, in the lack of life's refinements, still the refined and high-thoughted

priest ; to show that there is a breed of Christ which is not made nor unmade by earth's circumstances ; to support the heavy pressure of the mortal lot, and yet to be not the subdued, but the subduer, not the encarnalized, but, with Christ, the Incarnator, this is the greatness offered. You might have chosen your profession otherwise and thriven better, have prospered in the house of merchandise, or planted with successful husbandry over seas, earning hundreds where now you earn tens. But you chose well ; and this your way of hardship and care is your way to help mingle with humanity the life of life. Thus it behoved Christ's own to suffer ; thus do you fill up on your part that which is behind of the endurances of Christ, by which He is able to subdue all things to Himself.

THE MINISTRY.

The Very Rev. WILLIAM LEFROY, D.D., Dean of Norwich.

"God was in Christ reconciling the world unto Himself." Such is the statement of the greatest expositor of Christianity the Church has ever known. It is reiterated in Scriptures which crowd upon the memory. Type, sacrifice, ceremonial, and prediction strengthen this conclusion. Our Liturgy is theology in confession, in song, and in supplication. Its voice in the Te Deum, in the Litany, in a special preface for Holy Communion, in the great Epiphany Collect for the Sixth Sunday, in the Second Article of Religion, in the Nicene and in the Apostles' Creeds, assure us that God became Incarnate to redeem man. "Our Maker is our Redeemer." It is with this thought in full view we contemplate the influence of the Incarnation on the Christian ministry—first as to its origin, nature, and privileges ; secondly as to its work, pastoral and liturgical.

(1) The origin of the ministry. The Christian ministry was instituted by our Incarnate Redeemer on the evening of the day on which He arose from the dead. It was the first authoritative act of our risen Lord. It is involved in the announcement, "As my Father hath sent Me, even so send I you." This made the disciples the envoys of the Lord. It was followed by an act which suggested the origin, need, and bestowment of life, an act which refers us to the earliest page in sacred history, "when the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life." Intelligences, spiritual, incorporeal, invisible, already existed. Animals, too, had been summoned from sea and earth. Man was, on one side of his nature, "of the earth, earthy ;" but the act of God, the breathing, inspired him with spiritual life, the image of God. He was thus separated from animals as widely as his animal life separated him from angelic life, and yet he was, in a subtle sense, in touch with both. So now, after our Lord's Resurrection, another "breathing" is vouchsafed. It communicates resurrection life ; it issues in a new creation, moral, spiritual, progressive. It was necessary to the mission then inaugurated and authorized. It met the necessity in a mode and measure which made the recipients capable of the fulness of the Pentecostal gift. It involves the acknowledgment, individual, corporate, universal, that he who claims to hold the heavenly mandate must possess the heavenly life. Hence the first

inquiry made at the most solemn moment in individual history, except that of death and judgment, of each deacon, priest, and bishop, is as to the inward call of each by the Holy Ghost, or according to the mind of the Lord Jesus Christ. And the next thought is not less searching.

It is as to (2) the nature of the ministerial office and the influence of the doctrine of the Incarnation thereon. The ministry is, as to its essence, supernatural. As the envoy of His Incarnate Sovereign the minister addresses men. He claims them for a society which was supernaturally originated, and which has from the first day until now been supernaturally sustained. History attests these claims. There were various corporations in the East and West when our Incarnate Master instituted His ministry. They represented trade, art, literature, sports, law, government, religion. Each of these had its adherents, celebrations, and social expressions of existence. Each had a start which gave promise of a hardier life than did the society of Jesus and the ministry which He commissioned. They had a patronage which could afford to view with ostentatious disdain the followers of the Crucified, as well as the simpler though pregnant institutes of His religion. But every one of these societies has died out. Nor is there amid the teeming life of nineteenth century vitality, one institution in existence which owes its origin to a first century ancestry, save the society of the Incarnate Lord. The Church and the ministry are the two institutes which were inaugurated and commissioned in A.D. 33. They have never ceased to exist in all the ages. Their life is supernatural. It is the abiding issue of the omnipotent breathing. It bears witness to those who have eyes to see, that our Incarnate Lord is living, and leading, and governing. Can the body live if the head be dead?

Nor may we omit another influence which the Incarnation exercises on the ministry, in the way of (3) privilege. Nearness to his Master is the servant's joy, consolation, and admonition. For His sake, suffering becomes a privilege. To be the servants of a Lord "Who for us men and for our salvation came down from heaven," is to possess a perpetual and powerful inspiration to self-surrender. Not in all the annals of history, blotted as they are by tears and blistered by blood, is there such a marvellous espousal of majesty and of meanness; of splendour and of sorrow; of moral glory and of unutterable shame, as that which the Incarnation exhibits. From that life there is an appeal to all who would glorify God to give back to Him of that which He gave to us, for the Incarnate God gave to man His life and His time. Every flying moment bore upon its wings some immortal force. His Person weighted His time with issues which are still unspent; but do not these laborious days, which may have been in the Apostle's mind when he accepted gladly the exhaustion of the great *ἐκδανηθήσομαι*, cast a search-light upon many an instance in the past of ease, selfishness, indolence, worldliness, sports and pastimes, now little known in the ministry, through the infinite mercy of God. It was not ever thus, but the change is due to the influence of the Presence of Him Whose ascension promise has been claimed by souls agonising in prayer and fasting. The sacred Presence of Christ, by the Holy Ghost, brings to His humblest servant, if we will, a spirit of self-sacrifice which knows no limit. It banishes selfishness from our ministry. It enables us to welcome suffering, indigence, want, woe. It imparts spiritual courage, endurance, and

perseverance amid labours, which for number, variety, and exhausting demand, are not surpassed by those of any previous period in living memory. Herein is the self-surrender of the Incarnation glorified. Ministerial self-denial is the supremacy of the Saviour.

(2) This idea is enriched when we pass to ministerial work ; and first, pastoral. Our Lord announces His mind as to the particularity of the pastoral office. "He calleth His own sheep by name." He addresses each individually rather than generally. When restored to the fold, "He layeth it on His shoulder rejoicing." He says, "Thou art Mine." This individual solicitude of the shepherd for each sheep is the ideal of the pastorate. It is the creation of our Incarnate Lord. It is shared by no other religion known to man. The older and later religions of the East were corporate and spectacular. The ministry of the Incarnation is individual as well as corporate. S. Paul realized this, and we can have but a dim idea of the amazement which must have been in the minds of the Ephesian elders when, speaking of his labours in the metropolis of Asia, he said, "I have taught you publicly, and from house to house." The work done, and its method, were startling innovations, each introduced by the new religion. The same wonder was, no doubt, experienced by the Colossians when S. Paul, referring to his ministry, accentuated the prominent place which the individual occupied: "warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." The Incarnation is the basis of this mode of work. It declares the preciousness and dignity of even one. It proclaims the high origin, capacity, and possibilities of each. It arouses and gives enduring power to the solicitude of the pastor.

Humanity perpetually associated with Deity is an abiding incentive to a ministry whose sphere is in a world in which Deity is regarded as separated from humanity, and humanity is being associated with an animal ancestry. The Incarnation proclaims the most vicious man to be by incalculable moral divergences and possibilities superior to the noblest animal. It suggests for every man remedial potencies of grace. It makes the most wicked worth saving, renders it possible to "honour all men," and quickens the pulse in endeavouring to give active expression to our message. Like the four leprous men of old who exclaimed in their repletion: "We do not well; this day is a day of good tidings, and we hold our peace; if we tarry till the morning light, some mischief will come upon us: now, therefore, come, that we may go and tell the king's household," so we, even apart from an obliging and abiding command, ought to publish the Gospel to every man. The Incarnation has bestowed upon life its true value; it has associated it with Deity, and it has revealed everlasting progress as its destiny. The more so, when we realize an essential and peculiar feature of the Gospel of the Incarnation, viz.: the union between Christ and His Church, a union which reaches even to identification. Before the Ascension Evangel was announced, before its promise of perpetual association with His Church was vouchsafed, our Lord, in a prophetic parable, not only asserted this new principle, but described the different destinies which waited upon its adoption or rejection. "Inasmuch as ye did it unto the least of these My brethren, ye did unto Me." This principle is recognized by our Lord after His ascension. When Saul of Tarsus

is wasting and worrying the followers of the Christ, the career of the persecutor is arrested by an announcement which we should consider amazing but for our familiarity with the language in which it is expressed : "Saul, Saul, why persecutest thou Me?" The principle permeates the writings of S. John. It appears again and again in the Pauline Epistles, emphatically in those addressed to the Romans, Corinthians, Galatians, and Ephesians. It appears, too, in those powerful images which the apostle uses to accentuate the doctrine and to give it reality, such as a temple, a house, a body. "We are members of His body, of His flesh, and of His bones." Moreover, the association and even identity of the believer with Christ is a supreme conviction with S. Paul, and is the immutable possession of the faithful. This tremendous consciousness reaches its boldest declaration in a passage of rare beauty and of profound depth, *Χριστῷ συνεσταύρωμαι*.

This principle—call it union or call it identity—has not even likeness in any other religion. In Christianity, the Founder is identified with His followers. In philosophies and religions there is a hiatus, unbridged and impassable, between the leader and the led, between the master and his disciples. The memory of the former was venerated, his precepts or laws were respected, but His personal activity was discontinuous. His aid, such as it was, was in the past. But Christians regard their Lord as ever with them. His Presence is individual, perpetual, and universal. The influence of this truth is enormous. It affects every sacred experience; it regulates conduct, condition, character; and in spite of infinite and obdurate contrarieties of custom, tradition, heredity, and race, it produces conformity to the One Life. It enriches and it intensifies the emotions of men as they are exercised upon God, Who was in Christ reconciling the world unto Himself. The beneficent and transmuting power of this doctrine affects all believers. It invests the Christian ministry with most impressive and searching solemnity. For, let us remember that, however special the principle of identity may be in the Lord's address to the seventy, or later on to the twelve, it was certainly in the mind of S. Paul when he used it to invigorate to the extent of the strongest persuasion his appeal: "as though God did beseech you by us," and, with this thought fresh in his consciousness, he describes those in the ministry as "workers together with God." Earlier in the same Epistle, the closeness of the union between Christ and the ministry becomes oppressive, and to S. Paul even alarming. To be the savour of "death unto death," or of "life unto life," extorts from him the cry, "Who is sufficient for these things?" an exclamation which would never have fallen from his lips, and never dare be on ours, if Christ were severed from His trembling servant. Shall we err then, if we humbly trust the Saviour's promise, that while believers are channels through whom the Holy Ghost flows, the Great Ascension "with you always" has its higher and normal gifts by those who are "vessels unto honour, sanctified, meet for the Master's use, prepared unto every good work"—work which, begun and continued "with Him," enables us to declare to-day, as of old, "what things God hath wrought" by our ministry.

And yet once more. May we reverently desire to know the significance of this principle on, secondly, that side of ministerial labour which we term liturgical? Is Christ identified with His minister

as he officiates in the two essential institutions of the system—the sacrament of initiation and that of sustenance. Holy Baptism is the only rite in religion which, in symbol and in service, witnesses to the world the individual and universal need of spiritual ablution, consequent upon an entail of moral defilement. The presence of the water witnesses to the need and to the supply. The opening words of the service announce the melancholy fact: “Forasmuch as all men are conceived and born in sin.” We notice, too, the presence of the principle of identification. Did not our Lord take the little children in his arms, put His hands upon them, and bless them? The Church directs her ministers to do the same. Now, if God speaks by us, as we proclaim the word of reconciliation, will He not baptize by us, as we administer this great sacrament in His holy name, in obedience to His command, His doctrine, trusting His blessing, and adding to His Church? Is not this what Anselm meant when in a sorrowful letter to Herbert de Losinga, written about 1090, he says: “As to baptism, you know that whoever baptizes, it is Christ Who baptizes.” When we consider the second essential institute of revealed religion, as we have it from our Incarnate Redeemer, we are impressed by the witness borne by the synoptic evangelists to the fact that on the saddest of all nights our Lord commanded His disciples to show forth His death by eating His body and drinking His blood. Amid the Babel tongues which have, unhappily, clamoured around this feast, there is one commanding and common verity. In this sacrament our Lord led His disciples to believe they were to enter into communion of the most intimate kind with His Personality. May we not reasonably crave, hope, believe that He Who is so intimately associated with His worshipper, is at least equally associated with His ministry? And if so, may we not recognize the great principle, so that when the elements are blessed, it is Christ Who really blesses; when faith receives, it is Christ Who gives; when the soul is strengthened and refreshed, it is Christ Who strengthens and refreshes; so that we say in words saddened by strife but sanctified by love, “the cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?”

And so, here and now, we are in the presence of a verity which, although it has been obscured by superstition, and is open to misunderstanding unless carefully guarded from the danger of undue assumption, is yet verified by perpetual and prolific experience. That verity is the power that lives and works in and through the Christian ministry. We believe that behind the lowliest deacon in the Church of Christ there stands unseen the immortal and omnipotent Master. His footfall is unheard, but His power is there. Its exercise is conditional. Humility of heart; purity of life; a sense of infirmity, even to nothingness; fidelity to the most tremendous trust ever committed by God to men; resolute, daily denial of self, and the sternest repression of the spirit which inflated Moses when he said, “Must we fetch you water out of this rock?”—these are amongst the conditions upon which the Lord’s arm will not be shortened; these are amongst the factors on which depend the individual, universal, perpetual influence of the Incarnation upon the Christian ministry.

MISSIONARY WORK

The Right Rev. ALLAN BECHER WEBB, D.D., Lord Bishop of Grahamstown.

In considering the bearing of the Incarnation upon missionary work, I must ask you to fix your mind, not so much upon the Incarnation as a Divine event in the past, as upon the present personal relation of the Incarnate Word, Who is still man as well as God, to the Church and humanity.

The Eternal Son has assumed for ever and is manifested on the throne in our human nature, through which He feels for and looks out upon the world, and through His abiding humanity, His grace and resurrection, life flows into His Body the Church, and is available there for all who will be brought into it.

If we look only for our rule and law of life to our Blessed Lord as manifested in the days of His Flesh on earth, it might seem difficult to urge missionary endeavour as the necessary and constant duty of all His disciples. Then, as He said, He was "not sent but unto the lost sheep of the House of Israel"; His disciples were not to enter into "any city of the Samaritans"; He had not yet been perfected for His universal mission, though He ever had it before Him as His coming joy founded on a Divine necessity, suggested in such sayings as "Other sheep I have, them also I must bring." "I, if I be lifted up, will draw all men unto Me," was the utterance of His assured hope, as He looked on and up beyond His crucifixion, stirring His Soul with strange emotion at the visit of the Greeks who "would see Jesus." But it was not until He had entered into His predestined glory as Mediator through His resurrection that He claimed all power as given unto Him, and issued His royal commission to His Church to "go into all the world."

The Incarnate Saviour is not prophesied of in the Old Testament or preached in the New, as apart from His brethren whom He would bring to His glory. He is ever the anointed One, from Whom the precious oil flows down to the skirts of His clothing; He is the centre of the holy city, the Light of the perfect social order, the chief Corner-stone of the heavenly temple. It was according to the eternal purpose that He should have, as Head of our race, a Body mystical as well as a Body proper, and though absolutely self-sufficient in His Godhead, yet not be fully complete as the Second Adam without the Bride chosen to be in loving dependence upon Him and in living union with Himself. This Bride was predestined in and with the Son, that the manifold wisdom of God might be made known in the Highest, and that unto God might be the glory in the Church by Christ Jesus for ever. Of this mystery of the Body and the Bride, Israel was elected to be the germ and nucleus. For the ancient Church, as the Prophets from the beginning testified, was called to be none other than the Bride of Jehovah, the Lord who would in the fulness of time be known and adored as the Lamb, bearing as its glorious flower and fruit, Christ Himself after the flesh, as well as the twelve princes of His Israel. This Church so started, now buried and risen again in its Head, and made to sit together with Him in the heavenlies, has been disclosed as the mystery of the ages, the great embodied thought and counsel of God.

A second mystery, subordinate and ministerial to this chief central mystery of the Body, once hid in Christ and now unveiled, was specially revealed to S. Paul as the wonderful secret of love and wisdom—that “the Gentiles should be fellow-heirs and of the same body.” The greatness of the surprise and wonder, which S. Paul assumes to be quite natural, at the gracious purpose of God thus disclosed, was due to the immeasurable value which, as a Hebrew of the Hebrews, he put upon the privileges of the ancient Church, and its near and dear relation to Jehovah. These covenant blessings were in fact so divine, that it was difficult to understand how they could be made common to the world. Much more should be the wonder and joy, that the things which eye had not seen nor ear heard, but which God has now revealed, were prepared for all in the kingdom of the Incarnation. Yet not a little of the indifference to missions amongst ourselves is due to our comparatively feeble appreciation of the magnificent privileges dwelt upon in the Epistle to the Ephesians, and provided here and now within the covenanted sphere of fellowship with the Father and with His Son Jesus Christ. To this defect must be added also the faint apprehension of the immense loss in which those are involved who are outside the fellowship and apart from Christ.

If, on the one hand, there exists a comparatively poor idea of what we have in the house of the Living God, the covenanted home of the presence of the Incarnate Lord, and of the ministration of the Spirit, no great pains will be taken to manifest the Church as the Body, nor will it be thought worth our while to make others share in our good things. The joy of the Lord is the strength of missions, and this joy is but sickly and pale unless we have a strong sense of what we have given to us in the kingdom of God’s dear Son, and through His inestimable love in the redemption of the world, in the means of grace and the hope of glory.

Then, too, a half-hearted acceptance of S. Paul’s view of the state of man outside the Body of Christ must make for indifference. The convictions which set on fire with zeal for souls the hearts and tongues of S. Francis Xavier and Henry Martyn, who were persuaded that the multitudes of the heathen as such were on the way to hell and damnation, have largely ceased to influence the minds of Christians; but they have scarcely been replaced by any others equally powerful. We have learnt, rightfully enough, to make large allowance for such truths as that “Christ is the Light that lighteth every man,” and that “The Gentiles having not the law are a law unto themselves,” and will be judged without law; but it is unquestionable that, if S. Paul speaks the mind of the Spirit, the heathen world as a whole is in a twofold misery: first, as being under the power of darkness, the usurped authority of the prince of this age, and in bondage to a personal head of an organized confederacy of hostile spirits; and, next, as under the shadow and reign of death, and, in some true and awful sense, far off from God, and under His wrath though comprehended in His love.

Actual experience only confirms the profound impression of the widespread and pervading tyranny of him who was a liar and murderer from the beginning, as a present fact to be dealt with in missions. Those of us who have moved about in heathen regions, find borne in upon them the reality of the subjection of masses of humanity to a spiritual foe,

who can keep his hold upon man through social forces, if not directly through devil worship. It is plain that single souls and whole families of men have to be delivered from the grasp of Satan. The other no less unmistakable phenomenon in heathenism is the prevailing presence of a death-stricken state and of a deadly shadow hanging as a veil over people and tribes which sit, undisturbed, it may be, in conscience, but corpse-like and inanimate so far as the higher life of the Spirit is concerned. In the case of individuals transferred from this deathly state into the living organism of the Body, where the resurrection life is circulating freely, the change even of outward expression of feature and countenance is often all but visible.

I need not pause to prove that representatives from all races are found capable of receiving and assimilating this new life. Even intellects are brightened where spirits are regenerated. Personally, I have known of many instances amongst our Kafir races of faculties for theology and standards of morality of the highest order being developed, where, but for the quickening life from the Throne of the Lamb, the Divine image might have slept immersed in the flesh. It is therefore only the truest philanthropy to bestow upon our fellow-men the life and freedom of true manhood on the lines of the two great theological prepositions of S. Paul *into* (εἰς) and *in* (ἐν) that is, by bringing men *into* Christ, *in* whom they have redemption through His blood for justification, and by Whose indwelling *in* them by the Spirit they may be sanctified, and look for the adoption through Him Who is in them the hope of glory. Only thus can man anywhere be socially and individually restored to his true self and to the Divine ideal.

If this be so, and if the Lord was manifested that He might destroy the works of the devil, the Death by which He triumphed over the power of evil must be shown forth by preaching and by Eucharist in the very stronghold of the enemy, even as the patriarchs set up their altars in the land of promise not yet their own. His Church must own Him openly as King as well as Saviour. The doctrine of the Cross must be translated into life by the witness of dedication and self-renunciation. The light of the new social order must shine out in purity of homes, practical recognition of the dignity of labour, and righteous dealing in all commercial relations with those outside. The work of building up converts as units of a larger whole for the habitation of God through the Spirit must be taken in hand as carefully as that of converting them. Thus the practical manifestation of the royalty and presence of Christ through the coming down of the City of God into the midst of disorder and confusion will be the natural issue of faith in the Incarnation, and of extending its virtue.

Those whose devotion to our Lord—and they are many—makes them value religion chiefly as the “service of man” will find in missions the means of applying the leaves of the Tree of Life to the “healing of the nations” sick unto death. For others a more inspiring motive for enthusiasm is the thought that, by the extension of the Incarnation, missions minister to the Glory of God in fulfilling the purpose of the ages towards which “the whole creation moves.” By the “understanding of the mystery” they can enter with intelligence into the mind of God, and by putting their hands to the work show loyalty to their King, and

win the honour of placing themselves in line with the law of the Incarnation, under which God does nothing without man in His Kingdom of Grace, and wherein His greater works are wrought by the union of the human with the Divine. The Church must at least put the material, base as some may seem to be, which she has dug from all the quarries of human nature, into the hands of Him Who doth build up Jerusalem, and then not men alone, nor God alone, but man linked on with God and God working through man, shall bring about the full glory of His great design.

Meanwhile, the vision is for an appointed time. We have to labour now in the "times of the Gentiles," which will be fulfilled when the Gospel of the Kingdom has been preached to all nations, and the royal priesthood redeemed from every kindred, and tongue, and people, and nation. It would seem as if the world-wide recognition of Jesus as Lord by the Gentiles will lead at last to Israel also, as a people, renewing their allegiance to Him as their own Messiah. Blindness is upon them until the fulness of the Gentiles shall have come in. Then must the receiving of them, who in race represent the original of the body, and with whom the Gentiles have become fellow-heirs and fellow-citizens, introduce a mighty force of vital energy and bring about that "life from the dead" to be manifested, as never before upon earth, in the beauty of the Lord our God resting upon His Bride. Side by side, it may be, until it finally culminates in the man of sin, will work the "mystery of iniquity," ever directed specially against the faith that "Jesus Christ is come in the flesh," and all that flows from its loyal acceptance.

But though the vision of the Face of the Incarnate Lord and of His glory in His Church tarry, it will surely come; the mystery of God will be finished; and the Missionary Church will have contributed largely to the hastening of it. The purpose of God will be fulfilled in the Holy City of which the Lamb is the Light, in which the grace and life of the Incarnation have attained their full and final expression. Meanwhile, in the light of this vision, the man of faith can go forth as to a strange country as Abraham did, looking for the City which hath the foundations, and win human life for the kingly freedom of its blood-bought franchise. That City, complete in ordered unity of manifold variety, stands as a symbol eloquent of the issue of the Incarnation in the noblest and divinest forms of social and individual life. The kings of the earth are at one with the nations in bringing, each and all, their glory and honour into it. The Light of it, without which the most gorgeous palace of precious things would be as a Babylon of vanity and vexation, is the Eternal Son, for ever served and worshipped as the Lamb. From His Throne, the stream of Resurrection Life, instinct with atoning grace, maintains in undying union with Himself the Bride, who owes all she has of joy in the Holy Ghost and of the glory of God to her Lord, working to that end now by the faith and love of His Church militant and missionary on earth.

DISCUSSION.

The Rev. CHARLES GRAY, Rector of West Retford, and Canon of Southwell.

I HAVE great diffidence in following the prominent speakers who have addressed you. I should like in a word or two to remind the Congress that the great doctrine which we have had put before us as a basis to-day brings home, not only to the ministry, but to the individual, the power and the necessity of the sacraments of the Gospel. We feel, as has been shown us to-day, first, as regards our higher nature, we live amid "Trailing clouds of glory;" we come from God, who is our home. But then there is that overmastering lower nature which seems to drag us down to earth; and looking to Him who came to raise us up into His own life, we seem to say, "Where can I, in my complex nature, find the absolute assurance of that power which shall help me now, and, further than this, which shall bring me to perfection hereafter, as is promised?" And then with what delight and joy we grasp the sacrament of Regeneration; and seeing that like must be supported upon a like nature, the great sacrament of sustenance in the Holy Eucharist. And, further than that, when we who are living amongst so many who are careless about the use of this great means of grace—always presupposing, of course, we rightly receive from It the inward power of the Holy Spirit—sometimes we feel, well, how, after all, are these things so powerful; how is the Holy Communion, for instance, so potent for the spiritual life? We look round and see that some are leading, perhaps, even better lives than ourselves, and so we are driven to a kind of haziness and mistiness, and we look back to the great doctrine of the Incarnation, and we see there the power of the great sacrament of Regeneration, because we look back and see that one pure maiden was able to say, "He it unto me according to Thy word," and then by the power of the Holy Ghost that holy Thing was formed in her, the Son of God. And so when we know that those who come to be baptized come with a fallen nature, born in sin, and that there is first the cleansing and the application of the precious Blood, we know also that then the same Holy Ghost, the same Almighty God, can do that which He has done, and can produce out of the natural man born in sin the sons and daughters of God. Of course I need not speak of the great sacrament of the Body and Blood of Christ. It is obvious that It has power, and this truth comes home to us when we look back on Him who took upon Himself our nature in its reality. And further, we might also speak of another means of grace recognized in our Prayer-book, through which we gain the power and the effect of absolution, because we look back to Him who, as He was sent by the Father, so He sent forth His Church, with these powers and these blessings. We have to recognize that the Holy Spirit does not come as a spirit upon our spirits, but as the Holy Ghost, bringing with Him the second Person, and so making us one with Him and He with us. And so I think that in this doctrine of the Incarnation, we may come to a greater union of feeling and of heart in regard to our spiritual life. The warm hymns of Charles Wesley asking the Holy Ghost to come and stir the darkening deep are only expositions of the ancient Christian hymn, *Veni Creator*. I was very interested a few years ago to get hold of two little publications, in one of which the author, Mr. Harkness, of Worcester, dwelt upon the need of every Christian person praying every day for the Holy Spirit to rule our hearts. I have often taught people to use that prayer, and I have always been persuaded that the answer to the prayer will be a fuller use of sacramental means of grace. The other little book is called "A Novena of the Holy Ghost," with prayers arranged, as its name implies, for the nine days before Pentecost. This emanated from St. Alban's, Holborn. So you see in this deeper devotion to the Holy Spirit in the life of the Incarnation, there comes out the "conditions making for union" in the drawing together of devout minds. For the fellowship of the Holy Ghost must be union and peace.

The Rev. MALCOLM MACCOLL, Rector of S. George's, Botolph Lane, E.C., and Canon of Ripon.

I BELIEVE we clergy are too apt to assume that our congregations always understand fully the theological language which we use, and experience has taught me that there is no theological tenet which is more commonly misunderstood than that of the doctrine of the Incarnation. I propose, therefore, to state in the briefest possible

form some of the main points and necessary corollaries of that doctrine, and their connection with the papers to which we have listened. What do we mean by the Incarnation? We mean that the Second Person of the Blessed Trinity, united with His own Divine Person human nature in its fullest sense and integrity; a human body with all the properties of a human body; a human soul with all the attributes of a human soul; but not a human person, because if He had taken a human person as well as human nature into union with His divinity, Jesus of Nazareth would have been one Person and the Son of God would have been another. Another doctrine which, I believe, is often misapprehended flows from this, namely, our Lord's impeccability—not only that He never did sin, as a matter of fact, but that He never could by any possibility have sinned at all. Now that doctrine may possibly suggest to the minds of some of you a difficulty, namely, how, if our Lord was impeccable, could He have endured temptation and be an example to us? And here comes in the doctrine of our Lord's *κένωσις*, or emptying Himself of His divinity. But that again is a doctrine in regard to which we must be very closely on our guard, and must remember that never for a single instance since our Lord's conception was His Person severed from—or could be severed from—His human nature. His Divine Person was together with His body in the tomb, and with His soul in Hades. Now, if you grasp the doctrine of our Lord's *κένωσις*, or emptying of Himself, you will see that His liability to temptation, but not to sin, is quite consistent with the doctrine of His hypostatic union. We read in the Gospel that He grew in wisdom and in stature, *pari passu* with each other, and we may therefore admit, with perfect consistency, that just as our Lord learned to walk, stumbling as He went, so He learnt human knowledge, possibly making in the course of His experimental discipline errors as He learnt; but I do not mean that He ever committed errors in His office as a Divine teacher, which is quite another matter. We must be careful to insist on the integrity of our Lord's humanity, including its orderly development, psychologically as well as physically, for otherwise He could not have been an example to us. He learned reading just as another human child might learn to add and subtract, and the other processes of arithmetic, making errors as any child might make errors, and all this without the least infringement of His impeccability as man. He stayed behind with the doctors in the Temple, not teaching them—as some of our pictures represent Him—but being instructed by them, as an obedient human child, in the law of Moses and in the prophecies concerning Himself. And now let me apply that to the possibility of His being tempted, yet without the possibility of His falling under temptation. He tells us Himself that there were certain things on which He was ignorant as man. We know that in the garden of Gethsemane He prayed that if it were possible the cup of agony might pass away from Him. At that moment He did not know, as man, though He did as God, whether it was consistent with His Father's Will that He should escape that agony. Similarly, when He was tempted by the devil in the desert and elsewhere, we may fully believe that though the Lord could not have fallen, yet He felt the stress of the temptation. When He had fasted forty days, and was hungry and exhausted, He felt the force of the temptation to work a miracle on His own behalf by turning stones into bread, and it was by the force of His human will that He was able to overcome that and other temptations. Now let me apply this to what has been said just now as follows. Twice, and twice only throughout the whole extent of human history, have the fortunes of the race been summed up and centred in a single person—the first time in Adam, the second time in Christ. "As in Adam all die, even so in Christ shall all be made alive." How did all men die in Adam? By inheriting from him by the natural process of generation, a nature which was biased towards evil. That is what is called in theological language the doctrine of original sin; and in the language of physical science the doctrine of heredity. We are connected with Adam by a real, an organic connection, by being, that is, physically and mentally and psychologically connected with him through process of natural generation. So we must be connected with Christ, as S. Paul says, organically, by being made "members" of Him. We are organically connected with Christ by means of the sacramental system, and therefore the sacraments have been called by a great German theologian an extension of the Incarnation, the means, that is, of putting the individuals of the race in organic connection with Christ's redeemed humanity. This is what the Syrian leper found at first so hard to understand. Very probably there was no chemical difference between the waters of the Jordan and the waters of Abana and Pharpar, and Naaman thought so when he exclaimed, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?"

May I not wash in them to be clean?" But the difference was that the Jordan was appointed by God as the instrument of His cleansing, and Abana and Pharpar were not. And so the sacraments of the Church are no mere symbols of figures, but instruments for imparting what our Lord intends to convey to us, and by means of them we are brought into organic connection with Him. The *rationale* of the whole matter may be stated in a sentence or two. Sin, when traced to its ultimate analysis, resolves itself into selfishness, and selfishness always tends to segregate and disintegrate. In order to provide an antidote to this teaching, it is God's will to save us, not in isolated units, but as members of a society: "The whole family in heaven and in earth," as S. Paul expresses it. God makes us necessary to each other. And this moral discipline forwards the whole of the providential government of this world. All good things come from God, but not immediately or directly, but through innumerable instrumental agencies, so that the whole of man's life on earth is, in a sense, governed by a sacramental system. With one more observation I will conclude. We are all partakers of Adam's nature, but not of his person, for that is localized and incommunicable. But Christ's Person, being Divine, is of necessity present wherever His humanity is present, for omnipresence is an attribute of His personality. He is, therefore, the real operator in all sacraments; the real absolver, as the Dean of Norwich has said, and the real baptizer and consecrator, using human ministers as the outward and visible agents of His bounty.

The Rev. W. HAY M. H. AITKEN, General Superintendent
of the Church Parochial Mission Society.

THE Bishop of Lincoln, in a paper for which I am sure we all heartily thank him, has confined his remarks to the subject of the Incarnation as determining the character of prayer. I propose to speak upon the doctrine of the Incarnation as determining the character of the individual life. Our individual life is to be distinguished from the lives of those who have not our advantages, and this distinction is to be brought about by our connection with the Incarnation. We inherit from our first parents a nature which has been tarnished by sin and blighted by the results of sin. This nature still retains in itself marvellous potentialities and capacities, but we believe that in order that it might rise from its ruin and become the thing that God intended that man should be, a fresh act on the part of God was necessary—why necessary we will not stop to enquire, perhaps it would be scarcely reverent for us to do so. That fresh act on the part of God was the re-introduction of the Divine into the human. There entered into the human body a Divine personality. This act on the part of God was an anticipation of other acts, and this considered in connection with all it involved and led up to, rendered those other acts possible. Christ having entered our humanity once, to restore and renew it, it became possible for Him to enter again and again our human nature through the course of the Gospel ages. As a result of this entrance of Christ into our manhood we may say that in a certain limited but intelligible sense, each true Christian should be an Incarnation of the Divine. Not, of course, in the sense in which Jesus Christ was this can we be so, but inasmuch as Jesus Christ dwells within each believing soul, and is being "formed in us the hope of glory," the expression is sufficiently justifiable. Every Christian is designed by God to become and will, if he is faithful to his privileges, become an Incarnation of the Divine. What do we mean by this? In our attempt to understand it we may find some assistance in our relations with each other. We know amongst ourselves how one mind may dominate another—how the stronger mind masters the weaker, so that a leader of men imprints himself upon the sensibilities and susceptibilities of those who yield themselves to his personal influence. When this takes place, and especially in cases in which a close familiarity is established between the two persons, the greater is continually reproducing himself in the less. Almost unconsciously the weaker man finds himself thinking and acting, and living, one may almost say, according to the ideal which is presented to his mind in the stronger. When God's Spirit has entered and taken possession of our heart, and a holy familiarity is established between us and the Divine, and when that glorious ideal, exhibited eighteen hundred years ago, in human form is ever before our eyes as representing the true type of what man should be, is it a thing to be wondered at that the immeasurably greater should more and more master the less, and that Christ should become in us more and more the supreme factor of our life's experiences? May there not be something even further than this learnt from our relations to each other?

What mysteries we are beginning to grapple with in the physical researches and experiments of the later years of the nineteenth century. I do not think that it is irreverent to refer to the mysteries of mesmerism or hypnotism as furnishing, not a key to, but a faint illustration of the mystery of which I am speaking. Under certain conditions the mind of one man may apparently so permeate and pervade the mind of another, that an uneducated clod-hopper may under mesmeric influence address an audience in the language of a philosopher. May there not be a somewhat similar power, but a vaster one, exercised by the Person of God upon the person of man, and is not this "inspiration"? You will perhaps recall Carlyle's words on this subject, "Neither shall ye tear out one another's eyes struggling over 'Plenary Inspiration,'" and such like; try rather to get a little even partial inspiration, each of you for himself. It would seem as if all individual Christian life must needs have one long inspiration in a very real sense of the word, if, indeed, one is living true to the principle of the Incarnation. If we expose ourselves to the indwelling presence of God, if we believe fully, from the depths of our heart, in the Holy Ghost, and, addressing our belief to that Divine Person, claim that His presence within us shall be the greatest of all realities, may we not be quite sure that our lives will have an inspiration, and that in our work for God the thought, the word, the skill, the tact, and all else that we need will be suggested to us by this constant inspiration. May we not in our ministry, as well as in the secret of our own soul's experience, realize what St. Paul meant when he said, "I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me and gave Himself for me"? Surely it is to this mystery that our attention should be specifically addressed in those solemn moments in which we receive from the hands of Christ's ministers the blessed pledges of redeeming love. It is our Lord Himself that we are receiving. The Old Adam has its death-mark branded on it, and it has died in Christ's death. The New Adam carries with Him the presage, the assurance, the pledge of immortality, and He must live in us. And so we take His blood to be our life indeed, for the life is in the blood; and we take His body to be our new nature, for, indeed, the nature is in the flesh, and we dare to claim with humble faith as we receive these sacred pledges of His gracious purpose concerning us, that He Who of old occupied that human body, and exhibited the beauties of God in that human form—beauties which men have continued to admire for eighteen centuries, shall live in our manhood and exhibit in our poor, frail, unworthy selves, the very attributes that in Himself we have learnt to admire and adore. And if our claim is honoured, and He does dwell in our hearts, these features of moral beauty will not be the mere produce of man's efforts, they will be surely the manifestation of the God-Man exhibited through our manhood—"Christ in us the hope of glory." Yes, indeed, the only hope of glory. What hope can we entertain of gaining glory, whether in this world or the next, by any mere effort of our own after all our innumerable failures; but if Christ be found within He can make us partakers of His moral glory even now, and we may realize in our experience what we sometimes sing—

"The men of grace have found
 Glory begun below,
 Celestial fruit on earthly ground
 From faith and hope may grow."

The Rev. ALFRED BODINGTON, Vicar of Marchington,
 Staffordshire.

I HAVE ventured to appear here, not from any personal qualifications for addressing this audience, but because I think I have some conscientious views in the matter. I wish to draw attention to the necessity that all missionaries in foreign countries should endeavour, as far as possible, to take common ground with those to whom they go, and forego habits and customs which are a stumbling-block to them. This our blessed Lord Himself did. He "made Himself of no reputation," and dwelling among men became one of them. The great Apostle of the Gentiles did the same thing. He became "all things to all men that he might by all means save some." To-day being Friday I doubt not but that the duty of fasting is in the minds of all present. The Incarnation—that grand and glorious mystery of the faith—is connected to a great degree with the necessity of mortifying the flesh. I hope I may be excused for

reminding this gathering of the duty of keeping the directions of the Church as regards the more than a hundred days of fasting or abstinence enjoined in both the Roman and in the Anglican service books. If missionaries find that our English or Scandinavian mode of diet is in any way offensive to the loyal natives of any portion of the dominions of the Queen-Empress, it is the duty of such missionaries, I conceive, to join as far as possible with the natives, and to accommodate their habits with those of the natives. I allude especially to the practice of eating flesh, which is a stumbling-block that has caused offence to the natives of India, and may be a hindrance to missionaries who are preaching the Gospel amongst these people. There are in India many thousands of soldiers who are, I believe, as courageous and faithful and loyal as any to be found, but they will not feed with us. Our flesh eating is an offence to them. I wish, therefore, to point out what appears to be a great necessity and duty in such a case, viz., to remove, as far as possible, everything that may be a stumbling-block in the way of the Gospel. Instead of our missionaries going out and saying to such flesh-abstaining races, as they do to all intents and purposes, "I am come to kill your cow," let them rather go amongst them in the spirit expressed in the words of the old school song:—

"Thank you, pretty cow, that made
Pleasant milk to soak my bread
Every day and every night,
Fresh and warm and sweet and white."

Were this principle acted upon, then I believe that the preaching of the Gospel in India or elsewhere would meet with a success to which, under existing hindrances, it is not likely to attain.

The Right Rev. the PRESIDENT.

Very little has been said during the meeting as to the influence of the Incarnation upon the minds of Christians. "Let this mind be in you which was also in Christ Jesus." The doctrine of the Incarnation ought to affect the treatment of our minds. As the Logos, the Word, began and has ever since been penetrating all the acts of creation, not only should we see a reason for the most reverent study of the works of creation, so that we might see God in everything, but we should also think that our created minds had been raised by the Incarnation to their true selves, as witnessed by the difference between Christian minds and heathen minds all over the world. The doctrine of the Incarnation ought to make us especially careful in disciplining our minds and guarding the creations of our minds. The change of mind appears to me to have been assumed a little too much this morning, and therefore I wish to bring before the meeting, and to emphasize the fact, that we ought to remember that our minds were Christianized by the power of the Incarnation.

VICTORIA HALL,

FRIDAY MORNING, OCTOBER 1ST, 1897.

The Right Rev. the LORD BISHOP OF HEREFORD in the Chair.

PRACTICAL RELIGION :

IN CITIZENSHIP.

IN COMMERCE AND OTHER BUSINESS RELATIONS.

The Right Rev. the CHAIRMAN.

THE historian of the Nottingham Church Congress will have to note the unusual prominence given to the subject of Christian citizenship. We have had a most unusual number of meetings dealing more or less directly with that question. We have had our great education meeting, and the still greater one for teachers, who are perhaps the most influential instructors in Christian citizenship. Then some of us spent yesterday afternoon in dealing with questions of Christian citizenship, and in addition to these we have had our great meetings for business men and working men, so that the thought of the influence of the Church on the practical affairs of life has been, I venture to think, far more prominent on the occasion of this Congress than on any other occasion of a Church Congress with which I am acquainted. I cannot but feel thankful for that, because our Protestant theology in past times has concentrated attention too exclusively, I think, on individual life ; and it is only with the growth of the feeling of our life as members of a Church that we have come to feel more vividly, and that we shall come to feel still more vividly, that Churchmanship is Christian citizenship. In this connection we do well to think of S. Paul as a model citizen—S. Paul, who took the common words of our citizenship and transformed them, infusing a new life into them, saying always, “Live as citizens, only let your citizenship be such as becometh the Gospel of Christ.” We are to hear this morning certain papers and speeches which we shall much enjoy, the aim and object of which is to inspire us with a more vivid sense of our Christian citizenship, and when we look around at our common life we feel the need of such inspiration, for our practical citizenship, I am afraid, must often be described as citizenship without much Christianity in it. And the reason of that is that we are all subject to habit, custom, and convention, and some of us do not think very much about the application of Christian principles to all the various departments of our life. We know that the habit of independent thought is one of the weakest of habits, and therefore it is that we ought to listen to the gentlemen who are to speak to us this morning, because these speakers will set us thinking in new ways of our common duties, and that is the value of such meetings as this. When we look at public opinion we find much the same thing. Let us look, for instance, at the Eastern question—the fate of the Armenians, the

upholding of the Turks, the fate of the Greeks—where can we see in public opinion the true principles of Christianity? With much sadness of heart I read expressions of public opinion which have very little Christianity in them. Then again, if we look at our colonial expansion, of which we are so justly proud, do you think that many of the methods adopted will square with the principles of the Gospel? Let us look at the treatment of the native races; let us look at the worship of gold. Where is our boasted Christianity? I have read the report of Sir Richard Martin on South Africa—a report which has not been read as much as it ought to have been by the educated classes; and I have read certain reports about the depopulation of Bechuana natives. It means that some of these natives are being let out on lease, so to speak, to South African farmers, probably also to South African miners. But, I ask, is it possible to let out on lease human souls, who have themselves nothing to say to it, and to do this in accordance with the doctrines of Christ? Then again, on social questions, what a vast deal we have to learn on some of the great questions of citizenship at home. There is the great question of drunkenness; and then what have many of the upper classes to say about gambling in connection with Christianity? Thank God, as I do, that the Church is doing a great deal—more than it has ever done before—to inform and illuminate the national conscience on these subjects. When I see the younger clergy amongst us one after another taking up the advocacy of the principles of the Social Christian Union, I thank God, because I am convinced that this is one of the most hopeful signs of the present time. And the aged bishops are endeavouring to do their best, as you will see from the report of the Lambeth Conference, a report which I most heartily commend to your consideration. I will now call upon Dr. Stretch, the Coadjutor Bishop of Brisbane, to read the first paper.

PAPERS.

The Right Rev. J. F. STRETCH, LL.B., the Coadjutor-Bishop of Brisbane.

"RELIGION," says Bishop Jeremy Taylor, "in a large sense doth signify the whole duty of man." Or, as Principal Fairbairn says, "It is the regulation of life through the idea of God; it is the application to all things and all events of the great, spiritual, moral, ethical, rational elements contained in that idea."

"Religion is in order that eternal justice, eternal holiness, eternal purity, eternal harmony, eternal love may, through man, be made everywhere to reign among men. Religion is, that the purpose of God through all the ages may, by men, be more perfectly fulfilled. When it comes in its perfection, it comes for ends like these. If religion be this, where is the man who would not be religious? and religious that he may serve God and work the good of man."

All true religion, then, must be practical. It is impossible to oppose—as some have tried to do—the service of God and the service of man. Religion cannot be confined to any one department of life. It claims the whole. True service of God must benefit humanity; true service of man must be for the glory of God.

There are those who are drawn more especially to the contemplation

of God, and to the worshipping and adoration of Him, but they have no right to undervalue the work of those who are engaged in the more active duties of life; while it is only the blindness of prejudice which would be impatient of the communings with God of a S. Francis of Assisi, or a S. Catherine of Siena. Each can learn from the other. The practical worker can truly point to the fact that the religious orders were the strongest and purest when they were most loyal to the obligations to active work laid down by this rule, while we have only too often been saddened by the failures of well meaning philanthropists, who seemed to rely on schemes and methods of man's devising.

Our duty is made plain for us at once by the great truth of the Incarnation of the Son of God. The eternal Son of God—the Word—has become Incarnate. In Him there is true and essential and continuing union of the Divine and the human. He has accepted all the limitations of our human nature; He, being God, has still suffered from its disorder, while He has risen victorious over it. He became Man, and no part of the life of humanity can possibly be outside the embrace of His Divine sympathy. He has set His eternal seal on every effort to better the condition of *our* fellow-man, who is *His* fellow-man too, by His Word, "Inasmuch as ye did unto one of the least of these My brethren, ye did it unto Me." We may and ought to do more for our brethren than relieve their distresses, but we have no possible right to do less. We see, at once, that there is a pure science of religion which soars above the earth into the very presence of God Himself. This is our mount of transfiguration, on which by prayer, by self-discipline, by mediation in the service of holiest Communion, we contemplate His perfection, and humble ourselves before His glory, and pray that we may grow like Him.

But there is an applied science of religion, too. We have no right to try to forget the world or its distresses. We ask to know God, in part, that we may gain His point of view of the strange, tangled, disappointing life we see within us and around us, and we ought to come back from the *worship* of our religion inspired to fresh enthusiasm in the *service* of our religion, more than ever convinced that to despair of humanity is to deny God, more determined than ever to apply the principles of the Divine Life to the solution of all the problems that perplex us. It is clear to us, as clear as light, that the best Christian must be the best citizen, that Christian principles must be the true business principles; that it can never be wrong to do right, never be right to do wrong. All distinctions seem to be clear cut and defined, all duties plain and straightforward. But alas! no sooner do we really examine modern life than we find that, in religion as in every other science, pure and applied are very different things. We become conscious of loss of energy the moment we leave the more immediate presence of God. There is friction of interacting forces to be allowed for. There is a tremendous *vis inertiae* to be overcome.

It seems hard to keep firmly hold of the guiding thread of principle oneself, harder still to make others grasp it. In national life, the magnificent ideal of a united Christendom, strong for the right, banded together to put down oppression, seems to fade away, and there rises in its place a circle of ambassadors, haunted by mutual distrust, "Letting I dare not wait upon I would," and this in the name of sacred policy.

In civic life, only too often a senseless economy of what is essential to health and well being, coupled with a purposeless extravagance in buildings and equipment—palaces veiling hovels, luxury imperfectly screening starvation. In business, only too much unbrotherliness and selfishness, sweating, competition, trade disputes, with much boastful self-assertion, but far more hidden misery.

Practical religion, where is it? Have we got no further than this in nineteen centuries? Are we, then, to despair? No, let us get back to the ideal, which is eternal fact. God is, Christ died, yea, rather is risen again. The Holy Spirit is the Lord, and the Lifegiver, the fount and origin of all energy and movement—national, civic, commercial. The theory is not at fault. The error is in the application. We want to write up in every national council chamber, in every city office and workshop, in every home, the word of the greatest statesman that ever lived, who was also a prophet, and indeed no one can be statesman worthy the name who has not the might and courage of a prophet.

Yet God also is wise. Our rulers must know it. We have suffered far more from policy than ever we did from straightforwardness. The truest safety still lies in this, "to do right in scorn of consequence." God is ever on the side of the strongest battalions, for the simple and evident reason that they are in the final event the strongest battalions which range themselves for God and right. A pure and simple civic and social life is grander, and nobler, and more profitable, than one which is impure and luxurious. Waste is waste, and is hurtful always and everywhere. Unselfish business is better business than selfish business, for selfish grasping ends "like the vaulting ambition which overleaps itself and falls on the other." And so the mad rush of blind self-seeking competition ends in financial crash and widespread suffering. And people pretend to be astonished.

Ah, but say some, that may be true, but how are we to bring it about? If it were universal, it would be better. But in the process, some must suffer. Yes, that is so. We are off the track; someone must lead us back. And why not you? Practical religion is the crying need of the world, and the world will not or cannot see it. "Ah, Lord God open the eyes of these men that they may see."

In a school chapel in Australia a little fellow escaped from his nurse, and running up the steps of the pulpit, just managed before he was captured to say to the boys assembled, "Boys, be dood boys." God made the world on right lines. The confusion is our own.

"It's wiser being good than bad;
It's safer being meek than fierce;
It's fitter being sane than mad."

And much of our suffering is God's way of enforcing this necessary lesson.

How important, then, are the subjects which the speakers who succeed me are taking. Rightly, wisely, faithfully to apply the science of religion to the problems of the day in the highest, most necessary of duties. The true medicine for a sick world is the Word of the living God, which abideth for ever. We have our Bibles, some of us read them, more of us talk about them. One day we trust men will wake up and say,

"Why we have read our Bible, criticized it, patronized it, admired it; and now we see it is a rule of life, and for a change we will live by it." And then, living in the fear of God, walking by the law of God, following in the footsteps of Christ, we may have to suffer, for the disciple is not above His Master, but at least we shall be suffering for well-doing, and we are persuaded that we shall be doing the very best service for the world in which we live,

"And the end of sorrow
Shall be near His Throne."

IN CITIZENSHIP.

The Very Rev. C. W. STUBBS, D.D., Dean of Ely.

THE subject assigned to me this morning is "Practical Religion in Citizenship." By the courteous suggestion of my colleague, Canon Talbot, a certain delimitation of territory has been agreed upon between us. He will speak to you of citizenship from the point of view of a townsman. I am proposing to confine myself to village citizenship, and I shall still further narrow the frontier of debate by speaking of village citizenship from the point of view chiefly of the country parson. And I begin at once by asking the question, What is the ideal of citizenship with which a village priest should endeavour to inspire his people?

I.—In the first place it must be his effort to bring citizenship into closest touch with religion. When from the village pulpit he is performing the Church's prophetic function of interpreter of life, he must so learn to speak to his people that they shall come to feel it a point of honour and of Christian obligation to build up, as far as their influence extends, the life of the civic brotherhood to which they belong, the corporate life of the village, in justice, righteousness, and the fear of God.

Such teaching to be effective will require that at the heart of every sermon he preaches on civic duty this great principle must be found.

Jesus Christ by His Incarnation exalted human nature, consecrated all human relations, claimed supremacy over all realms of human thought and action, founded an ideal spiritual kingdom to be a storehouse of redemption, social, no less than personal, for ever.

For every loyal Christian, therefore, using the daily prayer of his Lord, "Thy kingdom come . . . on earth," Christ must be acknowledged as the Supreme King of all village government, and Christ's law recognized always as the ultimate authority in the realm of village ethics, village politics, village economics. For, after all, it is this doctrine of our faith which will best create in the citizen that true sense of individual responsibility, strengthening him to resist the tyranny of a majority, habituating him to live for an unseen and distant end, which is so necessary to counterwork that impatience for quick results and legislative short cuts which is always one of the great dangers of a democratic electorate.

II.—Again, it will be well that the parson's teaching of civic duty should be saturated with the emotion of patriotism. If in the Litany of

the Church, the village priest expects his people to join with him in any real sense in the suffrage, "O God, we have heard with our ears, and our fathers have declared unto us the noble works that Thou didst in their days, and in the old time before them," he must surely instruct his people in those "noble works," he must not be ashamed to take his text occasionally from the national Bible, from the books that tell of England's divine genesis and exodus, from her records of judges and heroes, her chronicles of kings and poets and prophets; he must strive to bring home to the hearts of the people the sense of the sacredness of national life, and the greatness and continuity of our country's story, as part of the design of God. Practical citizenship will not be less practical, but more so, if it can appeal reasonably to the ideal emotion of patriotism.

"They must be free or die, who speak the tongue
That Shakespeare spake: the faith and morals hold
Which Milton held."

III.—But the capable citizen will not be formed only by imbibing principles, however ideal, from the pulpit teaching of his parson. He must be trained in the practical school of village politics.

In old days that school was the parish vestry, or it ought to have been so. To-day it is the parish council. There, in the active business of responsible public life, if they are to be learned at all, must be learnt those primary lessons in public justice and self-government, in public discussion and civic duty, which are necessary to the character of a capable citizen. How does the country parson, then, regard the work of the new parish councils?

In the majority of cases, I trust, up and down the country, in the experience of the last three years, the village parson has loyally accepted the new Act, and has set himself to help his people, his labouring parishioners especially, to take their due part in the nation's work, and to forward all wise measures for the well-being of the village community. But there are far too many instances I know in which the parson, especially if he himself is not an elected member, or has not been invited to the chairmanship of the council, affects either a supreme indifference to the whole business of village government, or stands aloof watching with complacent amusement the ineffective bungling which, of course, is apt to characterize the first efforts of untrained political tyros. "The English agricultural labourer"—he says, by way of justification of his attitude—"is not yet fit for self-government. If he would only believe it he is a thousand times better off under the benevolent paternal despotism of the squire and the parson."

IV.—But the parson, surely, of all men, ought to know that the end of government, even of village government, is not to exhibit a model community in the sense of a perfectly smooth-working political machine, but to develop human beings, to train character, to make men, men with souls, for whom Christ died. And—it is as old as Aristotle—"the harper is not made otherwise than by harping, nor the just man otherwise than by doing just deeds." Citizenship is only a larger art. And if you would teach men to do their duties to the State, the only finally effective plan is to give them duties to do. Men can only become fit to have votes by first using them. Personal responsibility in citizenship

requires, at least for its development, that modicum of opportunity which the parish franchise supplies.

The parson, then, who wishes to be a true village leader, and whose religion teaches him that the veriest day-drudge in his village has a worth in the eye of God which is seldom adequately measured by human standards, will begin with that elementary political right. Recognising, as he must as an educated man, the dangers in a democratic state of society of subdivided power, and subdivided power means, of course, subdivided responsibility, and knowing the fatal paralysis of individual character which all too swiftly follows the blight of indifference, he will never suffer, if he can help it, even that fraction of subdivided power, the simple duty of the vote, to be lightly regarded by any of his parishioners. At the time of a parish election, therefore, or of a parliamentary election, although it should be no part of the public duty of the parson to give his parishioners advice as to how they shall cast their votes, it should undoubtedly be a part of the public duty of the parson, as I conceive it, to give them advice as to the spirit in which they shall cast their votes. It will be his duty, his distinct duty, to remind his people that the vote is given to them by the State on the understanding that they will exercise it, not to serve any private interest of their own, but entirely for what they honestly consider to be for the public good. He should point out to them, therefore, that to neglect to record their vote when the right time comes, or to give their votes carelessly and without serious thought, much less to sell them for money or favour, would be an act of treason to their country, nay, that it would be more, that it would be an act of treason to Christ Himself, for not to act according to conscience in such matters would be practically to deny Christ's claim to be King of Men, the Ruler over every department of life and action, in contrast with the domination of capital, class, party, or sect. Better, he would say to them, better that you should support the wrong cause conscientiously than the right cause insincerely. Better be a true man on the wrong side than a false man on the right.

It should not be difficult, I think, for any parson to speak to his people in this way. Indeed, I will venture to go a step further, and commend to my brethren of the country clergy the example of one of their number who always on the occasion of a public election issues this notice to his parishioners :—

"Polling Day, 8 a.m. to 8 p.m.—To help us to realize our duties as citizens and servants of Christ, there will be a celebration of the Holy Communion in the parish church at half-past seven in the morning."

This, I think, is in the true spirit of practical religion in citizenship, for sure I am that if every English citizen would give his vote under the sanction of that great sacrament of brotherhood in the spirit of prayer, and consecration, and fellowship, not only would a new page be opened in the political destiny of England, but a page in which the righteousness of her people would make the glad possibility of a truly Christian state at last a reality in God's world. The Quaker poet of democracy is not wrong when he says—

"No jest is this :
 One vote amiss
 May blast the hope of freedom's year.
 O take me where
 Are hearts of prayer,
 And foreheads bowed in reverent fear ;
 Not lightly fall
 Beyond recall
 The written scrolls a breath can float :
 The crowning fact,
 The kingliest act
 Of freedom is the free man's vote."

V.—So much, then, of what I conceive to be the true spirit of practical religion and citizenship in village life. Of the many administrative problems of village government—problems of sanitation, of education, of economics, of health, wealth and wisdom—which face the rural reformer, and which certainly can never be adequately solved until a healthier Christian conscience is awakened in every village community, I have only now left myself time to speak of one. But it is perhaps the most important of all. I mean the Cottage Question.

Character, I am sure we are all agreed, is the first social need of the citizen. But character is influenced at every point by social conditions, and by no condition more forcibly than by home environment. What are the health conditions, then, of the majority of the cottage homes of England to-day? The question is becoming rather a stale one.

Seventeen years ago, at the Church Congress held in the neighbouring town of Leicester, I remember to have given certain vital statistics with regard to village homes, which led me to put these questions before the Congress.

How is it possible under such physical conditions for a country parson to expect from his parishioners any approach to that "pure religion breathing household laws," which it is yet his duty to inculcate? How with mere huts for homes can the distinctively home virtues, parental love, filial obedience, household thrift, cleanliness, modesty, chastity, self-respect, purity and simplicity of heart, find any room for growth? Can he honestly ascribe the meagre growth of these virtues among his people solely to failure of individual will, or must he not rather trace it to circumstances of life and sleep so degrading as to leave no moral room for their growth? What provision can there be under such conditions of home life, not only for the three essentials of physical life—pure air, pure water, pure food—but also for the three essentials of spiritual life, "admiration, hope, and love"?

But after seventeen years the conditions to-day are very little improved. I might quote many pieces of evidence in proof of this, but I must be satisfied with reading you one paragraph from the lately published Report of the Royal Commission on Labour. This is how Mr. Little, the Special Agricultural Commissioner, officially summarizes the evidence brought before that Commission :—

"There is abundant evidence," he says, "to show that a large proportion of the cottages inhabited by labourers are below a proper standard of what is required for decency and comfort, while a considerable number of them are vile and deplorably wretched dwellings.

. . . . It is impossible to read these reports without experiencing a painful feeling that too frequently and too commonly the agricultural labourer lives under conditions which are physically and morally unwholesome and offensive ; the accommodation provided in respect of the number, size and comfort of the rooms, the sanitary condition and the water supply, is lamentably deficient generally, and requires amendment. The action of the local sanitary authority, though vigorous in some districts, is in many places ineffective, and it is everywhere impeded, and sometimes arrested, by the knowledge that the owners of insanitary dwellings have not the means to remedy the defects, and that the consequences of closing such dwellings would be to make the present inhabitants homeless."

Now when we come to ask ourselves how we shall set about remedying this state of things, so discreditable to our civilization, we must acknowledge that it is not entirely the law which is to blame. The Public Health Act of 1875, the Housing of the Working Classes Act of 1890, and the Parish Councils Act of 1894, are quite sufficient to grapple with most of the evils.

But the motive force, in an enlightened public opinion, in the various localities, to set these Acts in motion, is too often absent.

Here, then, lies an obvious duty of the Church.

It is for her to exhibit the practical religion of citizenship by creating and fostering such a public opinion as shall overcome the supineness, the ignorance, the apathy, the sluggish indifference, of the existing sanitary authorities. And when, for example, she hears, as she will hear, for it is the common burden of all the squires, that "good cottages cannot be built to pay," that, as Lord Salisbury stated not so long ago, only two-thirds of the cost of cottage building can be considered a commercial investment, and that the remaining third must be regarded as a charity and a benevolence on the part of the landlord, then I venture to say that it will be the Church's duty to take up its burden of prophecy and declare that, if a landlord finds it commercially profitable to provide as part of the necessary working plant of his estate healthy stables and cowsheds for the proper housing of his farmer's cattle, but commercially unprofitable to provide healthy cottages for the labourers who are necessary to the work of the farm, then we have reached a social state in which the worth and the value of a beast is more considered than the worth and the value of a man, and it is idle to talk any more of either citizenship or practical religion, for the time has evidently come for revolution ! Thus speaketh the Lord of Hosts saying : "Is it a time for you, O ye, to dwell in your ceiled houses and the houses of God's poor to lie waste ? Consider your ways. Go up to the mountain, and bring wood and build houses for My poor, and I will take pleasure in them, and I will be glorified, saith the Lord Woe unto him that buildeth for himself a wide house and large chambers and cutteth him out windows, and ceileth it with cedar and painteth it with vermilion, but forgetteth to judge the cause of the poor and needy. Shall I not visit for these things ? saith the Lord : shall not My soul be avenged on such a nation as this ?"

But this, perhaps, is hardly decorous language for the close of a Congress paper. Anyhow, the practical difficulty remains unsolved—*Cottage Building for the village labourer does not pay.* And, as far as

I can see, no one has any solution to offer for that difficulty, unless perhaps it be the Socialist Land Reformer. And of his solution, I suppose, we are all still too timorous, or perhaps feel too keenly the force of the anti-Socialist argument, which has seldom, I think, been better expressed than by Lord Tennyson in his poem, "The Promise of May." You will remember the passage :—

"Dobson : 'And he calls out among our oän men, "The land belongs to the people !"'

"Dora : 'And what did *you* say to that ?'

"Dobson : 'Well, I says, "'spose my pig's the land, and you say it, belongs to the parish, and there be a thousand i' the parish, taäkin' the women and childer, and 'spose I kills my pig and giès it among 'em, why, there wudn't be a dinner for nawbody, and I should ha' lost the pig.'"

There remains, then, nothing but the device of the perplexed statesman, "When in a difficulty, appoint a Royal Commission." In other words, educate public opinion. In the Report on Industrial Problems presented to and accepted by the Lambeth Conference last month there is a useful proposal. In that report it is suggested that "in order to meet the great need of the Church for the growth and extension of a serious, intelligent, and sympathetic opinion on social subjects, . . . committees . . . should be formed everywhere, . . . as part of local Church organization, . . . to study these problems from a Christian point of view, and to create and to strengthen an enlightened public opinion in regard to them, and to promote a more active spirit of social service as a part of Christian duty."

As one of the original members of such a committee, established more than twenty years ago by the Guild of S. Matthew, and in these later years of a similiar committee connected with the Christian Social Union, I rejoice to see this episcopal recognition of the value of the social teaching done in the past by those two Church societies.

It will be difficult, however, to establish immediately such committees of social service in every country parish. May I suggest, therefore, that in every diocese in England the bishop himself should organize a representative Diocesan Council of Social Service, whose first duty it should be to collect accurate data as to the social and economic condition of the rural population. The existence of such a representative committee in every diocese, focussing, as it would be able to do, the gathered wisdom and experience of rural society, of its many parish priests and thoughtful squires, and shrewd district and county councillors, fearlessly drawing attention to the various causes in the economic, industrial, and social system which seem to call for remedial measures on Christian principles, could not fail, I venture to say, to exercise such a potent influence on the public opinion of the country as should make it impossible for the State to regard social questions with any other eyes than those of the Church, or to acquiesce any longer in the divorce of practical religion and village citizenship.

The Rev. R. T. TALBOT, Vicar of S. Thomas', Sunderland.

THERE are two ministries in a town. There is the ministry ordained to the pastorate of souls, which derives its secondary authority from the

bishop ; there is also the ministry ordained to the pastorate of bodies, which derives its secondary authority from the people. But both these ministries derive their primary authority from God. The bishop's ministry needs no describing here. The people's ministry is made up of members of town councils and their officers. Sometimes these two ministries have been respectively labelled spiritual and secular. This is a mistake. The pastorate of bodies is in its essence as spiritual as the pastorate of souls. The town councillor is as much concerned with the salvation of men as the parson.

What can town councils do in regard to Public Health, the Liquor Traffic, Morality, and Hours of Shop Labour ?

Health.—(a) Let us take tenement houses. These houses are usually built for the use of one family, but being now used by more than one family, their sanitary state is generally very bad. I know of a family of eight who lived for a whole winter in a room originally meant for a washhouse. I call to mind a family who had two rooms opening into one another, which became saturated with germs of consumption during the illness of the father. Soon after, the mother died of the same complaint, and probably the little boy is going the same way. Dr. Bowmaker, in his "Housing of the Working Classes," puts the matter thus, "A man has thirty times greater chance of life in a four room tenement than in a single room."

Town councils can, if they will, deal with this cause of disease. They can fix the number of persons who may occupy these houses. They can enforce proper sanitation. This sacred duty of saving life is, however, often neglected.

(b) Let us pass to the general question of overcrowding. Towns vary widely in this respect. Gateshead has forty per cent., and Nottingham only three per cent., of overcrowded population. But per centages do not strike the imagination. Put it this way. In London a million people, in Sunderland 40,000 people, even here in Nottingham, 6,000 people, are suffering badly from preventible causes. How badly ? The Royal Commission on the Housing of the Working Classes says of the overcrowded poor, that "every workman loses about twenty days in the year from simple exhaustion." And what of the souls that in overcrowded areas are "fast bound in misery ?" How do they fare ? Lord Shaftesbury said that for the children in these quarters all benefits of education are totally destroyed.

Here again town councils need not be powerless. They can enquire, they can demolish, they can build. They can make the wilderness of slums to rejoice and be glad for them. Sometimes they do. Why not always ? The answer is, that in many cases town councils are not in earnest. Sometimes members own the kind of property which ought to be abolished or reformed. The electors are not in earnest, either they are ignorant or apathetic. The victims are terribly patient and voiceless—their misery is speechless. But the clergy are not ignorant, and they are certainly not speechless. As a rule they are in these matters "dumb dogs." "O Lord, open Thou our lips."

It is said that certain people are incurably dirty, and would foul a palace. Some people are dirty, but they are not incurable. Councils can use coercive measures to dirty and destructive tenants. They ought

to do so. When once things are put right, let firm rule begin. Money must be spent upon continuous inspection, much odium will be incurred, long time will go by before results are apparent. But people can be taught cleanliness, and they ought to be taught, and the council ought to be the teacher.

The Liquor Traffic.—We owe no debt of gratitude to the public-house. The lunatic asylum and the prison are inevitably annexed to the drink shop. Such places, trafficking as they do in the souls of men, ought to be stringently controlled. The public-house is licensed by the magistrates, inspected by the police, and the police are generally under the control of the watch committee of the council.

Let us take the relation of these three authorities to the liquor traffic.

(a) The watch committee should be above suspicion. No one closely concerned with the liquor traffic should have a place on it. There is too much darkness and secrecy about watch committees. Who can watch the watch committee? They need watching. The police inspection is often a mere farce. One reporter at a watch committee meeting would be worth more to the public than ten at a council meeting. Englishmen do not love secret tribunals, and do not trust them. The position of the watch committee is anomalous, and ought to be revised in the interests of open dealing.

(b) As to the police, I will only say that they are what they are expected to be.

(c) Licensing magistrates often have no independent knowledge of what they can or cannot do. They live upon the knowledge of their clerk. Often they do not get together any complete account of the trade as a whole, but just "go as they please." Liverpool can tell a story of watch committee, magistrates, and police wakening up to the discovery of long neglected powers of controlling the liquor traffic. They would never have awakened of themselves. The credit is due to an association of Liverpool citizens and their lawyer, Mr. A. T. Davies. It is a good instance of practical religion in citizenship. It shows what can be done by citizens who are sufficiently in earnest to stand up to the liquor trade, and who are ready to spend money freely in engaging the best legal talent. I am glad to refer to a "Survey of Liverpool's Lapsed Licences" (published by Nottingham Licensing Laws Information Bureau) and to Mr. Davies' evidence before the Royal Commission on Licensing. If a good part of the money spent upon certain forms of temperance work was diverted to paying lawyers who should spend time and talent and energy in getting the full benefit of the law on the side of the general public, we should not have to complain of no progress in temperance. How the brewers must rejoice at our ineffectiveness!

Has not the time come when the community should cease to make handsome presents to the brewer? Each new license is no less than this. The public, which gives value to the licensed house, ought to be the recipient of any contingent benefit, and not a private individual.

Immorality.—The police and the watch committee are the legal agents for dealing with this social disease. It is sometimes said that the police are in league with women of the town. It is in some cases true. It is sometimes said that police are intimidated in the execution of their duty by the social or civic position of the offenders

they may lay hands upon. That, too, is sometimes true. The police and their masters must be beyond reproach. But apart from this, the authorities often have the idea that the evil is a necessary one, and that at best all that can be done is to keep things quiet. This may suit very well those who live in the "residential" quarters of a town, but it does not suit so well those who live where infamous houses are found. I know of a whole street where most of the girls of marriageable age have gone wrong through contact with the inmates of these pest houses. The noises of these houses are so hideous that sleep in the neighbourhood is often rendered impossible. When these houses vomit their lepers upon the road the children are contaminated, and the "overflowings of ungodliness" make decent people afraid. These things do not happen in the "residential" quarters of the town—though the evils mentioned are often caused by inhabitants thereof. But why should the poor be victimised? The police ought to move these people on; partly for the sake of the neighbourhood, that it may not be permanently defiled; partly that it may be much more evident than it is that this is not a semi-licensed trade. The proper vigilance association of a town is its watch committee and its police. Much more ought to be made of the question of character at election times. What is the use of a party political "ticket" at a municipal election? It is an absurdity and an abomination. When shall we hear of a character "ticket"?

Hours of Shop Labour.—The Shop Hours Act protects the young from more than seventy-four hours work in the week. But even this tariff is often infringed. I know of a girl of sixteen working for a big and charitable firm who toiled from 8 a.m. on a Saturday to 1 a.m. on Sunday, and then had to walk home more than a mile. Town councils can, if they like, appoint inspectors to see that this Act is observed. To the great advantage of the young shop-people this inspection might be made a blessed reality.

Town councils can do a work of salvation and redemption. They have the advantage of the clergy in that they can do as well as say. They do not need to be invested with new powers. They have all necessary powers already. But alas! the machinery for reform far out-runs the will to use it.

There is only one way of getting righteous and intelligent councils, and that is by getting righteous and intelligent electors. It is the office of the clergy to teach—the redemption of town life is a worthy subject for any teacher. We have taught little because we have thought little. Our creed is broad enough to include a civic religion; but we are narrower than our creed. We are given a position of complete monetary independence. Have we been worthy of it? Where is the fearless voice of the free clergyman pleading for civic righteousness in every parish church? We are priests of a rite, and not prophets of a truth. Our teaching is narrow and incomplete. We have not made the Church a nursery of good citizens. The fear of men has undone us; the fear of giving offence, the sordid desire to "keep things together," has made us lie low when we ought to have cried aloud and spared not. The working classes do not recognize our religion as the religion of Christ. They have a higher ideal than we have. They

"Then Christ sought out an artisan,
A low-browed, stunted, haggard man;
And a motherless girl, whose fingers thin
Pushed from her faintly want and sin.
These set He in the midst
. . . .
'Lo here,' said He,
'The images ye have made of Me.'"

The Rev. E. A. STUART, Vicar of S. Matthew's, Bayswater.*

On the other side of the counter there must be more honesty. I have heard a certain lady rejoice at having made a bargain, and I wondered whom she had cheated in the performance. We want to awaken the consciences of our people to the fact that it is nothing more or less than the infraction of the eighth commandment, and that they are not justified in paying less than is the proper price of the article which they purchase. There is another point on which our people's consciences need to be awakened, and that is the practice of getting into debt. Numbers of tradesmen are in very sore straits because of bills long overdue. Men who would scorn to put their hand into the till and rob their tradesman would not feel their conscience pricking in the least if they took his goods and kept him for a long interval without paying him that which is his due.

* Mr. Stuart delivered his address without the aid of MSS. Through an inadvertence it was not taken down by the official reporter, and only a *resumé* can be given.

can afford. It is easy to give entertainments at the expense of our butcher and confectioner, or to dress well at the expense of our milliner and dressmaker, and we can be as orthodox in our faith as we please ; but unless we deal justly with our fellow-men, Jesus Christ has failed in us. We have been teaching love and consideration for the fallen and the ruined, but what we want to preach now is justice between man and man. We must maintain that upon both sides of the counter there should be perfect justice.

The Very Rev. SAMUEL REYNOLDS HOLE, D.D., Dean of Rochester.

IN speaking, as a clergyman, on practical religion in commerce and other business relations, I would endeavour to answer two questions which seem to me of primary importance—how far are we clergy justified in interfering ? and by what methods may we most successfully apply such influence as we may possess ?

We are taught to be cautious, by those laymen who would instruct us in theology and in our pastoral duties, with the best intentions, but not according to knowledge, and also by those of our reverend brethren who have made in their zeal a similar display of incompetence, and have evoked from experts kindly disposed to them the just reproof, "Ye take too much upon you, ye sons of Levi."

Even though we are assured that we are right, and that he whom we would admonish is wrong, there is still need of caution, lest we only add anger and recklessness to evil-doing. Mr. Frederick Taylor, the artist, told me that, seeing in the window of a shop in the City a print of his picture, "The Weighing of the Deer," with a label announcing the low amount for which the public might secure "this splendid engraving of the famous picture by Sir Edwin Landseer," he went in and mildly remonstrated "that some mistake must have been made, because the picture was not by Landseer, but by an artist of the name of Taylor." The proprietor surveyed him with the serene contempt of a chronic liar, and replied, "Perhaps, sir, you will oblige us by minding your own business, and we'll send for you when we want you to manage ours."

I know only of two cases in which clergymen have instructed manufacturers to their infinite advantage, and to the advantage of half the civilized world, in the practical management, the mechanical details, of their business, and both these were Nottinghamshire men. The Reverend William Lee, Vicar of Calverton, was the inventor, in 1589, of the framework stocking knitting machine, and the Reverend Edmund Cartwright, Vicar of Marnham, about two hundred years afterwards designed and completed the power loom. Mr. Lee did not advocate the celibacy of the clergy, and had lost his heart to a fair maiden in the neighbourhood, who was, or affected to be, passionately fond of knitting, and during his visits appeared to be much more interested in her work than in her lover. And it was, they say, from constantly watching those provoking needles, and from wondering with a jealous eye how they might be superseded, that he gained the first idea of that elaborate discovery which he afterwards so ably realized. Cartwright, on his return from Matlock, where he had met some Manchester manufacturers, astonished his family as he paced to and fro in his home, throwing about

his arms with wild evolutions, suggestive of a strait waistcoat. But he well knew what he was about. In imagination he was weaving and throwing the shuttle; and very shortly afterwards his first loom was completed. Lee derived but little pecuniary aid from his discovery; but Cartwright, although a mill containing five hundred of his looms was burnt almost as soon as it was erected, obtained, in 1809, a grant from Parliament of £10,000 for the benefits which he had conferred upon his country. And what benefactors have stronger claims upon our gratitude than those who bring health and comfort to our bodies with their Nottingham hose, and adorn our wives and our homes with their beautiful Nottingham lace? When there is a re-appearance of Lees and Cartwrights among the clergy, it will be desirable that they should instruct the manufacturers, but not till then.

Moreover, we are not to take sides with capital against labour, or with the employed against the employer. We are not to take it, as a matter of course, that the masters are always in the right, and the servants always in the wrong. Nor are we to obtrude ourselves as champions of the working-classes, as though every rich man was a glutton and a wine-bibber, and every poor man a Lazarus at his gate; to regard them as though they had a monopoly of work, as though there were no mental as well as manual labour—sweat of brain as well as of brow—and to forget that there are drones in the hive. I inquired from one of the demagogues who were sent out some years ago by Mr. Joseph Arch to inform the farm labourers that they were being starved to death by their bloated and opulent employers, why he and his disciples were so bitter against the clergy; and his answer was, that we knew the grievances of those who worked on the farm, and that we ought to have led the endeavour to repress them. I told him that I had lived my life in an agricultural district, and that the labourer was in a much better, and the farmer in a much worse, condition than they had been for half a century; but that under no circumstances could we, who were sent to minister unto all, give to either side our sole support, or do anything which might injure their common interests, or weaken their mutual attachments, by setting class against class.

It does not become us to denounce any special trade because the article which it produces may be abused. Men may eat too much, drink too much, smoke too much, but the blame is for them, and not for the purveyors of fish, and flesh, and fowl, for the distiller of whisky and the brewer of beer, or the importer of tobacco. Sheffield is not responsible when a poor madman cuts his throat with a razor instead of shaving his chin.

There is great peril in the practice of exclusive dealing, although it prevails largely in certain communities outside the Church, and may be in some cases wise and just. There is danger lest while we gather up the tares we root up also the wheat with them. We abhor the sweating system, the crowded rooms, and the foul atmosphere, in which men and women

“Stitch, stitch, stitch, in poverty, hunger, and dirt,
Sewing at once with a double thread a shroud as well as a shirt;”

but if you were suddenly to abolish the man who pays the wages, miserable as they are, you would take the bread from those who have

no other means of obtaining it. If you knew that some manufacturer was corrupting and seducing the young girls in his warehouse, and could expel him at once, as he deserves, what temptations and distress would ensue! Go and tell him his fault between him and thee alone, if you see hope of regaining thy brother, but take heed lest thou confuse the innocent with the guilty.

Only in such exceptional cases can our interference be justified. A working-man being asked by a clergyman what wages he earned, was told, having named the amount, that he ought to receive a much larger amount, because his employer was making a fortune. He went accordingly and demanded a considerable increase. He was told that he was receiving quite as much as he was worth, and that his services would be no longer required. Not long afterwards he paid a visit to his clerical adviser soliciting alms, and a dozen men applied for the vacant place.

One of our most learned and estimable bishops, one, moreover, who has been a successful arbiter between the employers and the employed, has recently written, that "one simple duty is laid upon us all. We can practically acknowledge our responsibility as purchasers for the conditions under which the goods we buy are produced, and resolutely avoid the pursuit of cheap bargains, which too often represent sweated labour." But how am I to ascertain these conditions? The uprightness or depravity of the man who grows, who imports, who retails, my tea? the integrity of the man who supplies me with soap? the moral status of my baker? I cannot wait to inquire at the station whether the directors are honourable men, the porters duly remunerated and above the suspicion of a bribe.

And as regards economical purchase, unless you can manifestly prove cruelty or roguery, neither Parliaments nor policemen can prevent Her Majesty's lieges from buying in the cheapest market, because there are articles which are cheap and good and profitable to those who make and sell them, as well as articles which are cheap and nasty, and which are associated with an injurious and ill-paid production.

Thus much as to the things which are not to be done. What can we do? From the pulpit and the platform, in the newspapers and magazines, in society and in private conversation, we can maintain those great principles, which all acknowledge to be true, which many forsake, but which none can deny—industry and honesty, temperance and purity, justice, generosity, brotherly love. We appeal to the law and to the testimony, the Divine law of revelation, and to the witness of conscience, history, and personal experience, and from these we teach the immutable conditions of success and failure, reward and retribution.

To all alike we bring the same message of pardon and of punishment, life and death. When we speak to employers, for example, those inspired words which bid them be fervent in business, to gain by trading, to make the best market of their time, whatsoever their hand findeth to do, to do it with their might, we warn them of the perils of covetousness and of making haste to be rich. Dishonest gains may enrich for a time, but short measures and weights, and false samples and brands, and adulterations and counterfeits, are an abomination to the Lord, and will ultimately bring disaster.

Tyre was the capital of the commercial world, "the crowning city;

her merchants were princes, her traffickers the honourable of the earth," but in her prosperity and pride she forgot God, and Ichabod, "the glory is departed," was written upon that fair city, whose ruins may yet be seen submerged in the waters of the sea. There was a time in the reign of Edward VI. when our English cloth was in command of the markets of the world. The ship-owners of Genoa and Venice took in cargoes of English woollen in the Thames for the East. With these goods the Portuguese sailed to Barbary and the Caucasus, to the Indies, Brazil and Peru. On the Rhine and on the Danube men wore English fustian. What happened? Honesty was sacrificed to the greed of gain, and news came from Antwerp and elsewhere that huge bales of English goods were lying unsold upon the wharves, deficient in quality, weight, and manufacture. Always so. So to-day, though on a minor scale. Nottingham—I rejoice as a Nottinghamshire man to say it—has maintained for centuries her reputation, trading among the nations; but we are all of us conversant with cases of gross imposition in various articles of manufacture, by which our credit has been tarnished, and our commerce has been crippled to gratify the avarice of unscrupulous men. They believed, as most men believe, that money will buy happiness; but we have it from one who was the richest and cleverest man of his day, that he who loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase. "I was a far happier man," it has been said, "when I was a poor clerk with £50 a year at Liverpool, than I am now with all these carriages and servants, and half a million of money." "You may buy gold," sighed another, who had sacrificed health to wealth, "you may buy gold too dear."

There is, indeed, one way in which money will buy happiness, but few there be that find it. George Peabody was dining with some friends at Baltimore, a city in which he has spent some millions of dollars for the public good, and he was asked by one of them whether it had always been a great pleasure to him to make those splendid donations? He replied that there was a time when his sole desire was to make money, but that, as he became rich, the conviction that he might do good to others, the Divine injunction, "charge them that are rich that they be willing to communicate, glad to distribute," constrained him to make the experiment. "I saw the need when I was in London of better dwellings for the working classes; I built two or three blocks of houses, and I was so well satisfied with the results that I have continued to give considerable sums in aid of my poorer brethren." He might well be satisfied with the results. Some two or three years after these dwellings were finished I went to an exhibition of window plants grown by working-men, and three-fourths of the prizes were won by those who lived in Peabody Buildings. May God's blessing be upon all those who bring more health to the homes and more brightness to the lives of the poor! who establish, or support, the arboretum, the park, the gardens, the playgrounds, the institutes, the galleries, the baths, the music, the excursions.

I believe that generous masters will have good and grateful servants. I read recently in *The Times* a letter from a gentleman who resides about an hour's journey from Nottingham, and who is intimately connected with the management of iron, coal, and engineering companies,

employing in the aggregate forty thousand men, and he writes, "When ever the state of trade has warranted an advance of wages in the past, the men have received it, and all such advances have been paid without any asking from the men, the consequence being that the most friendly spirit has prevailed between the workmen and myself, and is certain to continue."

And yet something more, something better, is due from those who profess and call themselves Christians—Christian sympathy. There was a mighty man of wealth, and his name was Boaz, and he came from Bethlehem to his fields, and he said unto the reapers, "The Lord be with you"; and they answered him, "The Lord bless thee." His first thought was not about the crops or the market, but of the Lord of the harvest and of his fellowmen. How much more, then, should we remember, "Brethren, ye are debtors to God and to your neighbour," to love Him, and to love one another. And so Paul wrote to Philemon about Onesimus, a servant who had wronged his master, but had repented and become a Christian, that he was not only to receive him, but to regard him as something more than a servant, a brother beloved. I know of no sight on earth more suggestive of faith, hope, and charity, than the members of a family, a household, a community, kneeling side by side and praying as brothers and sisters to their Father which is in Heaven. It has been my great privilege to witness this united devotion in a Nottingham warehouse before work began; and let the faithless and the prayerless jeer as they please—

"That house shall always prosper,
And never shall decay,
In which Almighty God
Is worshipped day by day."

I trust, gentlemen, that I shall have your assent when I repeat, in conclusion, the belief of my experience, that we clergymen shall promote practical religion in commerce and other business relations, not by identifying ourselves with any particular class, or by interfering in matters which we do not understand between buyers and sellers, but by preaching to both alike those great principles of our holy religion which are meant for us all, the power of prayer, the truth of the Word, the grace of the Sacraments—"the Faith which worketh by Love."

We shall best fulfil our ministry of reconciliation by denouncing mere selfishness, whether of the employer or of the employed, and by reminding both of the Apostle's warning, "Let no man go beyond nor defraud his brother." So long as masters minimise wages and servants minimise work, so long as their sole object is to get as much as they can out of each other at the least outlay of money or labour—and unions, and federations, and co-operations, mean cash and nothing more; so long as there is no participation in the profits of prosperity and no sympathy in the losses of adversity; so long as there is no encouragement, no restraint, on those who rejoice to stir up strife, and of whom Shakespeare wrote, that they would

"Rather behold
Seditious numbers, pestering in our streets, than see
The tradesmen singing in their shop, and going
About their functions friendly;"

so long as the idea of social union has no spiritual element ;—so long for the divisions of Reuben, unstable as water, there shall be great searchings of heart. But when the conscience is troubled, and the heart is purified, and the mind is instructed by the wisdom which is from above, then there shall be justice between man and man—Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

My brothers, let us pray for that Christian charity which alone can make men of one mind, which alone can empower us to be true and just in all our dealings, and to do our duty in that state of life unto which it shall please God to call us. For this let us work and hope :—

“Through the dark future, through long generations,
The echoing sounds grow fainter, and then cease ;
And like a bell with solemn, sweet vibrations,
I hear once more the voice of Christ say ‘Peace.’”

DISCUSSION.

The Rev. H. WARD, Vicar of Malton, Yorkshire.

I ONLY wish to urge that there is great necessity for the clergy to be in practical touch with their people on such matters as have been brought before us this morning, so that we should not deal with them in a fantastical or hysterical manner. It cannot be denied that there is a more hopeful spirit now existing of the calm, strong, practical sense of Christian duty in relation to the great problems of evil, grief, and distress, in contrast with the splashy, delirious ideas which obtained in days gone by. Considerable sensation has been created by the recent appearance of Mr. Hall Caine's new novel, “The Christian,” and whilst one cannot but feel the great earnestness of the author, he cannot but see that there is an utter failure to depict either the type of Christianity which exists, or ought to exist, amongst the clergy. All the more, therefore, I welcome all we have heard this morning in the excellent papers which have been read.

The Rev. F. LAWRENCE, Vicar of Westow, York ; Hon. Sec. of the Church Sanitary Association.

I VENTURE respectfully to submit that bishops should require from candidates for Holy Orders some knowledge of the laws of health, in view of the clergy setting forth the Christian obligation of caring “as well for the body as the soul,” and aiding sanitary authorities in securing for all pure air, pure water, abundant light, proper food, improved dwellings, wholesome surroundings, and the greatest possible immunity from infectious diseases.

The Right Rev. the CHAIRMAN.

I THINK that after the excellent advice which the last speaker has tendered to the Episcopal Bench, the discussion might suitably be brought to an end and the meeting closed. Having had some experience of meetings of this kind, I venture to say that we have had this morning some quite unusually interesting and instructive addresses, and I desire to express the gratification of the meeting for the valuable papers and speeches which have been delivered, and I thank the Dean of Ely particularly for impressing upon us the importance of remembering, as we sometimes do not remember sufficiently, how much more valuable a man is than a sheep. I also desire to thank Mr. Talbot for his excellent paper. Mr. Talbot is spending his life in furtherance of the cause which lies so near to his heart, and I could not help being stirred by his appeal to us to do our best to make the dry bones of the law

alive with the spirit of Christ. A word of special thanks, too, is due to the Dean of Rochester. It is always amongst the pleasures of the Church Congress to hear Dean Hole; and it is not only one of our pleasures, but we carry away with us a certain inspiration from what he says. He uplifts us, and the time is always pleasant when he is addressing us. Nevertheless, I cannot but venture on two criticisms of his most interesting speech. The Dean seemed to me to deprecate the interference of the clergy in matters of commercial morality until there shall arise men like the two Nottingham worthies to whom he referred. He told us that he only knew of two clergymen who had instructed or illuminated working-men, and then he told us of the two very valuable and interesting inventions. I had hoped that Dean Hole would have added that there are a thousand other ways in which the clergy all over the country have instructed business men and working-men in regard to their commercial or industrial life, and not the least among these clergymen is the Dean of Rochester himself. Then, too, I almost fear that Dean Hole has not fully grasped the principles of the Christian Social Union, to which he referred in his speech. He began by speaking against the Christian Social Union, and he really ended by blessing it. I venture to ask the Dean to pursue his study and investigations in reference to the aims, objects, and methods of the Union, and not to be content with the luminous discourse of an anonymous lecturer. If the Dean will place himself in communication with the secretary of the Union, I have no doubt we shall soon find the Dean one of the lecturers on behalf of the Union. If he will only devote careful study to the aims and objects of the Union, I have no doubt that in the result the Dean may be expected to exclaim, "Why, bless me, it's a child of my own." I urge you each and all to do what in you lies by words and influence to make our Christianity more practical than it has hitherto been. I lived for many years in Bristol, and amongst the happiest of my recollections of that time is the fact that twice during those years I was invited to intervene in trade disputes, and I have been able by my arbitration to re-establish harmony and goodwill as between masters and men.

ALBERT HALL.

FRIDAY AFTERNOON, OCTOBER 1ST, 1897.

The Right Rev. the PRESIDENT in the Chair.

THE SUPPLY AND PREPARATION OF CANDIDATES FOR HOLY ORDERS.

CAUSES AFFECTING THE SUPPLY OF SUITABLE MEN, AND MEANS OF
INCREASING IT.

PROVISION FOR THE GENERAL PREPARATION OF CANDIDATES.

PROVISION FOR THEIR SPECIAL PREPARATION.

THE RELATION OF NON-GRADUATE THEOLOGICAL COLLEGES TO
UNIVERSITY COLLEGES.

PAPERS.

CAUSES AFFECTING THE SUPPLY OF SUITABLE MEN, AND MEANS
OF INCREASING IT.

The Rev. A. J. WORLEDGE, M.A., Canon Residentiary and
Chancellor of Truro Cathedral.

I.—*The Present Position.* Let us begin with an estimate of the present position of the Church in England with regard to (a) the supply of men, and (b) the quality of the men supplied. Of the claims also of the Colonial and Missionary Churches of the Anglican Communion, with their ninety-two Diocesan bishops, and four thousand two hundred and twenty-five English and native clergymen, we are forbidden by the events of 1897 to be unmindful. And although statistics must be limited to the Ministry of the Church at home, it is a satisfaction to recollect that, in increasing numbers, the Colonial and Mission Field is drawing from it devoted and able recruits.

(a) A few significant figures will represent phenomena which need more attention than is commonly bestowed upon them. In 1886, nine hundred and three men were ordained to the diaconate, and to the priesthood, seven hundred and two; the total, one thousand six hundred and five. In 1896, the number admitted deacons was six hundred and sixty-nine—in other words, two hundred and thirty-five less than ten years before; the decrease was fifty in the ordinations to the priesthood; the total, one thousand three hundred and twenty-one. The number ordained last year was the lowest since 1876, while the population rises at an average rate of more than three hundred thousand a year. The statistics of 1897 seem likely to exhibit a further loss. Nor is this sudden. During the last decade there has been a decline, sure, although irregular. It may be fairly represented by an average decrease of fifty-seven annually ordained to the diaconate.

Make what allowance you will for fluctuations due to accidental reasons, facts such as these need investigation as to their causes.

(b) Of the quality of the men supplied it is not easy to speak, and in some of the deepest aspects of the question one cannot generalize at all. Oxford and Cambridge degrees, *e.g.*, do not always imply what may be termed a good education. For the pass-degrees, the examinations can hardly be described as searching. Nor, at the present time, from a variety of circumstances, of which some are altogether praiseworthy, do these degrees always connote traditions in which we would that all who are ordained might share. But the percentage of candidates whose Oxford and Cambridge degrees carry with them a wealth of association which the Ministry cannot over-value, never rising during the last decade higher than sixty-two, has fallen during the last few years to fifty-eight. On the other hand, the rise in the percentage of candidates with degrees from other universities, chiefly Durham and London, has been rapid and remarkable. Thus, of those ordained last year, four-fifths had degrees of some sort. From all the universities, the Honour schools are not without a fairly proportionate representation in the ordination lists. True, indeed, it is that success in passing an examination, even of a strict character, is by no means equivalent to the completion of a course of training. But, without pressing the fact that not a few non-graduate clergymen, especially those who most conscientiously improve their education after their ordination, are, in all respects, on a level with those who have degrees, what has been said disproves assertions, as inaccurate as they are mischievous, that "a very large proportion of candidates for ordination" have not graduated at a university, and that in the ordination lists men who have graduated in the Honour schools need a microscope for their discovery. It may be added in regard to the quality of the supply that, although it is not required of any, a very considerable number of graduates voluntarily spend time and money, and not a little self-discipline, in some form of special training.

II.—*Causes affecting the supply.* Yet, despite these signs of improvement, we know that a large number of men suitable for the Ministry, devout, able, upright men, disappoint us when we might expect them to join us. From the higher classes of society, recruits are too few. Among the sons of the clergy, many hold back, and poverty is not always the explanation. At home, the ranks of business and professional men do not often contribute the strongest characters, nor the clearest brains. In the Colonies, Colonists seldom offer their sons or themselves for the great task of keeping these powerful communities in touch with God. It is, no doubt, true that a higher training is more important than a mere increase in numbers. It is true also that, between the numbers of men ordained and the means of their maintenance, some proportion should be observed. But, if numbers fall below the needs of the Church's work, which to the nobler spirits must be the foremost consideration, and if, among the most suitable, many stand aloof, we may become like those who should build their towers without soldiers enough to man them. Let us enumerate some of the causes of our present position.

(a) Of the most obvious little need be said. In homes, not of the clergy alone, but of some of the best of the laity, whence the Ministry should be largely recruited, "agricultural depression" means a good

deal. In the fact that in 1886 the tithe-rent charge, which is now only £69 17s. 11d., was £90 10s. 3d., we may find some explanation of the other fact that newly ordained deacons then numbered two hundred and thirty-five more than they do now. Under such circumstances there are grave reasons why parents may hesitate to encourage their sons to enter the Ministry. It may be that not a few high-minded lads will themselves conceal a vocation, fearing for others the sacrifices involved in their education while they might be supporting themselves. When the call of God is too evident to allow of such hesitation, the expenses involved in a son's education for the Ministry mean poverty, sometimes privation, none the less real because it is generally secret and silent. It might be expected that to meet such sacrifices the Church as a body would take generous action. Candour compels us to confess that, as a body, the Church does nothing, and, as individuals, Churchmen do very little.

For this special cause, it may be convenient here to suggest a remedy. Associations at present in existence to supply help towards ordination, where it is needed, are inadequate, and, in some cases, limited to one school of thought. It is felt by many who are conversant with the subject that the consciences of Churchmen will never be roused to a sense of its vital importance until an organization, truly representative, sanctioned by the Episcopate, perhaps on lines similar to those of the "Clergy Sustentation Fund," takes the place of some of the small Associations, which cannot grapple with the need. With the work done by the Roman Catholic Communion, and the leading Nonconformist bodies in this matter, of which a conspicuous instance is the "Congregational Institute" in this City of Nottingham, the feeble and unmethodical efforts made by the Church of England compare unfavourably. Surely the subject is one which demands mention not infrequent in our leading pulpits. In almsgiving, some proportion should be urged. A gift of £500 to help to train completely two youths who would make full proof of their ministry, would go immeasurably further than £500 to enlarge an organ, or to decorate a church already so embellished that it is difficult to know how to spend the money.

We must pass to causes less tangible, but perhaps more powerful, in keeping back many in whose cases financial considerations are felt less, or not at all.

(b) From all ranks, if it is to be vigorous, although with due preparation, the Ministry must be recruited. But from the ranks of the nobility and county families, from the wealthier and the leisured classes, the Church has a right to expect a supply of men devoted to the Ministry far larger than is now the case. To a clergyman who has had opportunities of gauging the tone of young men of these classes, the question was put, "How do they think of the Ministry?" The answer was prompt: "They don't think of it at all." In many cases, enthusiasm and effort are checked by luxury. From the home, luxury spreads into many schools, and to large sections of university life. To be enthusiastic, or even eagerly interested, in anything touching the higher life, spiritual, moral, and intellectual, is considered to be "bad form." In the universities, this attitude of criticism, and then of indifference, is a blight on immature vocations to the Ministry. It is a subtle influence

which should be checked, not in the least encouraged, by all who wish to see the ranks of the clergy efficiently recruited.

(c) From careful enquiry there are reasons for saying that, not from belief, but from what seems to them—from what, in fact, may become—a structure of belief too elaborate, men are shrinking who, if ordained, might become very leaders of men. In acknowledging the absolute necessity of a high ideal for the Ministry, such as it appears in the measured words of the English Ordinal, or *e.g.*, in the sermons of Dean Church, these men would be the foremost. But they cannot honestly adopt ecstatic language imitated from some French or Italian writers on the subject. At the intricacy of certain devotional analyses, demanded as tests of spirituality from all, they tell us that they are “bewildered.” With requirements not imposed by the Church to say this, or to do that, which to them might be unreal, they cannot comply. They plead for “simplification” in some methods of teaching, and, in certain cases, of training. We must take care, unless we wish to lose some very noble work in the Ministry, that within the limits ample, though defined, of the Church of England, all who are called to do her service may receive from bishops and priests alike the generous and trustful welcome, which they have a moral right to expect.

(d) There is, again, ground for believing that the principles of the “higher criticism” applied to the Old Testament, and, in certain forms, to the New, occasion difficulties by which ordination is sometimes hindered. Without a doubt as to the value of all true criticism, it is more than probable that some, unable to harmonize their own ideas of the “higher criticism” with the language used about the Holy Scriptures in the Ordinal, are conscientiously deterred from offering themselves for the Ministry.

(e) And, in looking forward to the future, the great uncertainties as to an honourable livelihood in the Ministry must be faced. True, indeed (to use Dr. Liddon’s words), the written law of the English Church, as expressed in Article XXIII., practically says “that for marriage or celibacy there is ample room within the Church of Christ, and ample and reciprocal honour.” But there is, in this matter, a public opinion felt almost to exact marriage from a recently ordained clergyman, as a passport to confidence, and a condition of pastoral usefulness. In the minds of nearly all patrons, both clerical and lay, that public opinion exerts an influence altogether excessive in the distribution of patronage. But public opinion by no means recognizes the justice of assisting the clergy in maintaining burdens which it almost imposes. A man who would face cheerfully the frugality of a celibate life, at least for several years, may well shrink from the struggle for the necessities of life, often fatal to ministerial usefulness, entailed by too many clerical marriages, the result, not always of improvidence, but of the slow pressure of public opinion.

III.—What can be done to overcome these obstacles?

(a) In the home, might not some parents dedicate, at least, one son at his baptism distinctly to the Ministry? God would often make such a dedication effectual. Might not the idea of a call to God for this sacred mission be more deeply taught? The single sentence, “God claims you,” heard in boyhood, made a great lawyer, who afterwards became Lord Chancellor of England, a life-long servant of Christ.

Would not many a vocation to the Priesthood have been upheld by the teaching which in that sentence is implied?

(b) In the public school life of England, purer and more religious than it is the fashion in some circles to describe it, there is an atmosphere in which, by a little wise insight and encouragement, far more could be done in enlisting lads for the work of the Priesthood. There are difficulties, and the religious teaching is not always as complete as it should be, but it is ungrateful to ignore the strong religious influences, more welcome than some imagine, at work in many of our great schools. At the school confirmations, hours in which, unseen but not unfelt, the Presence in power of the Paraclete is, indeed, vouchsafed, could not the bishops, with all the weight of their high office, appeal for recruits? Would not the heroism of true ministers of Christ, "worn soldiers" (to use a phrase of Mr. Gladstone's) "in the annals of the bloodless warfare of the Gospel," strike home, at such a time, if rightly presented, to youthful hearts? Might not young masters at the public and grammar schools, who would make the best of recruiting sergeants, be ordained, without conditions, difficult, if not prohibitive, on the titles of their masterships alone? If a boy can say, "No one ever helped me so much as that master who was a layman," he will be apt, in making up his mind whether to be ordained or not, to underrate gifts and opportunities more largely offered to a clergyman than to a layman.

(c) And those, half-conscious of a real vocation, who plead for "simplification," we should be ready to help and welcome, as far as we can rightly do so. Before ordination, examination-papers and text-books dealing mainly with controversies and minor details, instead of positive truths and fundamental principles, repel some. After ordination, the thought of a Ministry in which it is not unlikely that no encouragement may be given to study, or care in teaching, or real ministrations to souls, will certainly deter others. A Ministry of which the higher ideals are cramped and weakened by over-organization and the incessant rush of petty details, will fail to win the sympathies of many men who know that, under such conditions, character and work alike must deteriorate.

(d) In regard to the future of the ministerial life, more certainty might be secured by a better regulated distribution of public patronage, with which not a few private patrons would probably co-operate. The panacea for all evils is really not to be found in "Boards of Patronage" or rigid rules, but much could be done if two things were remembered—(1) if a man has anything in him he has a moral right to expect, at any rate when he approaches forty, a sphere of his own. It is a legitimate ambition. Younger men can wait. (2) Work, for which a man is obviously fitted, should not be refused him because he may be unmarried, and has only small "private means," or none at all with which, indeed, if unmarried, he can dispense. To say that an unmarried parish priest is incapable of true pastoral sympathy, and unable to minister aright to his people, is to ignore some of the best pastoral work done in the Church of England. Standing once at the door of a church, in a colliery village in the West Riding of Yorkshire, to watch a Sunday school procession pass, in which people of all ages joined, I heard a voice behind me say as the venerable vicar appeared, "Eh! he brought them all 'oop." What priest could desire higher

praise? But in Canon John Sharp, they have had at Horbury for over fifty years an unmarried pastor. Wise counsels given by the bishop to candidates for ordination on this subject, sympathy afterwards practically extended to married and unmarried alike, would forestall difficulties, and guide public opinion aright.

(c) A word is enough in regard to one duty, last, but the greatest. Had we kept Embertide as we should, there would be little need to discuss "the supply of men suitable for the Ministry." That to an office of "so great excellency and so great difficulty" the wills of men, despite all obstacles, should be led to devote themselves, can be due only to the perpetual action of the Holy Ghost upon the wills of those moved by Him to this work. The condition indispensable to a constant supply of "fit persons to serve in the sacred Ministry of the Church" has been laid down for all ages by Him from Whose adorable Person that Ministry is alone derived: "Pray ye, therefore, the Lord of the harvest, that He would send forth labourers into His harvest."

PROVISION FOR THE GENERAL PREPARATION OF CANDIDATES.

The Rev. EDGAR C. S. GIBSON, Vicar of Leeds, and Prebendary of Wells.

THE portion of our subject allotted to me is "The General Preparation of Candidates for Holy Orders," and the first thing that I should wish to say about it is this: that while it is absolutely necessary that there should be such general preparation, and that it should be made as thorough and complete as possible, yet *of itself* it never ought to be regarded as sufficient. Old ideas and prejudices die hard, and there still lingers in many quarters the belief that if a man has had a university training, and is in a position to write B.A. (what a magic virtue there is in those letters!) after his name, little or nothing more is needed to prepare him to undertake the office of a Christian minister. On the strength of this he is accepted as a candidate, and if he can pass the bishop's examination (which a very few months' reading ought to enable any fairly intelligent man to do) he is ordained forthwith. But what, I ask, would be thought of a similar state of things in any other line of life whatever? I will venture to say that there is not one person here present who would dream of entrusting the care either of his bodily health, or of his worldly interests, to a man with no special training over and above his general university course. And yet in the case of the office of supremest importance and of the greatest difficulty, men are still allowed to pass straight from the universities with no further training for it whatever.

One wonders how long this will be tolerated and when the Church will awake to the discredit which attaches to her for her failure to insist upon a proper training for all her ministers. My own belief is that the vast majority of candidates themselves are not only willing but anxious to secure it. They know their incompetence and insufficiency. They feel the need of help, and would be thankful to put themselves under instruction. But there appear to be two classes of persons who need to be converted. (a) The parent. Paterfamilias cannot see the good

of anything more. He has spent large sums on his boy's education, and always looked to the degree as the end of it. The lad ought to be earning something for himself now. And so he says that he cannot afford to send him to a theological college, or if he does not quite like to admit the smallness of his means, he looks about for other excuses why he should not go to one, and discovers—what persons who know nothing about the subject are always discovering—that theological colleges make men terribly narrow and one-sided; and so he tells you that he does not believe in the hot-house system, and finds a dozen other good reasons why his boy should be ordained off-hand with no further preparation whatever. (b) The second class of persons who seem to me to need to be converted are—and I say it with all due respect—the bishops themselves. I know that there are many among them who are quite alive to the fact that the general preparation is insufficient, but it is *common action on the part of the whole bench* that is so urgently needed; for I am persuaded that if they would only all unite, and one and all insist upon the necessity of special training of some sort in every case, the thing would be secured to-morrow. I do not ask that every graduate should be compelled to go to a theological college after taking his degree. I should like to see this myself, but I admit that there may be room for differences of opinion as to the wisdom of it. But I do plead most earnestly that evidence of some *special training under proper supervision* should be required from every candidate accepted by a bishop. I know the difficulties that are said to stand in the way: the bugbear of expense and the fear of frightening men away. The Church might be really stronger if some who now pass straight from the universities to the ministry were frightened away; and as to the expense, it, as statistics show, more than half of our graduate candidates, without any episcopal pressure, provide some special training for themselves after taking their degree, I cannot believe that, if the bishops would only put their foot down and insist, there would be any difficulty in the way of the other half. Anyhow, it is an unworthy thing for what is still, in spite of agricultural depression and clerical poverty, the richest Communion in the world, to say that she cannot afford to have her sons properly trained for the ministry. It is, after all, a layman's question, and the bishops ought to make them see that it is. The laity form the great bulk of the Church; and if they desire to have properly qualified clergy to minister to them, in common fairness they ought to take their full share in providing funds for their training.

II.—But while it is thus maintained that the general preparation is of itself wholly insufficient, on the other hand it must be urged that it is absolutely necessary, and ought to be made as good and thorough as possible.

(a) And here let me say one word as to non-graduates. In regard to these it may thankfully be recorded that the bishops have put their foot down, and, by means of an external test provided by an examination in the recognized foundation subjects of a liberal education, have insisted on a modicum of culture before a non-graduate is allowed to begin his special training at a theological college. They have thus done their best to prevent the ordination of those "odd and ineffective beings," as they were quaintly termed by Archbishop Benson, who (to use his words) "too plainly had had no studies except just enough to

pass a bishop's examination, no knowledge of the world, and of that 'thought' which they are to bring into the obedience of Christ, no grasp to cope with the shrewd quiet labourer, or even with the tongue-sharpened idler." The result, it is believed, has been eminently satisfactory. There was fear at first that the supply of non-graduates would be seriously diminished; and it was for a time. No doubt some were excluded, but they were probably the very men whom it was desirable to exclude. They would have been a source of weakness, and not of strength, to the Church, had they proceeded to ordination. I believe that things are steadily righting themselves, that those who know most about the matter would all agree that there is no cause for the Church at large to regret the action which her rulers had the courage to take.

(b) But it is the general preparation of graduates on which there is most to be said; and I suppose that the real question is whether anything more can be done for candidates at the university than is done at present. And first, with regard to the intellectual preparation: it should always be remembered that the university course is only the general preparation, not the special; and therefore I deprecate men being encouraged to take the final School of Honour Theology just because they are looking forward to ordination. I am not thinking of the better and abler men who are likely to distinguish themselves in it, and who have a good foundation of scholarship and general culture to begin with; but in the case of men who are not likely ever to get more than a third, and may very possibly fall into the fourth, class, I feel strongly—and I know that many others agree with me—that it is a mistake to urge them to take up this School. Their studies are specialized too soon, and they lose the wider training which the History School, or even the course for a pass in Greats, would have given them. Then with regard to the general spiritual training that can be given to men in their undergraduate stage, I do not think that we always recognize how very much is done at present to help them. At both Oxford and Cambridge there are a large number of tutors who are most anxious to do all that they can for their pupils, aiding them not only with advice and suggestions, but also offering them opportunities of one kind and another. There are well-known institutions at both these universities which are centres of Church life and influence. Nowhere are there more frequent opportunities of hearing celebrated preachers. Services in college chapels have greatly improved. Opportunities for receiving Holy Communion are no longer rare, and almost exceptional. College missions give grand openings for acquainting men with practical work; while everybody knows what is being done by the Oxford House at Bethnal Green, under the guidance of one who beyond all others of the younger generation has a singular power of drawing out and turning into its right channel the enthusiasm and zeal of the undergraduate world.

I frankly confess that I do not see much more that could be done by those who are responsible at the universities. And yet it is impossible to shut our eyes to the fact that far too large a proportion of our candidates passes away from the university entirely untouched by any of these influences for good. There are still too many cases in which men pass, "with closed hearts and scanty insight into truth," straight from lectures

and boats and athletics ; aye, and as Dr. Liddon wrote many years ago, from "haunts and associations which are often too degrading to bear mention," to the pulpits, the death-beds, and the altars of the Church of Jesus Christ. How to prevent this is the problem before us. What can be done to secure that men use the opportunities which are offered to them, and to bring them all into touch with those who are desirous to help them ? Now it appears to me that our weak spot is this. Except for the fact of having to attend two courses of Divinity Lectures, which need not be taken until the last term, or even later, there is nothing to make a man declare himself in his university career. I have heard tutors not seldom lament that men have slipped through their fingers simply because they did not know that they intended to be ordained ; and thus opportunities were lost of bringing personal influence to bear upon them, or of directing their attention to various matters, which the tutor would thankfully have embraced, had he or anyone else in college had the slightest idea that ordination was in contemplation. In the canons of the American Church there are very careful directions, requiring that those who wish to be ordained must in the first instance put themselves into communication with their parish priest, and be formally admitted, first as postulants, and then as candidates. Moreover, provision is made to secure the supervision of candidates and their diligence in study ; they are required to report themselves periodically ; and it is laid down that except for urgent reasons no one who is hoping ultimately to be ordained priest shall be "made deacon within three years from his admission as candidate."

It is possible that such stringent regulations would be found unworkable in England ; but I cannot help thinking that something of the kind might most advantageously be adopted among us. It would surely not be difficult to devise a system whereby the bishops collectively should have a small body of authorized persons to represent them at each university, to whom all persons desiring to be ordained should be required to give in their names as candidates (not necessarily for any particular diocese, but simply as candidates) at least two years before they present themselves for Orders. This would obviate many of the evils that now exist. Arrangements would have to be made whereby notice should be given by this central body to the college authorities, or at any rate it should be made as easy as possible for them to ascertain which of their men had entered their names as candidates. The mere fact of taking such a step and enrolling himself would in many cases have a good effect upon a man. It would act as a steadying influence. He would have declared himself, and the tutor would have something definite to appeal to. It would put a stop to those hasty decisions to be ordained which lead to repentance at leisure, and would prevent what I believe to be not uncommon, viz., the deliberate postponement of any making up the mind as long as possible, through a desire to avoid the sense of responsibility and restraint which it is felt would be quickened by the consciousness that a definite step was taken ; and if properly worked, it would afford what is more to be desired than anything else, a ready method of bringing *all* our candidates in touch with those who would be most likely to help and to influence them.

There is only one other thing that I have to say ; and it is this. Do we not need to remember how much of the general preparation for

Orders goes on at *home*? Surely the Church has a right to ask that where home influences are brought to bear, as I believe they may legitimately be, to lead a lad in the direction of taking Orders, care should be taken to set before him a high ideal of the office he is seeking, and to encourage him to do his utmost to qualify himself for it. A higher and nobler conception of what is required from the candidates on the part of Churchmen generally would react upon the candidates themselves, and do more perhaps than anything else to bring home to them the need for that *consecration of life* which is the first and last essential in the preparation for Holy Orders.

PROVISION FOR THEIR SPECIAL PREPARATION.

The Rev. F. J. CHAVASSE, Principal of Wycliffe Hall, Oxford.

"THE destiny of a Church will be decided, humanly speaking, by the character of its clergy." Apply this saying of Bishop Lightfoot to the Church of England, which, by its history, its position in Christendom, the nature of the people amongst which it is planted, and its unrivalled openings for work, seems marked out by God to be the great missionary Church of the West, and with what tremendous importance does it clothe the training of candidates for the English ministry.

Yet the English Church, alone amongst the Christian communities of the world, does not make the special training of her clergy a necessity; and when that training is given she accepts one short year as sufficient. Even if we grant that, as a body, the English clergy, in virtue of their university training, have a larger acquaintance with human nature and a larger amount of general culture than most, yet the loss is still very real. And in an age when the standard of education is rising and a spirit of inquiry is spreading, when the citadel of the faith as well as its outworks are being stormed, and when special knowledge is needed to help the Church of Christ to meet and guide or leaven great religious, social, and critical movements, and to grapple with the peculiar needs of an age of transition, the loss may become a catastrophe.

What is our present provision for the special training of graduate candidates for ordination? and what difficulties face us in our efforts to extend and perfect it?

I.—*Our Present Provision.*—When a graduate desires to obtain some special training for Holy Orders he finds four ways open to him.

(1) He may remain at the university, and avail himself of the lectures and counsels of our divinity professors, who were never better able or more willing to help than at present. With the best libraries within reach, and some of the foremost preachers within hearing during term, with a body of keen and able young men either in orders or preparing for ordination around him, he will find much to stimulate reading and thought. This course has great advantages, and, as a rule, it is adopted by the strongest and ablest men; some of whom clench their preparation by residing for one term at a theological college. For those who are less strong and self-reliant, this plan has some grave objections.

(2) He may go to a clergy school or to a theological college at a university. This course combines, to use the words of the Regius

Professor of Divinity at Oxford, "the full, free, fresh air of university life, with a complete preparation for the ministry." It enables a man to supplement the lectures of his Principal and staff by those of the foremost theologians in England; and, by keeping him in contact with a number of laymen who are in special training for other professions, it lessens the danger of narrowness and clericalism.

(3) He may go to a theological college away from the universities. For certain men there can be no doubt this is the right plan. Upon some the atmosphere of a university has a repressive and suppressive effect. They are never themselves there. They need a warmer and a more congenial air in which to develop. Others have to break away from a set which, though not vicious, is idle and worldly. Some in a new place and amidst fresh surroundings can more readily make a new start in a higher life. For many a university presents temptations to distraction, desultoriness, and lax discipline which make a continued residence undesirable.

(4) He may decide to read with some wise and sympathetic clergyman either in parish work or out of it. What the Church of England owes to the venerable Dean of Llandaff for his long and devoted work in training men for the ministry the present generation will probably never fully know. There will always be some men whom a theological college cannot help, and who will develop best under the close supervision of a wise and fatherly vicar, in the freedom of a well-ordered Christian home, and amid the inspiring work of a well organized parish.

I venture to think that all these different methods of special training are needed. So long as mind and character differ, and the Church requires to have every type represented amongst her clergy, she can dispense with none of them. It will be an evil day for the country when all her clergy are cast in exactly the same mould, and trained on exactly the same lines. Wherever there is real life there is seen to be variety.

II.—What difficulties face us in our efforts to extend and perfect this provision for the special training of our candidates for ordination? Mainly these

I.—*The limited time at present devoted to this special training.* Into one short year must, as a rule, be crowded the special education for the highest and most difficult of all vocations.

(1) There is the *intellectual training*. "The priest's lips should keep knowledge, and they should learn the law at his mouth, for he is the messenger of the Lord of Hosts" (Mal. ii. 7). Men have to be trained to be prophets of God. They must know more than their hearers. They must learn both how and what to teach—to teach for the glory of God; and to utilize all the odd moments of a busy life for reading and study. And every year an increasing number of graduates are training for Holy Orders who have dropped Greek since their Little Go, and have almost forgotten it; who, though they come from Christian, even from clerical homes, have not been reared on the old-fashioned lines of committing to memory large portions of the Scriptures, the Collects, and the Articles; whose acquaintance with the Bible and the Prayer-book is most fragmentary; and who in four short terms expect to be sufficiently instructed to pass the bishop's examination, and to become religious teachers of men.

(2) There is the *moral training*—the moulding of the ministerial

character, the removal of grave defects, the adding and developing of special virtues, such as self-discipline, self-sacrifice, disinterestedness, patience, modesty ; and this with all reverence for individuality, with scrupulous care to allow each man to develop on his own lines with his own true self, that he may be fitted to fill the particular niche for which he was sent into the world, and into the ministry. For such a work time is needed—time for thought, for the assimilation of teaching, for looking into the unseen, for gaining depth and fulness and real power.

(3) There is the *devotional* training. Richard Cecil said that the leading defect of Christian ministers in his day was the want of a devotional habit. Many feel that it is our great lack now. Men bright, keen, and whole-hearted come for training. They use still the simple prayers of their school days. Their intercession is limited to the home circle and a very few outside it. Meditation is unknown. And in one short year they must learn the richness, the dignity, the responsibility of prayer. They must be taught the value and method of intercession. They must be trained to meditate—first to break the bread of life for themselves before they distribute it to others.

(4) There is *practical* training. The laity are becoming more and more impatient of bad reading, of poor preaching, of inefficient parish work. Our men must be taught how to produce and use the voice ; how to read with clearness, naturalness, and expression. They must learn not only to write sermons, but to deliver them ; and, if possible, be trained to speak from notes. The machinery of a Sunday school, the best methods of visiting and of almsgiving—these, and such like, they ought to learn.

For such an education one year is totally inadequate. No graduate would be allowed to practise as a physician or lawyer after so brief a training. For at least two years he must study the technicalities of his profession after he has been carefully grounded in its first principles. Society will have well-qualified men to dispense its medicine and its law. Much more should the Church insist on the thorough equipment of those who are to be "faithful dispensers of the Word of God and His Holy Sacraments." We must not be content until we give our men a far longer term for preparation. The Nonconformists give it ; the Roman Catholics give it ; and we must give it if the Church of England is to hold her own.

II.—*The limited funds provided for the purpose.* We need bursaries and exhibitions to assist graduates to obtain a longer training. Every year a larger number of men with small means are coming up to our universities, and are offering themselves for ordination. They have spent all, or nearly all, of the money at their disposal in securing a degree. They are unwilling to be a further burden upon their parents. For a time many of them take masterships or become tutors, and read in their spare moments. Others read at home, or as lay workers in large parishes. They have no option, for they have no money. The clerical education aid societies give some help, but they have little to offer. We need central and diocesan funds, as well as endowments at our theological colleges, which shall put it in the power of the poorest man, if only he be called of God to the ministry, to obtain the much-needed preparation, and to be thoroughly trained for his work. Surely

it is the duty of the Church to provide that this special training for ordination should not lie within the reach of the moneyed classes alone. Our Lord calls men to His ministry from all ranks in society, and in all ages He chooses the poor as well as the rich to stand amongst the foremost heralds of the Cross; and if the poorer men, because they are poor, receive an inadequate preparation, the shame is ours and the loss is God's. At present a few hundreds only are yearly subscribed for this purpose. We need thousands.

III.—*The lax supervision of the young deacon after ordination.* Not a little of the work of special training before ordination is marred by lax supervision during the diaconate. Many a curate in the first year of his ministry finds it impossible to carry out the lessons of prayer, meditation, and study which he has just learned, because he is required to give three addresses a week, to shepherd some thousand of souls, and to do all the work of a priest except to read the Absolution and to consecrate at the Holy Communion. Many a one is flung into the midst of his work and left to teach himself how to do it, with little sympathy, counsel, or supervision from his overburdened vicar. Under such treatment some strong men grow stronger, but even they suffer some loss, and the majority learn only to be inefficient.

Much indeed has been done to make the diaconate a real term of training. The division of the examination for Priest's Orders; the establishment of lectures for the junior clergy, the appointment, as in the diocese of Exeter, of a Pastoral Canon whose special work it is to look after those who have been recently ordained, have effected much. But nothing can take the place of that fatherly guidance, of that wise and sympathetic counselling, which leaves so deep and lasting a mark on the character and ministry of the young deacon. The time, perhaps, is not far distant when no clergyman will be allowed to give a title unless he has the time and gifts to train his curates.

As the Church of England passes into the twentieth century she will find herself confronted by a changing order, by a widening sphere of influence, and by new and great problems. We believe that "the faith once for all delivered to the saints" can adapt itself to the new order, fulfil that larger destiny, and solve the most difficult of problems. Humanly speaking, the future of the Church depends upon the clergy. An untrained clergy, though deeply spiritual, means life without order; a trained ministry, if unspiritual, means order without life. Unite the two, and, as in the prophet's vision, not only will the dry bones come together, and the flesh and skin cover them, but the Breath of God will enter into them, and they will live, and stand upon their feet, an exceeding great army.

THEOLOGICAL COLLEGES AND UNIVERSITY COLLEGES.

GERALD H. RENDALL, Esq., Litt.D., Principal of University College, Liverpool.

THE supply and training of her clergy is vital to the welfare of any Church. Nowhere is this left more to chance and natural development than in the Church of England. There was a time when Oxford and Cambridge alone were equal to the need. But it was a

time when demand was less and privilege more; when population was much smaller, and benefices proportionately more numerous; when the range of professions was more limited and status less assured; when the clerical career had more powerful attractions, social, pecuniary, and intellectual, than it has to-day. With the advance of education and the wider recognition of its value in the conduct of life, the numbers at Oxford and Cambridge have notably increased; in the last thirty years matriculations have almost doubled, but the increase of graduates has gone wholly to the enrichment of other professions.* Of late, candidates for ordination show decrease rather than increase,† certainly no expansion coincident with the rapid growth of population. If the Church is to hold its own in the hearts and lives of the people, the ministry must be recruited from elsewhere. The measure of the need may be gauged roughly by the following figures.

Ignoring for the immediate purpose the graduates of Dublin and of Durham Universities (687 and 1,119 respectively), the 15,990 clergymen ordained during the last fourteen years (1883 to 1896) have come—from Oxford 5,191, from Cambridge 5,488, from Theological Colleges or Literates 5,311; roundly, one-third of the supply from each. With this latter third—a contingent equal to that from Oxford or from Cambridge, and probably the most susceptible of further increase—I have to deal.

Except incidentally, or for purposes of illustration, I shall not touch the universities themselves, nor the halls and training schools now grafted upon them, nor yet again the various colleges or scholæ whose function it is to receive graduates for a year of ministerial or pastoral training prior to ordination. I may also omit from consideration the institutions that train workers for the special field of foreign missions. My concern is with the supply of candidates for the ministry extraneous to all these.

Six years ago, at the Church Congress held at Rhyl, I sought to call

* NOTE I.

Table showing rise of Matriculations at Oxford and Cambridge during the last three decades:—

	1866.	1876.	1886.	1896.
Oxford.....	517 ..	650 ..	758 ..	831
Cambridge.....	540 ..	699	951 ..	935

The highest Cambridge record, 1,027 matriculations in the year, was reached in 1889-90. Since then there has been a slight yearly decrease.

† NOTE II.

The numbers of Oxford and Cambridge graduates ordained during the last twenty years appear to be as follows, representing about 60 per cent. from all sources. The first ten years show gradual increase up to 1886, when the maximum occurred; the last ten a slight but variable drop. The numbers are taken from ordination returns communicated to *The Guardian*:—

Year.	Oxford & Cambridge.	Totals.	Year.	Oxford & Cambridge.	Totals.
1877.....	— .. — ..	756	1887.....	420 .. 478 ..	898
1878.....	— .. — ..	769	1888.....	436 .. 456 ..	892
1879.....	— .. — ..	782	1889.....	446 .. 457 ..	903
1880.....	— .. — ..	808	1890.....	451 .. 486 ..	937
1881.....	— .. — ..	829	1891.....	441 .. 448 ..	889
1882.....	— .. — ..	819	1892.....	424 .. 446 ..	870
1883.....	— .. — ..	882	1893.....	405 .. 484 ..	889
1884.....	— .. — ..	903	1894.....	441 .. 465 ..	906
1885.....	462 .. 482 ..	944	1895.....	413 .. 453 ..	866
1886.....	452 .. 509 ..	961	1896.....	372 .. 423 ..	795

the attention of Churchmen to the new opportunities presented by the foundation of new universities and university colleges, to the importance, alike for the Church and the nation, of the Church of England claiming her proper share in their development and utilisation. Six years have passed and with what results for the non-graduate training colleges? * One (St. Bee's) has expired; two more are struggling for existence. Seven of the nine colleges show decrease in the number of their students, the total decrease being from 401 to 320. Of the two exceptions, the case of Salisbury is apparent rather than real: for there, though numbers have kept constant, varying only between 20 and 23, the proportion of *graduates* has increased and now amounts to three-fourths, while that of non-graduates has proportionately diminished. The one marked exception is King's College, which alone of all takes rank as a university college. If I may disengage this in our statistics, the students of all the other colleges have, year by year, dropped steadily from 340 in 1891 to 240 in 1897, a loss of *almost* 30 *per cent.* in seven years, while the theological students of King's College rose from 61 in 1891 to 87 in 1896. I could never have expected so striking a corroboration of pleas put forward on wholly independent grounds. There is this formidable fact to face, that with increasing population, increasing wealth and largely increased facilities for education, the supply of candidates for the ministry is decreasing in number, and it is to be feared deteriorating rather than improving in intellectual quality.

There is no secret and no disagreement about the difficulties to be met; they are fully and frankly treated in the Report of the Sixth Conference on the Training of Candidates for Holy Orders, July, 1896; they turn upon supply of funds, supply of men, and training of the men when found.

As regards the first difficulty—finance—it is humiliating that the Established Church, which, more than any other, is relieved from charges

* NOTE III.

The following table shows the number of students at the Non-Graduate Colleges, including Non-Graduates at Durham, during the last fourteen years. In some cases, particularly at Salisbury, the number of graduates included is considerable.

	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897
Durham (Non-Grads)	101	64	64	91	96	92	94	93	83	69	63	62	53	46
Chichester ...	24	31	29	26	28	33	24	17	18	27	21	19	12	10
St. Aidan's...	58	82	25	49	40	42	33	40	35	30	43	36	36	35
Lichfield	37	40	31	35	33	33	33	33	30	25	23	21	23	23
Salisbury	21	22	20	19	12	18	22	21	20	22	22	22	23	23
Highbury ...	68	68	68	72	72	76	79	66	66	59	55	45	66	
Gloucester ...	20	22	23	28	21	20	18	16	16	18	12	12	12	12
Lincoln	32	39	39	48	31	24	34	34	34	29	21	19	20	20
Truro	15	16	24	20	10	14	8	7	6	6	6	7	7	6
King's	376	374	323	388	343	352	342	340	308	292	270	253	229	240
	69	82	76	†	72	74	68	61	56	62	81	77	87	780†
	445	456	399	...	415	426	410	401	364	354	351	330	316	320

† No return.

‡ I have found it difficult to secure accuracy in the returns from King's College, but believe the 80 return for 1897 is correct.

for the maintenance of clergy, should lag behind every, or almost every, other denomination. in the pecuniary assistance of candidates for ordination. In the Roman Catholic the training of priests is partially or wholly free, as need directs. In the Presbyterian Churches of Scotland—and the Presbyterian Church of England has followed their example in firmly and consistently associating itself with universities—bursaries, exhibitions, and scholarships for this end have been developed upon a national scale, and made an abounding source of local and congregational patriotism. Among the old ordinances of the Church of Scotland it is read that “every Presbytery consisting of twelve ministers is appointed to maintain a bursary, *i.e.*, one out of the common purse,’ to secure due supply and training of young men for the ministry; and over and above this, provision is made under direction of the presbyteries for the sustentation of “young men not able to maintain themselves at universities, nor perhaps to find that favour as to get bursaries.” Among Wesleyans, and among Baptists alike, the cost of training colleges is almost wholly met from chapel collections systematically allocated for that purpose. In Wales, the Calvinistic Methodists, the Independents, and the Baptists, all through their various colleges, enable their best men to take Arts courses free of cost at the university colleges of Wales. In the English Church, the missionary colleges alone, and to a limited extent the evangelical societies existing for the purpose, have recognized this kind of corporate obligation; and it seems within the truth to say that in no denomination does poverty of means, whatever the spiritual devotion, or (so far as Church action goes) the intellectual promise, act as so difficult and irremovable a bar to ministerial work as in the Church of England.

The subject has for years engaged the attention of a Select Committee appointed by the Conference on the Training of Candidates for Holy Orders, the representatives of all universities, theological colleges, and diocesan examining chaplains. The committee has been for thirteen years in existence; they have reported to successive Conferences; they have recommended, drafted, and issued an appeal to Churchmen; they have approached the Archbishop of Canterbury and the Bishop of London by deputation; the bishops have considered the appeal and appointed a committee; and in 1893 the subject of Pecuniary Aid was indirectly brought before the House of Laymen.

At the end of all these efforts the Committee have to report “that the amount of interest among Churchmen in this question is still slight.” So far as there has been response at all, and its connection with the efforts of the Committee seems doubtful, it has been in the direction of benefactions such as the Liddon and the Aubrey Moore Memorial Funds at Oxford, or the Wordsworth and the Steel Theological Studentships at Cambridge, which, like the Exeter Theological Students’ Fund, are used for enabling graduates at the ancient universities to pursue post-graduate study in theology: a wholly admirable end that commands our most cordial sympathy, but one that does not touch that part of the problem with which we are concerned. Unless we are to despair of the future, the failure of response is an intimation that the right method has not yet been tried.

To meet this lack, two methods of operation are suggested, the central and the diocesan. The former has been advocated in quarters

well entitled to respect, and is that most suggested by the action of the Committee. In other communions it works well : but their circumstances are very different, their range less extensive, their coherence closer, and their traditions more invigorating. In a Church so loosely organized for purposes of central administration as the Church of England, not much is to be hoped for from central effort and appeal. For non-graduate candidates at least, the diocese is assuredly the more hopeful unit of action and appeal. Hitherto diocesan effort, so far as it has existed, has not taken the most promising direction.

The theological college has been sequestered in the precincts of the cathedral, unnoticed and inaccessible ; it has made no visible or audible appeal to the public consciousness ; it has contributed nothing or next to nothing to diocesan vitality. As fabric, as historic landmark, as sanctuary, the cathedral asserts its immemorial place, æsthetic and religious, in the consciousness of Churchmen ; but for constructive advance the heart of the diocese is, and must always be, in the great centres of population. They are the key of the situation. There the need of clergy is most felt, thence only can the supply be replenished, and there alone can the training in theology be made liberal, alike in range and association. When theological colleges sprang into existence under the pressure of urgent needs, their title and constitution were not the outcome of careful policy, but determined by conditions that were transient and almost accidental. Beyond the precincts of Oxford, Cambridge, and Durham, there was little to guide choice. No one would now give first preference to S. Bee's, Chichester, S. Aidan's and Lichfield—to name the four earliest in order of succession. *Ceteris paribus*, the cathedral then furnished a natural and attractive centre. But conditions have changed, and there is danger of that which was provisional becoming a stereotyped mistake.

In Church life of this century the delimitation of new dioceses has been the acknowledgment of new centres of population ; in educational, the foundation of University Colleges. The correspondence is interesting and suggestive. The See of Manchester dates from 1847, the Owens College from 1851 ; the See of Newcastle from 1882, the College of Science there from 1871 ; the See of Liverpool from 1880, the University College from 1881 ; the See of Southwell from 1884, the University College at Nottingham from 1880 ; the Bristol University College from 1876, and the See in this present year ; excepting Leeds and Sheffield, which find their counterpart in the new diocese of Wakefield, *every town but one which has produced a University College has become likewise a cathedral city*. It remains for Birmingham alone to bring the Church development into line with the civic and the educational.

There is no accident about the correspondence ; the cathedral and the college are both expressions of life, both should be harmonized to co-operative and accordant ends.

If the theological college is to touch the imagination and enlist the liberality of Churchmen, it must—like the university college, or like the hospital—be present in the midst of those whom it is designed to serve. So long as the theological college, unrealized, impersonal, and too often insignificant, holds a little more than formal place in the swelling list of diocesan objects, the financial appeal, however valid, will remain.

ineffective ; other objects, more moving, or more importunate, or more material, or more expeditious in result, will take precedence. It, on the other hand, the theological colleges become organic parts of Church life in big cathedral towns, if they join their fortunes and their forces with sister collegiate activities, economising, supplementing, and enlarging their own, if their teachers and professors become living powers and voices, enforcing and exemplifying the value of intellectual and theological disciplines in the religious life of large communities, then, as in churches of Scotland or chapels of Wales, it should become a natural prompting and obligation to Churchmen, in single or grouped congregations, to seek out and inspire candidates for the ministry, to furnish funds for their due training, to watch their progress and find reward in their achievement, and one day it may be reap in their ministrations a rich harvest of good seed sown.

On the side of economy the plan has great and obvious advantages. Existing colleges (except in London) are in the strict sense *residential*, drawing their students from a distance, not finding and creating them in their own neighbourhood. In collegiate training tuition fees make but a light part of the cost ; the heavier charges are for lodging and for maintenance. In innumerable cases the home both could and would give board and housing, while collegiate residence and its accessories are quite beyond the means available. Residence at Oxford or Cambridge commonly requires £150 a year, and at a theological college from £80 to £125, while tuition fees (with residence at home) would not exceed £20 or £25 per annum, and in analogous cases at university colleges are even less. A single year of Oxford or of a well-found theological college costs as much out of pocket as a full three years' graduation course at a university college, completed by two years of special training in the theological department. How widely this cost of training acts as a deterrent may be gathered by statistics furnished by S. Aidan's. In recent years, only one-tenth of those applying for prospectuses enter the college : of the rest, ten per cent. prepare elsewhere, while the remaining eighty are frustrated of their desire. This is an enormous leakage, far beyond that of ordinary colleges, and there can be little doubt that it is due much more to the prohibitive necessity and cost of residential training than to the very modest requirements of the entrance examination.

A changed policy might do much for the establishment or extension of cathedral chapters in new sees. Teaching work and mission work are the two most obvious functions for residential canons to discharge, for service of the diocese at large. In university colleges, directly or indirectly, chairs of law have been founded and endowed by the efforts of barristers and solicitors, chairs of physiology, pathology, or anatomy by doctors, chairs of science—chemical, physical, or electrical—by manufacturers and merchants. If the theological colleges lived and worked as frankly in the public eye, threw themselves as boldly upon public sympathy, and became of felt use and credit to the Church and the community, the same disinterested generosity would not be wanting for the foundation of chairs of exegesis, of Church history, of Christian ethics, and of doctrine. These subjects touch life, personal and social, quite as nearly as languages, or literature, or the natural sciences ; and the same incentives to liberality are at work, reinforced by all the motives of religious zeal and Christian fellowship.

I pass from the supply of means to that of *men*. Non-graduate students fall into two main groups—(1) older men who turn from other professions—the scholastic or the legal, the army or the navy, the bank, the civil service, or the office—to the service of the Church; (2) younger students, whose choice and predilection is the ministry, but to whom the universities are closed by want of means or other circumstances. The former class is limited, and the conditions of their training must be special. In the schooling of experience they have a safeguard against some of the limitations inherent in the seminary, and the special opportunities it gives for concentration upon study and devotion may in their case make the present type of theological college the fittest instrument for ministerial preparation.

Parenthetically, it may be said that insistence upon normal and routine examination tests may easily in such cases become pedantic. Spirituality, faith, love, still are excellent among the *charismata*, and the Churches of America rightly observe discretion in applying school tests to men of proved discretion, zeal, and godliness. They are devised for other ends. When men start somewhat belated on a new career, apprenticeship must be shortened, and its methods altered and economized. Preparatory intellectual discipline there must be, but discipline appropriate to maturer ways of thought, not tedious drill in the handling of apparatus, which only the pliancy and receptivity of youth can master to advantage. Greek and Latin are but the apparatus of one department in the theologian's laboratory. It is a side of theology on which university practice and tradition naturally throw most stress, but one in which late learners can seldom if ever become skilled craftsmen. Historical study of the Scriptures, Church history, growth and development of doctrine, the philosophy and ethics of religion natural and revealed, the spacious field of Christian evidences and apologetics, will furnish a more appropriate and instructive pabulum for those whose faculties are already set, whose interests centre on immediate and daily problems of conduct and belief, and whose resources lie chiefly in knowledge of human nature, and familiarity with current assumptions and accepted modes of thought. As yet the Church of England has done scant justice to these branches of theology; in more than one of them it has no names to set beside the divines of Scotland and of Germany. But to develop their capacities upon the educational side, either the theological college must be strengthened in its *personnel*, or it must be associated with institutions where the ground-work of such subjects is adequately taught. Lectures on Church history, comparative religion, ethics, logic, and moral philosophy must be no bye-product of *hora subsecivæ*; they need the historian or the philosopher to make them exact, illuminating, or even soundly intelligible. Both things are indeed desirable, and from any ideal point of view indispensable; the increase of the theological staff—to six as a bare *minimum*, considering the range of subjects*—and the preparatory background of the university college.

* In the quasi-official *Outlines of Theological Study* for the guidance of candidates for Holy Orders, the main groups are the Old Testament Scriptures, the New Testament Scriptures, dogmatic theology, Church history (Primitive, Mediæval English), Church worship (rites and liturgiology), apologetics, Christian ethics.

But it is the younger men to whom the Church must mainly look for her recruits. Exact statistics are not available, but those who know the facts state, more or less as a matter of course, that these are "chiefly sons of clergymen." That sons of clergy should follow in their father's steps is natural and well. It is so with other professions, and it would be ominous were it not so here. But that our ordination candidates should be *mostly* sons of clergy is not as it should be; it means that the clergy are becoming a hereditary, and if so a dwindling caste; it means that the service of the Church is ceasing to attract the imagination, the enthusiasm, the affection of her sons, or else it means that those affections have no way to realize themselves in act; it means further that our great towns, where the beneficed clergy are but a minute percentage of the population, are not yielding anything like their just quota to the ranks of the ministry. Restriction of privileges or exhibitions to the sons of clergymen is a force working in the wrong direction. The Church is not for the clergy, but the clergy for the Church. We need to draw upon the sons of other professions. As things now are, every session there come before me cases of young men rejecting or relinquishing the thought of ordination because the way of training is not open; and the experience of every active city incumbent must be the same.

Within our own remembrance the improvement of primary and secondary schools in our great towns, the multiplication of scholarships, and still more recently the application of county council funds, have opened the universities to the middle class inhabitants of the great towns. That is the conspicuous change to which the recent influx of students at Oxford and Cambridge is due. But few, or none of these, the figures seem to indicate, recruit the ranks of the clergy. For one thing, no influence is brought to bear in the desired direction; for another, the competition is obviously too severe to feed a ministry, which numbers upwards of 20,000. All would-be clergymen cannot gain open scholarships. Yet here lies the crying need, in which the weakness of the Church of England is conspicuous, the need of tapping the great centres, the masses of the laity, for candidates for ordination. The schools of which I speak crowd the ranks of schoolmasters, they stock the civil service in all its numerous departments, they fill the banks and offices with clerks, they make provincial schools of medicine and university colleges a possibility. They do almost nothing for the Church; because the Church has not yet made the way open.

Two remedies are possible: either training and residence at theological colleges must be made largely gratuitous; or, the theological colleges must be brought within reach of the large town populations.

The latter alternative is surely the more feasible, the more effective, and intrinsically the more desirable. It, and it only, enables the theological college to co-ordinate its work with that of the university college, and to develop it on university, instead of, or as well as, on seminary lines. For *theology itself*, and for our teachers of theology, this is of no small importance. So far as theology rises to its height, and vindicates its claim to be *scientia scientiarum*, the synthesis of all, it will not flourish in closed chambers; it must inhale the freshening currents of contemporary thought. But our present concern is rather with the *student*, with theology as an academic discipline for the non-graduate. As

such theology upon the seminary basis is conducted under restraints that nowhere else apply, and that preclude full freedom of the faculties. The appeal is constantly to authority and formula and symbol, to the receptive rather than the constructive or even combative intelligence; old and traditional formulas, among which the student moves, tend to sterility; the heat and passions and searchings of heart that went to the making of old controversies lose all their fire; their embers are but dust; the concordats that settled them fade into phrases or platitudes—a burden upon memory rather than a satisfaction to the intellect or a light to faith. The atmosphere and assumptions of the seminary are in antithesis to the professions of the university. The destination of study is one not various; the guiding principle authority not freedom; the aim the inculcation of one scheme of knowledge and belief, not the culture, the enlargement, and if need be, the re-construction of all. These are decisive reasons for securing preliminary and complementary training in other subjects, and for establishing close relations between the seminary and the university.

For personal development the need of association seems stronger still. Even to the trained and sensitive and sympathetic intelligence, books and hearsay help little to the understanding of life and of men. How much light do we get from treatises on medicine, or science, or politics upon the ways and thoughts of doctors, of scientists, of statesmen, of electors—upon their accepted standards, moral and intellectual, their ethics and their culture, their codes of honour, duty, and obligation, their customary assumptions and their outlook upon life? These things are learnt by contact, and for the possibility of such contact, the student stage, with its free and lasting intimacies, has a value that is irreplaceable. The opportunities, among them the irresponsibilities, of youth never recur; the most saving antidote to professional narrowness of view is youthful association with men of other callings—with the lawyers, the doctors, the schoolmasters, the merchants, the men of business, the soldiers, the engineers, the chemists, that are to be. In after times these will be the friends, through whom or by virtue of whom we see into the hearts and minds of the unprobed multitude, among whom life and labour lies. However trained and expert and accomplished upon certain sides the pure seminary priest may emerge, if sympathy and understanding have from the first been narrowed to the horizons (to that which the logician calls “the universe”) of his own profession, he will never become, beyond a certain formal and professional circle of activities and influence, a leader or true minister of men. He will remain what he has been made, clerical-minded; and outside a limited range of duties and relations, to be clerically-minded is death.

If, notwithstanding, in spite of the irremediable drawbacks, the trend of national instinct, and the fixed traditions of the English Church, the seminary principle is to be adopted to make good the deficit in clergy, it should at least, as in the Roman Catholic communion, be organized on large and liberal lines. Their seminary course is long and comprehensive; it embraces language, literature, history, and philosophy, beside the theological curriculum; the collegiate staff is composed of picked men of various acquirements; and preparation for the priesthood is not (until a given stage) detached from other forms

of student life. Stoneyhurst has its preparatory arts and science courses, its army and its civil service classes, its candidates for London University degrees, its organized Courses of Higher Studies in Philosophy and in English Law, in fact, its school and college side by side with the theological department. It is an instance, rather than a contradiction, of that for which I plead. It comes nearer to the type of a university than to that of a non-graduate theological college. If, side by side with Oxford and Cambridge and Durham, the seminary policy is to prevail, two or three centres should suffice, each trebled or quadrupled in strength of staff and in store of students. But as things stand, any such collective concentration is, we know well, impracticable: it would nowhere find any body of advocates or support. Meanwhile the random multiplication of small diocesan centres, tied to cathedrals, irrespective of educational opportunities, sparsely attended, inadequately manned, purely clerical in administration and in aim, will do positive harm. Already there are too many; and no one is more alive to the fact and its dangers than the leading teachers of the theological colleges themselves.

Another policy should be inaugurated, and allowed gradually to supersede the old. The historic alliance of university and Church must not be so conserved in form as to be repudiated in spirit. Reminiscences and remnants of privilege and lost monopolies, and on the personal side hereditary bonds of filial attachment, keep the eyes of Churchmen so fixed on Oxford and Cambridge, and on their historic sanctuaries, that they are blind to openings and opportunities to which other Churches are responsive and alive. While university association has been so close and fruitful that almost every clergyman of light or leading can affix Oxon. or Cantab. to his name, the new movements of university education are unheeded and ignored. The Church does not utilize, nor take part in moulding their character and life. Yet the severance of the national Church from the movements of national education will have deplorable results for both. For maintenance of nationality few signs could be more ominous than the spirit of exclusion and estrangement which in primary education pits the Church against the Board, which in secondary grudges or refuses the title for ordination to the Christian schoolmaster, and which in higher education prefers the isolation of the seminary to the free and equal fellowships of university colleges. It is not thus that Churches come to embody and inform the religious genius of their country; it is the realization of the danger, which Professor Hort speaks of as more grievous than all interior convulsions, "the calm and unobtrusive alienation of the Church in thought and spirit from the great silent multitude of Englishmen, and again of alienation from fact and love of fact;—mutual alienations both."

Scotland and Wales both furnish pertinent examples. In Scotland, apart from the faculties of theology constituted at all the universities, the Free Church colleges at Edinburgh, Glasgow, and Aberdeen, and the United Presbyterian Hall at Edinburgh, all stand in close local association with the universities, and prescribe upon their students university training and degrees. On similar lines, the normal colleges of the Established Church at Edinburgh, Glasgow, and Aberdeen, cultivate like intimacy with the universities. It is an instinct of Church

policy. And it is very largely, one might almost say it is mainly, this close union between national religion and national education that has made the whole Church life of Scotland so characteristically national and representative in note. History is repeating itself in Wales to-day. Every training college of every denomination—except one, that of the Established Church—is associating itself directly with the new university of Wales. The Baptists—not a wealthy body—have moved each of their three colleges from Llangollen, from Haverford West, and from Pontypool respectively, to the university centres at Bangor, Aberystwith, and Cardiff. The Congregational colleges at Carmarthen, Brecon, Bangor (here, too, the Bala College was transplanted to the university town) are all restricting their own teaching to theology, and providing tuition fees and allowances for students taking courses at the university colleges; while the Calvinistic Methodists are similarly linking the colleges at Bala and Trevecca to those at Aberystwith and Cardiff. All the Nonconformist theological colleges in Wales are now in relation with the university, and appoint representatives upon the Theological Board. Only S. David's College, Lampeter, retains its isolation.

In England the same movement shows itself in the establishment of Mansfield College at Oxford, in the transfer of the Presbyterian Church of England College from London to Cambridge, and from the side of our own Church in the foundation of theological halls and clergy training schools at both of the old universities. But as yet it fails, so far as our own Church is concerned, to touch the great towns, and the younger university developments.

We may learn wisdom from another quarter. For primary school teachers, under the auspices of the Education Department, a day training college is now attached to every university college; and through this agency primary and parish schools are every year replenished with masters and mistresses, who, in literary training, antecedents, and companionships, will have enjoyed advantages far greater than any non-graduate theological colleges are able to supply. Will the Church do well—nay, can it afford—to sit down under this disadvantage?

My aim is not to criticise or destroy, but to turn the eyes of Churchmen in a new, and, I believe, hopeful direction. Changes such as I advocate cannot be effected in a moment or by a word. They must soak into men's minds and lay hold; they must be gradual in execution; they have to wait on means, on persons, and on opportunities. Yet opportunities may be made as well as missed.

King's College, London, and in a less degree S. John's, Highbury, already the two best-found and best attended of the colleges, have even now a widening door of opportunity. It can hardly be that the jealousy and self-seeking of a few, and the apathy of Cabinets and Parliaments, will much longer frustrate the creation of a national and teaching university in the metropolis. To that great end I hope King's College will give whole-hearted and ungrudging support, and that in the days to come its students of the theological faculty will become a distinguishing glory to the college, an active and wholesome leaven in the university, and a valuable reinforcement to the ranks of the clergy. In London corporate life beats feebly, and any concentration of local interests is exceptionally difficult. Yet even there, about King's College as a

centre, congregations and districts might be roused to a sense of responsibility for the supply and maintenance of candidates for ordination, and draw in abundance from stores almost untapped. In other places likewise, at Manchester, at Liverpool, at Leeds, at Birmingham, or in this town, the field is ripe or ripening. I will illustrate only from the city I know best.

The accomplishment of my desire in Liverpool would mean:—a theological hall, with chapel, lecture-room, refectory and reading-rooms—say after the scale and manner of Mansfield College, Oxford—forming a member or adjunct to the new Church House, and the diocesan centre of theological learning, lecturing, discipline, worship and devotion. A staff of professors, lecturers, and readers, giving some the whole, some a fixed portion, of their time to teaching and study of theology; apart from pastoral or homiletic practice, and outlying subjects, there should be not less than six to cover and subdivide the field, of whom three or four at least should give their whole time to the service of the college and form a nucleus of personal collegiate life. Each congregation, or each parish, or each district, each rural deanery, or each archdeaconry, within the diocese, should be taught to hold itself accountable for supply and for support of ordination candidates, as much as for maintenance of foreign missions or of parish schools or city hospitals. It is so with every Presbyterian congregation. Every student should take his course in Arts or graduate at University College, as the normal—in most cases the indispensable—preliminary of his curriculum. A residential hostel should be attached, restricted probably to senior students and graduates, but with elastic terms of residence according to the circumstances of the individual. Cleric or lay, donors or divines, the men who build up such an institution will do a needed work, and live long in their effect upon their city, their country, and their Church.

DISCUSSION.

The Right Rev. J. F. STRETCH, LL.D., Coadjutor Bishop of Brisbane.

I WOULD like to call special notice to the lack of attention to the reading of Lessons in the churches. Where there is a popular congregation, the manner and method of delivery may be of more importance, possibly, than the matter which is spoken. Some time ago a professional layman who attended a church in London in which there is certainly no lack of care for ritual, told me that he had long ago given up all hope of hearing what the lessons were about. A well delivered sermon, though consisting of nothing more than a string of commonplaces, may be made more effective than a sermon replete with thought, but read with expressionless monotony. It would be a good thing to require that candidates for ordination should be capable of reading in such a way as to satisfy Her Majesty's Inspector for fifth standard reading. Much has been said about the lack of candidates for Holy Orders. Upon that I would ask the heads of training colleges to keep before the minds of their students the thought of the great field that is opening out for clergymen in the colonies of the empire. This is a point which is not at all properly kept in view. At one of the meetings of the Congress the colonies and the great interests attaching to them were relegated to the fag-end of an evening meeting. That fact shows that English Churchmen have not yet appreciated the great importance of the colonies as a field of work. Of course there must be at the bottom of such work the sincere enthusiasm of humanity and the sincere desire to serve God and His Church, but those sentiments would be called out if the colonies were kept before the minds of young clergymen, who are, perhaps, just

considering what their future course should be. For the next two or three generations England will have to supply the colonies with clergy, and therefore it is that I say there is not so much importance attached to the necessities of the colonial Churches as ought to be the case.

The Right Rev. WILLIAM CHALMERS, D.D., Lord Bishop
of Goulburn.

I WISH to say a few words, not by way of criticising, but of supplementing, the papers that have been read. It has to be borne in mind that the Church of England has ceased to be the Church of one particular country, and has become the Church of an Empire. It may perhaps be interesting to Churchmen in England to know what is done in the way of preparing candidates for Holy Orders by the Church in Australia. We have there four universities, all merely secular bodies; but we have also, in at least three of the colonies, Church theological colleges. A few of our candidates are graduates of the universities and students of these colleges, a larger number are students of the colleges only; but perhaps a majority of the candidates are young men who have previously spent some time in some secular employment, and have studied at neither university nor college. This is the case in a large proportion of our fourteen dioceses, perhaps not in all, but certainly of the two largest dioceses. Young men of the last class apply to the bishop to be received as candidates. They have to produce certificates of character, conduct, and previous education. The education has to be such as is equivalent to that obtainable in a good English Grammar School. A preliminary examination is then held, and, if the candidate passes, he is placed as a "reader" under the superintendence of an archdeacon or a parochial clergyman, and has to take services under his direction and do parochial work. At the end of twelve months a further examination is held; and if this be passed, and the report of the superintending clergyman is regarded as satisfactory, the candidate is allowed to proceed with his studies and his work. During two years he comes up for examination by the chaplains every six months; in some cases, during the last year, he is helped to attend lectures at a theological college, and if at the end of that time he is approved, he is admitted to deacon's orders, and in another year or upwards, if he passes satisfactorily at least one further examination, he is admitted to the priesthood. During the whole of the three years he has been working in a parish as a "reader" under sufficient supervision. Even so, we do not assume that our candidates when admitted to Holy Orders are sufficient theologians. The General Synod of Australia and Tasmania has recently established a "College of Theology," with a view to promote definite theological study on the part of the clergy, which is tested by progressive examinations, and rewarded by a graduated series of certificates. Our hope is that in time we may secure by this system a well-learned as well as a godly and earnest clergy. Further information on the subject of the "College of Theology" may be found in Report XI. of the recent Lambeth Conference.

The Ven. Wm. EMERY, Archdeacon and Canon of Ely, and
Permanent Secretary to the Church Congress.

WHILST theological colleges are doubtless providing the Church more and more with trained men, I venture to think that in many cases the training is too narrow. I have heard of a diocese in which the clergy do not wish to have men who have been trained at a certain college, because they learnt there, it is declared, peculiar modes of ministration which offend the congregations, and which are not understood by the people. I hope that as theological training develops the young men will be taught that there is something far deeper to be considered than mere external services, and that genuflections and various dresses and many other things, which no doubt seem to some to be very interesting and improving, give very great offence to a large number of Church people, and may even tend to make the young men themselves forget their higher spiritual duties. A very dear friend of mine—a very influential clergyman—went lately to one of the so-called high services and declared to me that from beginning to end he was unable to understand it; it was rendered in such a manner that it was impossible to hear it, and so interspersed with all kinds of

additions, that he was utterly perplexed as to what had been done. As to the manner in which sermons are delivered (a point to which the Bishop of Brisbane has alluded), I am sure that this is a matter of extreme importance. Mr. Simeon, the great Evangelical teacher of Cambridge, being once asked by a young man what was the secret of effective preaching, replied: "Manner, sir, manner!" If an angel from heaven were to come and preach as some of the clergy preach, without emphasis of any proper sort, and as if they did not much care about what they were preaching, or the serious subject they had in hand, he could have no effect upon the congregation. There is very much, then, to be said for the argument that clear articulation and voice cultivation is needed for those who are specially ordained to preach the Gospel.

The Rev. CHARLES YELD, Vicar of Grassendale.

I AM afraid I can say very little in three minutes. One thing which I fear is never taught to young clergymen as a part of their training is how to use their voice. If they are to maintain its tone and resonance they must breathe through the nostril, and never, if they can avoid it, through the mouth. Breathing through the mouth causes the air to pass twice over the vocal chords, which are supplied with moisture quite sufficient for expiration, but are dried unnecessarily by the double passage of air over them. The effort of speaking for any length of time leads to dryness of the throat, then to the little hacking cough which speakers try to relieve by recourse to the glass of water (which ought never to be used), and subsequent efforts to speak audibly to a large congregation bring on the clerical sore throat from which so many men suffer. How very few clergymen are able—because they have never been taught—to read the lessons or service distinctly in Church. You may have heard, as I have, the words "wrath and indignation" pronounced "raw thignation." "Pardon and deliver you" "parnkliwer you." A friend of mine once cured his colleague, who was excellent in other respects, by writing on paper the sound of the words "desires and petitions of thy servants," as uttered by him, "thud zargen tishen sers;" to which he added when unusually rapid "mose vene form." At the least, we have a right to expect that the prayers and lessons shall be read distinctly and with due reverence.

The Rev. MAXWELL M. BEN-OLIEL, Kilburn Mission to the Jews.

I VENTURED at the Bristol Church Congress in 1864 to urge on my clerical brethren to study Hebrew, and I desire to repeat the advice now, for even the New Testament cannot be thoroughly understood without a knowledge of Hebrew; for although the language is Greek, the thoughts of the writers are Hebrew. I could mention instances of clergy beginning the study of Hebrew in old age with success, and tell you of an undergraduate who, after just thirty hours' instruction, won an exhibition of £50 a year for two years on the strength of his Hebrew, being "weak" in everything else. Both the undergraduate and his examiner have been my pupils, and, therefore, I can vouch for the facts as an encouragement to my brother clergy to devote some time to the language of Moses, the prophets, and the psalmists. A very limited knowledge would save clergy from mispronouncing the words of our Blessed Lord from the cross, "Eli, Eli, lama sabachthani."

The Rev. DR. THACKERAY.

THERE is one part of Chancellor Worlledge's paper to which I must beg leave to take exception. I mean the portion which recommends that means should be taken for increasing the supply of candidates for Holy Orders. Before considering how to *increase* the supply, he should have first proved that there is a real deficiency. I submit that there is an excess of deacons ordained, and that the number should be greatly reduced, not increased. I have examined the figures in the Official Year Books, and I find that during the ten years beginning with 1886 there was an average of 748 deacons ordained per annum. Now every ordinee must have a title, and a title implies *permanent* work and maintenance in the Church, and not for a period of the

first two years only : otherwise the plain intention of the Church would be defeated. Let us examine how these titles have been obtained. I find that the actual number required to meet the annual growth of new places in the Church, *i.e.*, the average annual increase of incumbencies and curacies during the same decade, has been less than fifty per annum. To provide for vacancies in the ranks of the parochial clergy caused by death and retirement is at present a more difficult matter to ascertain, but I estimate the number to be between three hundred and four hundred. These are the natural and proper requirements that have to be provided for, and were the Chancellor's proposals confined to these, I should have no word of objection to make. But you will observe there are three or four hundred more deacons every year than are required for these purposes, and the question I ask is, for what purpose are these remaining three hundred or four hundred ordained, and whence are titles for them obtained? I will tell you the reason why—not the ostensible reason, but the real one. They are ordained for the purpose of superseding and displacing the middle-aged curates, who are no longer young and single; and titles can only be obtained for them by robbing middle-aged curates of *their titles* to permanent work and maintenance in the ministry of the Church. I therefore enter my emphatic protest against this proposal.

[Dr. Thackeray's speech was here interrupted by the Chairman's bell.]

The Rev. G. O. JOHNSTON, Principal of Cuddesdon.

I AM only allowed one minute, and wish in it to reassert emphatically what has already been said by others. Although the highest praise is due to university education, still that education does not give, or profess to give, the necessary training for the work of the ministry. The theological colleges have been provided to supplement the universities in this respect. I was told the other day that these colleges were by some people supposed to be places for whitewashing men who have not led very good lives at the universities. Even now it is hard to get people to understand that they are really intended to supply to the best candidates for Holy Orders that which is still needed for clerical work after the training given at the universities. We ought always to impress on undergraduates the absolute necessity of some such definite preparation for ordination after they have taken their degrees.

ALBERT HALL.

MONDAY EVENING, SEPTEMBER 27TH.

The Right Rev. the LORD BISHOP OF DERBY in the Chair.

MEETING FOR MOTHERS.

ADDRESSES.

The Right Rev. the CHAIRMAN.

I MAY announce that as this meeting is so very crowded it has been arranged to hold an overflow meeting in the Circus Hall, and that the same speakers will deliver addresses. I will call first upon Mrs. Isaac.

Mrs. ISAAC.

I HAVE been asked to speak to you to-day on the subject of our elder children. It is a very deep and a very wide subject, upon which I can only barely touch in the few minutes at my disposal; but I hope that in anything I may say you will not for one moment suppose I wish to lay down the law, or speak in such a way as to make it supposed that the methods I have pursued are necessarily the best. If, however, experience should be considered as a qualification, I think I may at all events say I am qualified, inasmuch as of my eight children nearly all are grown up, while the youngest is no longer a child, and I think I fully understand the various cares and anxieties of a mother's life, the anxious thoughts and the earnest prayers, the wakeful nights and the weary days; and I know, too, the joy of good and dutiful children, so that I am speaking to you to-day from my own experience. And it seems to me—and one word will express the idea—that the idea which should underlie all the treatment of our children is sympathy; I mean sympathy with the children in their thoughts and their ideas, in their joys, in their sorrows, in their work and in their play, trying to look at things from the children's point of view, at the same time always leading them up to a higher ideal in all things. Without this sympathy I think the mother can have no true influence over the child, for if once the mother slips out of the children's lives, and if they come to think she does not care to exercise that influence, but prefers to live in a world of her own, and to attach herself to the older generation, and to place herself out of touch with the feelings and ideas of the rising generation, believe me, from that moment the greater part of her power is gone.

And it is in the start that God gives us with our young children that the enormous power of the influence of the mother most largely comes in. It is a gift, and a good gift, that the mother should possess such power, so that there shall be support for herself and her children in their daily lives. Those of you who have your little ones about you every day know what that power is, and how they come to us in all their troubles,

and how they shelter in our arms, and in fact that we take almost the place of God with them. At the same time I think that as children grow older we must retain this early influence by our own earnest endeavour, our own force of character. The foundations and principles on which we should work are all summed up in the sympathy of which I have spoken. Thousands of years ago a wise man said, "He that hath friends must show himself friendly." And in no way is that more true than in the relations between the mother and her children.

I do not for one moment advocate anything like over indulgence, but I do think that to retain our children's confidences we must show in all things in which they are interested that cordial sympathy which it is easy for any one of us to demonstrate by our daily words and actions. There seems to me to be one or two broad principles that may be helpful to us in exercising this sympathy and influence of which I have spoken. One of these is never to repeat the confidence that a child may have imposed upon you. You may think that a very trivial matter, but to the child it is a most important matter; and if once he or she finds that a matter which he has confided to his mother has been repeated to someone else, perhaps a relative of the mother's, from that moment his confidence is gone. That I can say from my own experience. When I urge you to resist by all means in your power the repetition of a confidence, you may depend that I am speaking from personal knowledge, and that I am aware of the disastrous consequences which result from a mistake of that sort. We should never, I say, impart to anybody the confidences of our children. Then again, I would say, don't make sin of what is only inexpedient. Keep a broad distinction between moral faults, and those things which are undesirable, and must be corrected, but which cannot be called sins. Don't lose your sense of proportion. I do think that very often we mothers confuse our children's ideas as to the sinfulness of things, because we so often scold vehemently and make such a fuss and complaint over small faults like idleness and inattention, extravagance and the like, chiefly, I am afraid, because these faults and habits interfere with our own convenience. We leave their understanding in a condition of doubt as between these small faults and the greater ones in the way of sins about which we ought to express a graver disapprobation when the time comes to give our opinion upon them. A mother who has any sympathy with her children will have no difficulty in ensuring the carrying out of these smaller matters. Her children will not be unpunctual, but in time for family prayers, regular at church, too, both the elder and the younger children, and they will all come to her for teaching and advice. Her girls will bring to the mother their books, so that they may be looked over before they are read, a precaution which, in these days, when so many of the papers, books, and magazines published are of a character that we should grieve to see in the hands of our girls, is a most important one, because she will have made it plain that, while putting herself in their place for the smaller questions, the great principles of truth, virtue, honesty, honour, and reverence should be upheld at all costs.

Then, again, do not try to make your children what you think they ought to be. Try to find out what God intended them for, and what the principle is that ought to be developed in them for their good and God's glory. Some mothers keep their children in leading strings all their lives,

and the result is either rebellion or a weakening of character, which is the most deplorable thing which can ensue in the case of growing up children. To treat children in this way weakens all their sense of responsibility. I advise you, therefore, that as much as possible you should permit your children to make their own decisions on matters affecting their future lives, and should permit them to act with that true sense of responsibility which you should yourself instil into them—in a spirit of self-reliance ; for if they once get into their minds the opinion that they are not to be trusted, and have no responsibility, the consequence is nothing less than ruinous when the time comes for them to be removed from the shelter of their mother and home. Above all, be what you teach. Let your professions, whatever they may be, be borne out by your practice. Remember this also, that everyone of us has an influence upon every person with whom we come into contact, an influence which it is impossible to overrate. You will recall the occasion when the sick were laid on the roadside in order that the shadow of the great S. Peter might be cast upon them, and you know also that when the shadow fell upon those poor sick ones they were healed, because it was the shadow or influence of a good and holy man. The shadow of our influence also is, in its way, as important.

All around us we must have an influence for good or for evil, and particularly that influence must be felt in regard to children, and be fruitful with great results for good or for evil in the future. There are times when the mother's influence upon children is especially beneficial, as at night, when what I may call the tucking-up time comes. That is the time of confidences between mother and children ; that is the time when, all undisturbed and in peace, we may commune with our children, and a softening time, particularly with boys, when we may make a very vast improvement upon them. In our family life it must needs occur that there are often small questions of rudeness and breaches of rules which call for correction at once. With the mother I am speaking of, a look is sufficient to call the child to itself ; and the mother's opportunity is at night time to put the child's faults earnestly before him, and not his faults only, but his sins ; never reprove in public, that is a fatal mistake. Then again, I want to say that you should confide in your children. Trust them in every way, and especially about money matters, so that as they grow older they will know what the condition of the family is in regard to finance, and avoid those extravagances which I am sure are committed in the majority of instances simply because of the ignorance of the children, who have never been trusted as to what the family revenue is. Then don't resent the fact that other people and other things may seem as your children grow older to take the place of yourself in their hearts. It is not really so, but children as they grow older extend their powers and spread their wings, and they must necessarily take upon themselves perhaps new ties, but certainly larger responsibilities. You must remember that it is for this very purpose that you have been training them almost from their birth. And may I say that there is no greater necessity than to give to children growing older more scope and independent action. And not to boys alone, but to our girls. There is often much unhappiness in families of girls living at home, simply for the reason that their mothers do not remember that they are no longer children, but grown women with strong opinions of

their own. Now to a great many of the mothers that I see before me the independence of your children begins early in life. Keep your control over them as long as you possibly can. I know it is very difficult when children go out so early in the world; as some of yours do, perhaps, to earn their own living, to keep control over them and to save them entirely from all the sin and misery that surrounds us, and from those early and imprudent marriages that arise from the fact that the reins of control have been let quite loose, and that young people have been allowed from their early years to do exactly what they chose. An example comes into my mind of a friend who was interested in two girls who were running about the streets at night. My friend went to their mother and implored her to exercise some control over them, but the only reply was that she had not much to give them, so she gave them their liberty.

Dear friends, I think you will agree with me that would not be liberty, but license: you do not need words from me to see to what this may come. Keep your control over your children, watch over them, guard them more than you do—they go so early into the world; their temptations are so many; they need your experience to guide them. And, oh, dear friends, keep up their standard; never let them hear you speak of sin as a misfortune, as if purity, temperance, honesty, and godliness were, after all, things that were not so very important. Pray for your children. Help them by your example, by your sympathy, by your prayers, and little by little bad habits will be conquered, and good ones will be strengthened. Never lose heart; train, guide, and restrain in the garden of your children's souls. Remember that God says to us as thousands of years ago He said to Joshua, "Only be strong and very courageous, for the Lord your God is with you whithersoever thou goest."

The Right Rev. the CHAIRMAN.

I do not know whether I need introduce the next speaker—Canon Winnington Ingram. We are all delighted to give him that title, and we are thankful to see him in the new position which he holds in London.

The Rev. A. F. WINNINGTON-INGRAM, Canon of S. Paul's, and Bishop-Designate of Stepney.

IT is a question whether there is anything more irritating than threading a needle; I suppose that you ladies would say there is not, but I find quite as irritating a thing is tying an artificial fly on to a fishing line. Well, I was engaged in this irritating pursuit in Scotland this summer, when I received a request to state on a post card my subject for to-day, which I did on the spur of the moment. But now that I am face to face with it and you, I think I may have misled you a little bit as to what I was going to talk about. I am not going to plunge into the darker horrors of large towns, or to warn you of the dens of immorality, or the plausible and misleading advertisements which lead girls into them, both at home and abroad. I doubt if this is a special danger of women in large towns. They generally know a little too much about them, and it

is the poor unsophisticated girl from the country who is taken in by these advertisements, rather than our stronger, more up-to-date damsels of the towns. Nor, again, am I going to take a fatherly line and warn you to 'beware of the scorching cyclist as he sweeps round the corner, which distinctly constitutes a special nuisance to a good many people, but especially women, in our large towns to-day. No; I am going to talk to you to-day in exactly the same way as I should be talking at this very hour naturally to my own mothers' meeting in Bethnal Green, and I should not think it the least necessary to warn them of these things, for the very good reason that they know quite as much as I do about them already, and that there—and, I have no doubt, also here—there is a good, healthy public opinion, even in the lowest part, which those who tread the path of open immorality have to reckon with. I always have protested—and always shall protest—against the idea that women are necessarily less particular when they are poor than when they are rich.

What I should try and point out to them are the dangers which they don't think of, but which, as a matter of fact, are spoiling their lives, and sapping their strength, and impairing their usefulness, simply because they don't reckon them as dangers at all. The first is the danger of overstrain. Up in the morning—you know the sort of thing: good man off early in the morning and expects his breakfast, then children off to school, then the clean-up just beginning when the insurance agent comes round for his twopence, then the burial club gentleman, then the rent collector, then a good woman with a packet of tracts, and then the curate to know why you weren't at church last Sunday. But by that time you look up at the clock, and why, bless you! it is nearly dinner-time, and the rooms not done—and sound, rattle, smack—why! to be sure, that's Tommy trying to reach the latch—they've let the children out early from school because it's the Queen's Jubilee, and they keep bothering about so that when the good man comes round in a great hurry for his dinner—well! it's not ready; that steak, you might break somebody's head with it, and he's jolly sulky for the rest of the day, and comes in as grumpy as he can be in the evening, and is not best pleased to find that Sarah, for the third time, has caught the measles; and its "O, mother, do pick me up;" and its "Well, old woman, you really might look after the children better than this, they're always catching measles," etc., etc. Well, I needn't go on; we know all about it; it's all mother's fault, whatever happens; it's up early and bed late—and what has happened to John to-night? It all spells the word in our great towns of "overstrain." Nor is it confined to working women—the life of a forewoman in a large shop, the bullying employer, the poor girls who try to pass their bad work, for which she is responsible. I know not one or two breaking down from overstrain.

Now, I have one or two cures for overstrain. The first is *holidays*. You say impossible. Not a bit. What is possible in London must be possible in Nottingham. I had a good deal to do with starting a women's holiday fund in London, and if you saw the difference made in my Bethnal Green mothers by a fortnight's rest, you would acknowledge that they become quite young again. Of course the man says at first, "I can't spare her. Who's to sew on my shirt buttons and cook my chop?" "My dear fellow," I always say, "what you lose in chop you gain in

temper. Your wife will be a perfect angel when she comes back. It will be like courting over again." Of course, I'm only an unfortunate bachelor myself, but am firmly convinced that if all married people took at least a fortnight's holiday from one another during the year, the world would be a happier place. But, in any case, if you find that overstrain is really trying your temper, and making you say to the children, "I'll break every bone in your body if you don't come in," then try what a few days' holiday will do, and you will come back and find your husband the dear old chap he really is, and the children angelic. But, then, you say, that's all very well; but I can't get holidays. Well, then, if you can't get holidays, try *method*. I know something of what I am talking about. You must not think that women are the only people in danger of getting worried. When you have five curates, thirty young laymen, innumerable clubs for men and boys, to say nothing of girls, and a parish of ten thousand people to look after, you might worry yourself to death in six months. "Please, sir, there's a young man wants to see you very particular; he won't see anyone else." When I have heard that for the twelfth time while I am trying to prepare a sermon, I feel inclined to say, "I seemed to have heard that remark before." There is only one cure, humanly speaking, and that is *method*. I can't adopt it in this particular instance myself, because I am always afraid of losing the chance of helping a soul; but you could. A time for everything, and everything at the proper time; a place for everything, and everything in its place. Why, its the salvation of overstrain and temper. I suppose you never gossip in Nottingham. But when I see three women gossiping at their doors in Bethnal Green, I say to myself, "Won't they catch it when the master comes home, and serve 'em right, too." But, then, I am free to confess that neither holidays or *method* is effectual without *prayer*. How is the friction of the earth stopped? By the atmosphere which wraps it round, catches and burns out the meteors, and makes life possible. So the atmosphere of prayer stops the friction of life. I wonder whether I am speaking to women who pray; if not, don't wonder at overstrain. Do you know those beautiful lines of Archbishop Trench on prayer?—

"Lord, what a change within us one short hour
Spent in Thy presence doth prevail to make;
What heavy burdens from our bosoms take;
What parched ground refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all the distant and the near
Stand forth in sunny outline, brave and clear.
We kneel how weak, we rise how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be;
Anxious or troubled, when unto us is prayer,
And joy and strength and courage are with Thee."

Be sure the daily prayer in the morning as well as in the evening; the prayer sent up like a dart in the middle of the day, is the best antidote for overstrain. A poor girl came to me one day in a mission among the hat factories near Manchester. "Oh! Mr. Ingram, tell me how to keep my temper." I said to her, "Say, 'Jesus help me,' under your breath

when you are tired." She came a few days later and said, "I have done what you said, and it has made all the difference."

I have spent so long over the first danger because it is the parent of so many others; but now I must pass on to another, closely allied unto the first, and that is, taking to the drink. I know at the first sound it may seem almost a shock to suggest it for a moment, but experience shows how easily and gradually even well brought up girls slip, step by step, especially after marriage, into habits of intemperance. They are left alone all day; the first child or two they have had has overtaxed their strength; they feel a sinking, as they say, and without knowing what they are doing they begin taking stimulants, at odd times, in the middle of the morning, and then again in the afternoon; there is a public-house at every corner. They would be horrified if anyone suggested they were becoming drunkards, but before they realize what they are doing they have woven a chain which is beyond their strength to break. I well remember a man sending for me at another mission, and throwing the brandy bottle at my feet: "That's my chain," he said; "and when you were talking about it, I saw you knew it; you had your eye upon me the whole time." Is it possible that there is someone here who is saying now, "That's my chain; that's how I began it." Dear sister, my eye is not on you, but God's eye is. Break it, I beseech you, before it is too late. See a good doctor at once, and he will give you something for that sinking feeling which will not hurt you. Cut off the drink altogether; it's your only chance: "If thine eye offend thee, pluck it out and cast it from thee."

But then there is another danger which broods over our quiet homes like some pestilent vapour or lowering infectious cloud. I can find no better word for it than paganism. I don't know, of course, how it is in Nottingham, but I reckon that not more than one in eighty in Bethnal Green go either to church or chapel, and the average of confirmations per 1,000 is 1.7. And the effect of this on new-comers is appalling. I have come across women brought up in the country, taught in Sunday schools, regularly at their village church, and yet who, when they have come into the whirlpool of a great town, have thrown over everything. The pagan atmosphere has been too much for them; they haven't had the pluck and character to stand up for the truth, and they have just joined the careless crowd among which they found themselves, with the effect that God grows fainter and fainter to them; the merely animal life of eating and drinking and sleeping becomes the natural thing; the ideals of goodness fade away like the morning dew, and the bright, religious, earnest girl of seventeen becomes the dull-eyed, cheerless woman of thirty-three, who hasn't been to church for years. Again, I ask, am I describing what has happened to any here? Are there some who came to Nottingham from the country ten or fifteen years ago, or once used to go to church and join in the prayers and hymns, and have bright thoughts of God and the holy angels, and the glory of being a good woman, but who have now given it all up? Are you happy to-day in your heart? Don't you know you are doing wrong? What would that mother say who took you to church with her in the old days? She is in a better world than this now, but she waits for her child in Paradise. What about your children? you send them to Sunday school, I know that; but they will do when they grow up what they have seen

mother do, and not what they hear her say. Will you not at this Congress hear a voice from God sounding in your ears and saying, "Awake, thou that sleepest and arise from the dead." "Come home to God." "I miss my little human praise." If you will listen and obey, it will be the happiest day you ever passed in your life. And so I leave it with you—all I have time to say of the special dangers to women in large towns: physical and moral overstrain, drink and paganism. To be forewarned is to be forearmed. Guard against them, watch as well as pray. Raise up the standard of praise and worship high above your heads in this place, hold out a helping hand to others, and you shall make the town in which you live more and more a province of the Kingdom of God; and it shall be said of Nottingham as of the Psalmist's city of old, according to the right translation: "Great was the company of women who told the good tidings."

LADY FREDERICK CAVENDISH.

I HAVE been told that the subject of my address is an attractive one, "How to lead children without driving them." The title may be attractive, but I am afraid that I shall make a very common-place speech, because it is a very old and well-known fact that leading is better than driving, namely, that the gentle methods are better than the forcible ones. It is a truth that has always been prominently put before us in the form of many proverbs, and proverbs we know are the wit of one person, but contain the experience or the wisdom of very many. "One man may lead a horse to water; one hundred cannot make him drink"; "Fair and softly goes far in a day"; "The short cut is the longest way round"; "More haste, worse speed." But we can go further than these, and turn to well-known words of Holy Scripture: "A soft answer turneth away wrath." The Gospel example of Christ teaches the same thing. Yes; these are old facts, but perhaps we do not always apply them as we should, and every great truth, the greater and the truer it is, wants drumming into us generation after generation. The principle of "leading not driving" applies all round to all kinds of difficult and ticklish things and people—kings, horses, statesmen, donkeys, husbands and wives, broken bones, servants, boys and girls, and last, not least, babies. What small girl has not tried, with impatient, hot little fingers to drive a needle through a thick seam, and broken it in the process? What costermonger but knows that to flog his donkey is often the way to make him plant his four feet different ways, and remain immovable? And does not every surgeon learn that it is the light hand, strong by gentleness, that must control the fine-edged instrument if it is to do its wonderful work? Husbands and wives must apply the very same principle to their management of each other. Tact, forbearance, consideration, are specially needful in discussions in which there is no third party to give a casting vote. All these are the better for gentle methods, and if it is true in regard to all matters of common life, we need not go far to see proofs of it in respect to the greatest things. What is it that has won, and is winning its way, spreading by moral—not by physical—force, slowly, yet irresistibly, round the world?

It is the Kingdom of Christ, who said Himself, "Blessed are the meek, for they shall inherit the earth."

Many of you may ask, "Is this the time to preach more indulgence for children? I should think strictness is more wanted nowadays than indulgence." But I am not wanting to preach more indulgence. I have a strong belief in strictness, and I speak with some knowledge, for I have had a good deal to do with children, beginning with ten brothers and sisters younger than myself. I well know the mistake it is that children should be allowed to have their own way and to run loose. They must be kept in order, but the question is how to do it. We must learn to enlist the children themselves on the side of order. I do not wish to turn the Catechism upside down. Sometimes I think the children in these days are teaching the mothers the Catechism instead of it being the other way about, and we find in the air something like this—that it is our duty to order ourselves lowly and reverently to all our juniors, to honour and obey all that are put under our authority, and to submit ourselves to our sons and daughters, our nephews and nieces, and grandchildren. Most of us, especially parents, will agree that the old Catechism is best. We cannot do away with the divine principle of the Fifth Commandment. But there are right ways and wrong ways, and wise and foolish ways, of applying these great principles, and I want, if possible, to suggest the right way. The first duty for the little child to learn is undoubtedly obedience. You must not give a child whatever he cries for because he cries for it, but let him have what is pleasant and good without waiting for him to cry for it. If you have a self-willed child, I advise you not to try to enforce anything which it cannot be compelled to do; for this is to court defeat. It is a good thing to let a child have its way sometimes, in order to teach it that it is not always the best. Children's dispositions have vastly altered in the last fifty years. Very often they are kind to their mothers, but they treat them as if they were all on an equality. What we must do, then, is to try to win the child's respect and regard, less by direct commands, and more by the power of "a loving spirit and a consistent example." Let the rules be few, but those strictly enforced; and, above all, never neglect continual and untiring prayer.

One word about sons. It is cruel to let them go into the thick of the battle with the world and the world's temptation without arming them with the whole armour of God. Warn them beforehand, make them understand the sinfulness of sin, and impress upon them that that is the only thing which is really disgraceful, dishonourable, and ruinous. Never let a word of yours, said or not said, put into their heads that lie of the devil that any sin is inevitable, that any sin is to be winked at, and made the best of. Is this harsh teaching for lads? No, indeed. That is, if it is taught in the spirit we have been thinking of, the spirit of meekness and of love. Is it harsh to tell the child the fire will burn, the knife cut, the poison kill? Is it harsh to warn the soldier of the presence and strength of the enemy? The fight has to be fought, and are we to send them into it with the notion that there is no enemy to speak of, or that if there is, they are bound to fall before him? Especially if your boy goes into the Army or the Navy, warn him, pray with and for him, put into his hand the sword of the Spirit, and on his arm the

shield of Faith. Then he will be strong to resist temptation, and if, alas, he should, because of the frailty of his nature, fall into sin, he will have that in his heart and conscience which will enable him to repent. But who can repent and make a fresh start if he believes sin is inevitable? Let him know and believe the dreadfulness of sin, and the love of Christ; Who can alone save us from it, and he will in the end be more than conqueror.

The Right Rev. E. A. WERE, Rector of S. Werburgh's, and
Bishop Suffragan of Derby.

THERE is a certain fitness in this meeting being the first of those connected with the Church Congress. The Church is recognizing the primal importance of the family. The mothers who are here to-day represent families, and it is in families that God means us to live; it is in families that we first get our ideas of religion, and it is in families that religion is meant to grow. You know how S. Paul speaks several times of the "Church which is in their house." The Church Congress is right in recognizing this "Church in the home"; for after all it is but the outcome of many such—indeed, I may almost say, that if every father and mother realized the true meaning of the Church in the family and acted up to it, there might not be much need of holding Church Congresses at all.

I am to speak to you this afternoon on the Religious Responsibilities of Mothers. But I can well imagine that some of you may be saying to yourselves, "Ah! that is all very well, but why doesn't he talk of the religious responsibilities of fathers? He ought to know more about that subject. And why are we poor mothers the ones always to get the blame of everything?" Now I have only got to answer first that this is a mothers' meeting; if it were a fathers' meeting, I daresay there is something I might manage to say to them too from my own experience; and it is quite possible that you may find that you may repeat some of the things said to-day to your husbands when you get home: not perhaps in exactly the same words, but that will be all the better; you know how to put it to each in the prettiest and most convincing manner; and so this meeting will be a meeting for fathers too, by proxy. But there is one other thing I do want to say, and that is that the object of this meeting is not only or mainly to give us an opportunity of throwing blame on mothers. Who are we, indeed, that we should do that? Why, when we think of our own mothers and all their love and care, all their sympathy and devotion, and all the worry and trouble we must have been to them, a film seems to come over our eyes, and a gulp rises in our throats and all we can do is to thank God humbly that He has given us such an example of His own love and patience. If what we have known is but a shadow, what must the light of His great love be!

Again, if I speak of the *religious* responsibilities of mothers, you must not think that these are the only ones. I hope you may hear from others, who are more qualified than I am to speak of such things, of the training in home duties. The duty of men is to use and to admire (and sometimes to pay for) all those arts of needlework and good honest sewing, which I sincerely trust no woman will ever be too grand to

practise or too busy to teach her daughters. A few weeks ago I was staying at a friend's house, and on the wall of my bedroom hung a framed sampler nearly two hundred years old, full of all quaint devices, a white silk gentleman with a black silk hat, and a stick, standing on the steps of a pink silk house, and round him were scattered groups of divers animals of strangest shape and colour. But what pleased me most in Jane Smith's (that was the name worked at the bottom) sampler was the motto. It was this—

"Shine lovely maid, in needlework, but shine not only there :
Whate'er thy hand findeth to do, do it with special care."

I don't know who Jane Smith was, but I am tolerably sure of this, she must have had a good mother.

Still it is the religious responsibilities which after all are the main ones, simply because in the nature of things they come to mothers more than to anybody else, and if they are undertaken in the right spirit, I will answer for it they will pay best in the end. I mean by this, that if a mother lives, she will enjoy more visible fruit and happiness from having used these responsibilities aright than from anything else. Those of us who have read "*Margaret Ogilvy*," that most touching book which Mr. Barrie has given us of his mother's life, will know what is meant by a mother's joy in a son's character, and will be able to understand from the son's devotion what the mother's careful training must have been. And on the other hand, if we want a warning, we may take the old story which I first read in *Æsop*: how a young man was being led out to be executed for murder. Among the spectators he saw his mother weeping, and, as his hands were tied behind him, he asked to be allowed to whisper in her ear; this was granted, and then there was heard a scream, for the wretch had bitten off his mother's ear. "If she had only brought me up properly when I was a boy," he said, "I should not now be led away for execution as a murderer." And if you are inclined to say to yourselves again, "It was the father's fault just as much," I can only reply that I don't want to take the blame off the father's shoulders, but that it is, and always must be, the mother who has the greatest influence in the formation of the child's character for good or evil, just because she is so much more with it; the father is away at work, he is at home only at intervals; it is the mother who makes the home; it is the mother who can notice and check the first beginnings of evil; it is the mother to whom the child will naturally turn in any difficulty, and to whom it will confide its joys or sorrows. Does not constant experience prove to us that it is the mother who most often undertakes the religious responsibilities from the first? How much more usual it is to see the child brought to Holy Baptism by the mother than by the father and mother! How thankful we should be always to see them both, showing by their presence that they realized what a tremendous responsibility lay with them in the shaping of the character which is to determine the issues of this life, and the life to come also! I am sure we ought to try harder than we do to make every arrangement, whatever the inconvenience may be to ourselves, to allow of the father's attendance; yet even so I don't doubt that there would still be a large proportion of baptisms at which the mother would be the only one of the parents present. Do try as much as you can to

get your husbands to come to your children's baptism; and if the reason why he can't come is the hour of the service, tell the clergyman so, and (if he is worth anything) I know he will change it to make it suit. You will be most likely one of the god-parents yourself; but even if you are not, no god-parents (however anxious they may be to do their duty, and how often, alas, the office means next to nothing!) can relieve the parent of her religious responsibility for the Christian and virtuous training of the child. And how early that training should begin, who shall say? How early does a child begin to take notice? Mothers can answer that question best; but I generally observe that the earlier it is, the prouder the mother is of it. And you don't know, and the child does not know itself, how much it takes notice of; but first impressions last long. I remember my wife expostulating with a mother for giving her child (it was little more than a baby) sips from a mug of beer, and she answered quite simply, "Poor dear, he'll never take to it if I don't begin him early." So true! It was the strongest condemnation of herself she could utter, but she did not see it. Then it is of course the mother's privilege to teach her child to pray. The value to the child of these early prayers will depend chiefly on two things, first on the mutual love between mother and child, making prayer not a task to be gone through, but a talk with an unseen Father, Whose love is shown by the mother's love; and secondly, on the knowledge that the child has that the mother does not only teach him to pray, but prays herself, prays with him, prays for him; this will make the habit a real thing. Here lies the danger of leaving the daily prayers to be taught and said at school; I like to hear the infants say their prayers at the beginning of school, but this can never take the place of those at home, except at the risk of prayers becoming part of the daily routine of school-life, and being given up altogether when school-days are over. I suppose in all positions of life there is the danger of endeavouring to shift our responsibilities on to other people's shoulders. I know I find it so myself; there is nothing much nicer than saying to oneself, "There—I needn't bother about that any more, that's so and so's business now, not mine." Very pleasant, but not always possible; even if a mother has done her best in making a choice, she cannot throw off the burden of responsibility upon a nurse or a schoolmistress. And yet (speaking from my own experience) what a good and devoted class are children's nurses! What power they have, what love they show! I fancy there must be many who, like Lord Shaftesbury, owe much of the good of their after-life to a nurse's training. I should like to see special almshouses for them, and relays of children for them to cuddle. What a religious responsibility, too, is the choice of a school! What religious teaching will the child get? It has not only got to pass standards and examinations, but to be brought up as a child of God, ready to fight the Lord's battle. The pure love of a mother at home, the wise and timely warnings she is best fitted to give, are the truest aids to every boy and girl in the hour of danger. "This thing I cannot do, my mother would not like it." School-masters and school-mistresses may do much, and I am sure they try their best; but this they can never do: they cannot take the mother's place, or do the mother's part. And then as to definite religious teaching. You are members of the Church of England yourselves; you wish, I presume,

your children to be trained as loyal children of the Church ; but is sufficient care always taken that this should be done ? Do you take care that your children should regularly attend the Services of the Church, and be taught to learn and understand and value the doctrines of the Christian faith as taught in the Catechism ? Not long ago, on a Sunday evening, I heard one girl say to another, "Mother said she didn't care where I went ; I might go wherever I liked." And this leads to a subject on which I feel very deeply, the responsibility of the parents in relation to the Confirmation of their children. I find that quite a common answer for parents to give me, when I ask them about their children's confirmation, is something of this sort ; "I tell them to please themselves ; I sha'n't say anything one way or other." And yet at the font it was said, "Ye are to see that this child be brought to the bishop to be confirmed by him." Of course I don't want compulsion used ; it should be a free-will act on the part of boy or girl, otherwise it will sink to a mere form ; but surely this, if ever, is the time when the mother's advice and influence should be used, and just a word from her at the right moment will make all the difference as to whether the child comes to the classes or not. The time for positive command may have ended, though I think it often ends too soon ; but the time for counsel and interest has certainly not ended, and it will be of force in proportion as the mother's love has been felt to be at the root both of command and counsel. But just as there was the earlier danger of putting off the responsibility on nurse or teacher, so now the temptation comes to the parent to put the responsibility on the son or daughter. "Let them please themselves," or, as was said once in my hearing, "It isn't much we can give them, so we may as well give them their own way." But there are many cases (thank God !) where the interest of the father and mother in the preparation for confirmation is very real, and these are the candidates who gladden the pastor's heart, because he knows that they will not be hindered, but rather helped at home afterwards, by being brought by their parents to the Holy Communion. And so it will be all through life ; the mother who has used well the opportunities and responsibilities of early days, will find that in after-life her wishes are as sacred as her commands, that she will be the natural confidante of her daughters when the time comes for them to be thinking of leaving their home ; and that her sons (and this is the greatest honour and triumph of all) will look out for their wives those who seem to them most to reproduce their mother's ways. Let every mother read carefully and ponder over the last chapter of Proverbs, which tells of the words of King Lemuel, the words which his mother taught him. And the influence of a good mother will not end with the marriage of sons and daughters : we in England at least have learnt this year that lesson from our Queen. Every mother may rest well assured that if she will face her religious and other responsibilities in a brave spirit, trusting to the grace of God, she will be repaid an hundred-fold in the loyal love of her children, and their children too—a love that will last till and beyond death.

VICTORIA HALL.

TUESDAY EVENING, SEPTEMBER 28TH, 1897.

 The Right Rev. the PRESIDENT in the Chair.

MEETING FOR WORKING MEN.

ADDRESSES.

The Most Rev. FREDERICK TEMPLE, D.D., Lord Archbishop of Canterbury.

I AM, indeed, very glad to have the opportunity once more of speaking to working men, by which phrase is generally understood, men who live by the work of their bodies. There are other working men who have to live by the work of their brains. It is not that one set of men are all brains, and another set of men are all body. The man who has to work with his brains has to use his body very often, and to use it very much, and a man who has to work with his body cannot do his work well, unless he has, at any rate, a certain amount of brains. But amongst all those who work at all, whether they work with their bodies or with their brains as the main instruments, my sympathy, I confess, has always been from my early childhood with those who work mainly with their bodies, because I myself was brought up amongst them.

When I was a little boy, I knew very much more about working men of that sort than about any other working men whatever. My father, who was a working man—he was a soldier—served his country in various parts, and he died a Governor of one of Her Majesty's Colonies. I was not very old at his death. He died when I was thirteen, and the result of his death was that from the early age of seventeen I have made my own living. Though I had had an excellent education, and though I put my brains to the utmost stretch of their power to do what was before me in life, I had experience, nevertheless, of a great deal of privation in the course of that time. I knew what it was, for instance, to be unable to afford a fire, and consequently to be very cold days and nights. I knew what it was every now and then to live upon rather poor fare. I knew what it was—and I think that was the thing that pinched me most—to wear patched clothes and patched shoes. When I mention these things I do so simply in order to make you understand how heartily my sympathies go along with working men. Nor did I ever experience what the work of working men of that class is. I believe that at this moment there is probably not another man in England who would thresh better than I could. Threshing has gone out of fashion. It is all done by machinery now, and there are very few people who learn to thresh. I learned to plough, and I could plough as straight a furrow as any man in the parish. My heart goes along with the men who have had this put before them in the course of their lives.

My life since those early days has certainly been chiefly of the other kind, but a man does not begin to work at seventeen in order to maintain himself without finding that there is a very great deal of demand

for down-right hard work in the course of his life, and I don't know that I have been able to be altogether idle from that time, which is now sixty years ago. I have had a tolerable lot of very hard work to do, which at any rate fills up time, and which makes it very difficult to accomplish all that I am required to do. It is, for instance, not an easy thing for me now to answer to the demands which are made upon me as archbishop. For the month of October, I have fifty-seven different applications to go to one place or another to speak, to preach, to preside at meetings, or to join in conferences. Fifty-seven applications to go to different places in thirty-one days is a tolerably large number. And sixty-three applications I have for the month of November. I do not think I shall be able to find sixty-three days to answer to all these requests that have been made to me for that month. I think it a very good month; I was born in it. But I do not think I shall be able to do all that I am asked to do. When a man is worked like this, he feels that he is a working man, and I feel it is a real bodily labour sometimes to travel so much, and to speak so much, and to preach so much. It takes it out of you bodily as well as mentally, and, therefore, my soul is with you in all the life you have to live.

Now I am here, and it is my duty, as it were, to represent the ministers of the Gospel in the Church of England, and to speak to you on their behalf, and to tell you what is the message that we have to give you. We have to give you a message from heaven. It is our duty as ministers of the Gospel to explain it, to press it upon your consciences, above all, to make you feel, if you possibly can, what is the love with which your Heavenly Father, and with which your Saviour, the Lord Christ, is constantly regarding you at every turn of your lives. What is the message that I have to give to you? What is the message that the Church has to give to that great mass of men—the working men of this country? What is the message which the Church has to give to those who constitute by far the majority of all the people of this land? What is the difference between the preaching of the Gospel to them and the preaching of the Gospel to any others? My friends, there is no difference. There is no difference. And what I would say in speaking of the Gospel of my Master to the wealthiest, to the most educated, to the highest in rank, is precisely what I would say to the poorest, to the least cultivated and educated, to the most ordinary working man that you can find. The message is always one, and, if it be faithfully delivered it will be always one, until the Lord comes again. And yet, nevertheless, though the message is the same, there are, no doubt, particulars in your lives which distinguish your lives from the lives of others who live in another way. For one thing, there is this great difference—the difference of education. I have sometimes wished very earnestly that the education of this country had in some way or other been somewhat different in its course from that which it has been in the past; for I look back in English history, and I see the time when the peer could not write his name, and was obliged to put his seal instead of signature to every document that he had to bear witness to. I can look back upon the time when the peer knew no more than the peasant about natural science, about ancient history, about various languages, and when, in consequence of that equality of education, men of rank, and men of no rank at all, were nevertheless on an equality,

which made it possible for the one to mix with the other without any of that feeling of separation which now very often puts a sort of bar upon their intercourse. I look back upon this, and sometimes I feel as if the higher education of modern days had not been purchased without paying for it a heavy price, because there can be no doubt at all that, in some degree, it accounts for the separation of classes in this country of ours, which assuredly is one of the greatest banes and the greatest troubles which hurt the very framework of our community. And I rejoice more than I can tell you in the thought that the education of those who seem to be at the bottom of the scale is now taken up in earnest, and that more and more will the one class become near to the other, and that there will not be that kind of separation that there is now. I rejoice to think that the time is coming when the men who work mainly with their hands nevertheless shall have as much within their brains as many who never work with their hands at all. I rejoice to think that this will one day be; it is a long time off yet, but nevertheless we are, I am glad to think, on the road towards it, and the more we can press forward on that road the better will it be, not only for the working men at one end of the scale of social life, but quite as much for the benefit of those who may be at the other end. You may depend upon it that when that day comes the rich will have learnt from the poor quite as much as the poor will have learnt from the rich. Many things will then come into their due proportions, which at present are out of proportion altogether. What is it, again, that we constantly see but a great difference in the material comfort of the educated and uneducated classes? We see a sort of division between them, which is represented by more comfort in life as well as more refinement, and it is a sad thing to contemplate that there should be such a division at all between one class and another. But the day will come when we shall be able to recognize that all these material things are of very small consequence in comparison with the things that are far higher; in comparison with larger knowledge and fuller acceptance of God's works, in comparison with a truer understanding of the nature that God has created, in comparison with a truer understanding of humanity and what humanity comprises; and there will come with that truer understanding a recognition that wealth and poverty are in themselves very small considerations indeed, and that what really distinguishes man from man is to be found in their character. And all will feel with the poet, and not only simply repeat his words, "The rank is but the guinea's stamp; the man's the gold for all that." We shall rise to that in time, but meanwhile the Gospel teaches us this very lesson in its completeness. The Gospel tells us that these things are of small value in the sight of God. I often think of the astonishment which befell the Court of France when, two centuries ago, a great bishop told them to their faces in his sermon that they might know how poor an opinion God had of riches, by seeing the sort of people to whom He gave those riches. These things, the New Testament has told us, are small matters indeed. Sometimes because of these things working men feel that they have a grievance, a grievance against society at large. Sometimes they feel almost as if they have a grievance against God Himself. But listen only to the Gospel of the Lord, and He will tell you that these things are, in the eyes of all those whose eyes have been opened to see the truth, things of small consideration.

In a very few years, compared with the course of history, we shall pass into a world where all these things will be altogether naught. We shall pass into a world whither nothing of this sort can be carried, and when every one of us, rich or poor, shall be astonished at the strange value that we set upon material wealth whilst we were still in this lower world of ours. The Judgment Day will open our eyes to see how there is a world—a world in which we shall pass a whole eternity—where all these things not only count for little, but do not count at all, because they do not belong to that world. And here these things are the talents given according to the parable as God's providence shall see fit, to one man, to another, and to another, in different proportions according to what the all-seeing Eye discerns to be a fitting trial for the man's life, and we shall see that the question will never be, "Were you wealthy or were you poor?" but, "If you were wealthy, how did you use your wealth?" and "If you were poor, how did you bear your poverty?" This is the message which the Church, in the name of Christ, has to give to all working men. It has to give the same message to wealthy men also. It has to tell them all that those things cannot last much longer, because we ourselves shall pass away very soon into the world that lasts for ever. And, therefore, the Gospel is the true remedy for all discontent with the ordering of things. There may be remedies that we have in our own hands for the inequality of the lot of man—there may be remedies, but they are remedies which are in the hands of the sufferers quite as much as in the hands of any others. Do you not see, is it not perfectly certain, that if the class of working men is really to rise above its present position, if they are to remove the pressure of these inequalities of material existence, they themselves must co-operate in the task?

If the working man is wasting his substance in indulgence, which in itself does little even towards giving him pleasure, and gratifies nothing but an animal appetite capable of being restrained; if the working man, instead of practising thrift, indulges in the use of intoxicating liquors to such an extent as seriously to diminish the wages that he earns; if the working man, instead of putting himself to the task of remedying all that which he complains of, seeks rather to get other men to remedy it whilst he remains the same, it is as certain as that night follows day that he will be mistaken in his calculation of the future that is to follow. It is perfectly certain that there are those who are deeply interested in the working men, and who look to them with an earnest desire to make their life here more comfortable than it is, to give them more pleasure, to give them truer happiness; but if the working men are to attain to it, all that their sympathisers can do will have no real effect whatever unless the working men will learn that self-restraint and that constant watchfulness over their own conduct which the Gospel of Christ would command them to practise. "It is hard," you may say, "that I should have to practise this self-restraint," and "there are others who are not called upon to practise it at all." It is true that the temptation which each man feels seems to himself to be far greater than the temptations which beset other men, but we know for certain that all the different grades of men have temptations of their own. The working man, I am quite sure of it—I have lived enough in the company of working men to know it—finds in his home, the love of his wife, the love of his children, and the love of his family, as true happiness as the richest man who lives. I

hope that you may forgive me for having spoken to you rather in the shape of preaching you a sermon than simply making you a speech, but I assure you I speak what I speak from my heart. I say it because I am sure—I am quite sure—that this is the way by which working men shall achieve that deliverance from the burdens of their condition here on earth which they are constantly seeking, and which they find it, as things are, so very hard to obtain. That deliverance is largely in their own hands, and it is certain too, that amongst those who can help them there are hundreds upon hundreds who would help them with the utmost desire to help them if only they could see that they were always trying to help themselves. There are hundreds whose sympathy is held back by the feeling that so much help is simply thrown away, and that when you go and give a man—a working man—money, there are cases—and working men cannot deny it—when it would be quite as wise to throw the money into the Thames as to let it pass into the till of the public-house. I venture to say that there is much within their own power, and, speaking from experience of the life of working men—and I tell you that my knowledge of such men has been very, very wide and great—very rarely, indeed, have I come across a working man who was really in trouble on account of his poverty, who, nevertheless, was a genuine servant of the Lord Jesus Christ. Few, indeed, are those who, being truly religious men, find the pinch of this world harder than they can bear. Few, indeed, are those who are driven to something like despair by what befalls them. If a man will but give his soul to the Lord, it is astonishing in how many ways the Lord seems to watch over him, and to help him, and to find openings for him, and to give him opportunities of seeking not only for himself, but for those whom he loves, the comforts that God Himself has provided for our lives here. I have spoken what I feel. I assure you that no words that I can use would really convey to you how strong is my desire that every one of you, and every one that belongs to your class and order, should find happiness and comfort here in this present life, and when I plead that the Gospel of Christ is the door to something better than that which you possess at present, I know, and you know, that I am speaking nothing but the truth.

Lord HUGH CECIL, M.P.

I THINK that I ought to crave the indulgence of this assembly in addressing them this evening, and all the more because I have to follow the Archbishop of Canterbury, who has just given us so eloquent an address. I must ask those who are kind enough to listen to me to submit to come with me for a little time on a somewhat lower level than under his guidance we were able to tread, and to comfort ourselves with the reflection that it is not given to very many people to keep on the height to which the Archbishop of Canterbury easily leads his audiences. The subject that I want to direct your attention to is one which must seem at first sight inappropriate, and perhaps even ungracious on such an occasion as this—I mean the very widespread prejudice that is entertained in many different places and many different parts of this country against the clergy. One would think perhaps that that was not a very good subject to discuss at a Church Congress in presence of so many of the

clergy. It is perhaps like studying astronomy in a thick fog to point out on the present occasion the defects of that order. But perhaps I am not going to say quite what may be expected. At any rate, I think that we shall all agree that, as a matter of fact, there is a very widespread prejudice against the clergy as a class. That is often, of course, very seriously modified in the case of individuals. People find it possible to respect certain people in spite of the fact that they are clergymen. But I am afraid that if they stated their thoughts quite candidly they would very often say, "What a good man So-and-So is. How much too nice a man to be a parson." I have heard people say that they cannot stand a parson. Other people say that they do not like to go in for religion because they do not want to be a parson's man. I have heard phrases, not expressed in quite the same way, but implying very much the same order of ideas, in no less distinguished an assembly than the House of Commons itself. I remember being very much struck last session to hear one of the Ministers—I think it was Mr. Balfour—say, in speaking of the associations of voluntary schools, and it was a very sensible observation, with which I quite agreed, that he hoped that there would be a great many laymen on the association, upon which there was general applause all round. That put a very much better face upon the matter. And in the session before last I heard another member of Parliament speak with indignation of the clergy, and exclaim that he would never have any of them upon his platform. Of course, that is a point of view which many persons might take on the ground that a political platform tended perhaps to degrade the sacred character of the clergyman, but this speaker took apparently rather an opposite view, and thought that the platform was degraded by the clergyman. Now this is a very serious matter, because it is a perpetual obstacle to interests of great importance. People, I think, under the influence of this prejudice run into all kinds of theories. To mention only one, I think that the supposed, and very absurdly supposed, antagonism between the Church on the one side and the Bible on the other largely arises from this prejudice. People are trying to seek for some idea of religion into which the clerical idea should not enter, and therefore they contrast, ignorantly and unwisely indeed, the Bible and the Church, under the idea that in that way they get rid of the clerical cast and the clerical idea. I want to ask how much reason there is in this. What is the reason, whether it is a good or a bad one, for this feeling, and what is the remedy which we of the laity can suggest for it? It would be absurd, of course, to try to exhaust all the reasons, but I think that very often one great reason is a dislike of the idea of the clergy "bossing" the Church. It is not expressed as definitely as I express it, but it is none the less really felt. A great many laymen, rich and poor, do not like the idea that the clergy are assuming the power to lord it over the whole Church. That is a very deeply-seated feeling, and is, I believe, at the bottom of the matter. It is quite true, of course, that a great many people dilate on faults of manner on the one side; and I am afraid that we of the laity must candidly admit that there is always a prejudice which the less virtuous always entertain towards the more virtuous, and which has to be reckoned with. In general nobody can tolerate a man who is better than himself, and therefore the laity feel that the general superiority of the clergy make them less tolerable than they would be otherwise. But I want to-night to draw attention

to the antagonism which is felt towards priestly assumption and sacerdotalism, by which I mean the idea of the clergy managing the whole Church and taking it out of the hands of the laity, so that they have no share in the matter at all. Many of the laity feel that this is a great fault of the clergy and they resent it accordingly. I do not this evening propose to enter into the many theological questions which are supposed to underlie the improper claims to superiority which the clergy are supposed to urge. Certainly I am not an appropriate speaker, and I do not know that this would be an appropriate occasion to discuss those topics. I believe, indeed, that they have not the importance that is attached to them. I think that people reason back from what they believe to be the effect to what they believe to be the cause. They reason back and they say: "We do not like this or that piece of priestly assumption, and therefore we do not like the doctrines which seem to us to enhance the importance of the office of priest." They reason back from the effect to the cause, and take objections to theological opinions from no other ground than their dislike of their apparent consequences. Let us avoid these theological topics, and let us direct our attention to the question whether or not this is a pure prejudice on the part of laymen, and whether or not there is some grain of truth in the idea that the clergy are too exclusively the managers and rulers of the Church. I think that there is a certain element of truth with a great deal of exaggeration in what is said. I think that it is true that the Church would be a great deal better if the clergy did not so entirely manage its affairs as is the case. And I notice not merely that this is improper, but that it is extremely inconvenient, to use no stronger word. There are many different spheres for Church action in which it is eminently desirable that the Church should act as a body, and in which, nevertheless, it is greatly handicapped in acting, because it has to act practically through the clergy, and the clergy are very often unfit for this or that particular task. For instance, in all contentious matters, whether it is politics or a School Board election, or anything else, there is a great drawback—though that drawback has very often to be faced and got over—to the clergy entering into a great cause of contention. It evidently interferes very much, and must do so, with their proper pastoral functions. Then a great many people very reasonably want the Church to take rather a larger share in making peace when there is a great industrial dispute going on, or when there is a great strike. Well, I do not think that it is desirable—some people, I know, take the other view—that the clergy should interfere. In many respects their training and their ways of life do not suit them for that particular kind of conciliation and arbitration. What you want is to have the Church there, but not the clergy; and therefore I think that there again you find a difficulty. I think, however, looking at it from quite another point of view, when you read any of S. Paul's Epistles you will see that though there is a very real distinction between the clergy and the laity—much more vividly than many people are inclined to suppose—yet nevertheless it is true that he does not seem to make quite the distinction that we make to-day, and that he thinks more of the Church as a body, and less of it as being made up of two different bodies—the clergy and the laity. So from all these points of view we do see that there is something a little wrong, and that it would be better if laymen took a larger share in Church

matters, and were more completely identified with the management and control of the Church. Now, so far, we have gone easily enough, but the next observation I am going to make may perhaps not seem so agreeable to the mass of laymen. Granted that there is something wrong, who is to blame for what is wrong? I am afraid that the answer is, that the laity are very much more to blame for it than the clergy. I believe that the great mass of the fault lies with the laity, and that, indeed, the clergy could hardly have done differently from what they have done, and could not have really avoided the position into which they have been forced by the action or inaction of the laymen. Consider what happens. We stand aloof, generally speaking, from clerical work. We leave it to the rector of the parish, or whoever it may be, to undertake the whole matter, and then when he has done it and when he feels a little proud of what he has done, and when he is talking rather loudly in consequence, we say that we cannot put up with the airs that the clergy give themselves. We forget that if we had undertaken the duty from the first he never would have had the temptation to give himself airs at all. And, therefore, I feel that we ought to take home to ourselves the consideration that if there is a fault, if the laity are not sufficiently active in Church matters, and if the clergy do in a measure manage the whole show their own way, it is the fault of the layman much more than of the clergyman. I should like, for my part, to see in every large parish a body of laymen not less completely identified with the church than the rector himself. Into their hands would naturally fall, without any friction or difficulty whatever, all the kind of duties which belong to laymen rather than to clergymen, all the contentions, all the duties which require business knowledge and business aptitude, all the kind of duties which spring out of the ordinary wear and tear of life. These things would be left to the parochial body of laymen, who would speak in exactly the same way as the rector now speaks on behalf of the Church, and would exercise all the influence that properly belongs to the Church in that behalf. That, I think, would be the obvious remedy for the faults which we agree—or which I said, at anyrate (perhaps you do not agree)—are to be discerned in the present condition of Church affairs. But, if this be so, we must face a few considerations. I do not think that the present laity—and I am not speaking a bit more of those who are less well educated or are poorer than others—but of the laity as a body—I do not think that they are at all fitted for that position as things stand. I do not think that, for the most part, they would be qualified to conduct the affairs of the Church in however special a region. I say I speak just as much of the rich as of the poor, because I think, in fact, that religious education, for one thing, is a great deal better among what are called the less educated classes than it is among the better educated classes. Certainly it cannot be worse. I often think that the condition of the public schools at which wealthy people are educated, in respect to religious education, is little better than a scandal to a religious country. Certainly I think that the laity will have to make up their minds to change a great deal if they are to be entrusted with any share in managing Church matters. And, in the first place, there is one thing to which they must make up their minds as a necessary part of a Christian duty, and that is they must be content to become communicants. I referred just now to S. Paul's

Epistles ; but, of course, in S. Paul's time, and a great deal later than that, the distinction which is now so familiar to us between a man who goes to church and a man who goes to Communion was hardly known. There were some notoriously wicked people who were repelled from Communion, who were not allowed to come. They were the only class of people who were churchgoers without being communicants. The separation with which we are so familiar is entirely the growth of later ages, and has no proper place in an Apostolic Church at all. Therefore, if the laity are to play their proper part in Church affairs, the first thing to do is that they should become communicants. Then the next thing is that they should cultivate a certain intellectual modesty. It is not necessary that people should be learned in order that they should take part in Church affairs, but it is necessary that they should recognize that other people know more about these things than they do, and should be content to listen patiently while the matter is explained to them. You know I always say that Englishmen think that they are born into the world with a perfect comprehension of two subjects : one thing is politics and the other is theology, and they regard a person as rather impertinent who presumes to instruct them about either one or the other. And in the region of theology, if they do not understand a point directly, they think that it must be something quite unimportant, and they pour contempt on all those who take a different view. That is, I think, a very common attitude among laymen at the present day, and it is not at all a new attitude. I was very much struck in reading the history of the fourth century to find that the Emperor Constantine took exactly the layman's view about the wrangling of theologians. You know that at that time there were certain very important theological questions in dispute, but the Emperor Constantine could not exactly understand them. They were quite beyond him, and he wrote irritable letters exclaiming exactly in the tone which is so common to-day how intolerable it was for the clergy to wrangle about these matters which seemed to him to be unimportant, and yet even historians, who are certainly not of an ecclesiastical turn of thought, are content to admit now that unless the theologians had contended then for what they believed to be the truth, the Christian Church would long ago have sunk into discredit and ceased to exist. So we must cultivate this power of believing that, after all, somebody who has studied theology may know something more about it than we do, and we must listen to all that he has to say. And if that is necessary we must not prejudge an issue and say that because we do not understand it at once, therefore it is quite unimportant. To that extent the laity must cultivate intellectual modesty. But there is a third thing which is perhaps as urgent as either of the other two, and that is the cultivation of a real interest in the Church and in her affairs. I think it is very curious to consider, though it is obvious enough when one does turn one's mind to it, how singularly little interest the mass of the people and the mass of us all take in the affairs of the Catholic Church. For instance, contrast the interest that we take in the Church and the interest that we have in the British Empire. During the past year we have had the British Empire brought very much before our thoughts. We have had an abundance of opportunities of considering how great, and how important, and how world-wide it is. We have seen it sketched in I do not know how many diagrams, till I daresay you are as tired as I

am of seeing the pink blots and pink columns which explain how large or how numerous is the population of the British Empire at the present time. But we do not take at all a corresponding interest in the proceedings of the Christian Church. We do not take much interest in missions. If we went into the subject, I daresay that we should find that missions had made a great step, but we do not care to go much into that. It does not concern us much that this or that new province is conquered for the Christian Church, whereas we should be immensely pleased and very proud if this or that new province was conquered for England. Still more, we do not feel the failure of a mission with anything like the bitterness that we should feel the failure of one of our armies in India or elsewhere. If there are troubles, as there are now, on the Indian frontier, we are interested. If there was disaster, we should feel it keenly, and we should be very angry with whoever was to blame. But if a mission fails, we never so much as hear of it, so little is our interest. If no progress is made, it never occurs to us that it is an interesting matter to inquire why it was, or whether things cannot be altered. We submit. We say: "Well, of course, missionaries generally do foolish things. Enthusiastic people generally are so injudicious," and then we go on with our work. Among the great mass of us there is no living interest at all in the progress of the Christian Church. Then, if you look at home, do you feel the failure of the Church or the slowness of its progress in any of our great towns? Or in Nottingham, for example, if you see an empty church anywhere, do you feel it as a shame and disgrace to yourself? Not a bit of it. No; you think that probably the clergyman is a bad man, and that these things ought to be reformed, and that is the most that you think about it. The feeling that we ought to mourn over, that we ought to protest against, and that we ought to work to reform the evils in the Church, is a thing that is most strange to the lay members; and we leave the matter, as it were, in the hands of the clergy, and do not care whether good or bad comes out of it. In the Church as a body we feel very little interest. I have referred to the British Empire as a contrast, but I might have taken a much more humble contrast, which would be at least as effective. I believe that there are very few people who do not take a keener interest in the fortunes of their cricket club than they take in the Catholic Church. They feel bitterly anything that goes wrong there. They feel great pride and pleasure if things go right. But does the same feeling exist about the most important, the greatest, the most world-wide Corporation of which we are privileged to be members? Now, how are we to stimulate ourselves up to this real interest which shall fit us to take the part that we ought to take in the affairs of the Church? I think that one way in which we can stimulate ourselves is by the study of the Bible itself. I said at the beginning of my speech how absurd it was to contrast the Church and the Bible, and so it is, because the Bible is full of the Church from beginning to end. I should be afraid to say under how many types the Church is set forth as an object of the highest possible interest to us all. You remember how we are to look upon it as the spiritual Israel, for example, of which the historical is only a type; how we are to think of it as a queen clothed with glorious vesture, or as a city set upon a hill, or as a temple fitly joined together, or as a body of which we are all members or when it comes to its perfect form in the end.

Do you remember how, in the final vision of S. John, it is set forth as the New Jerusalem, descending out of heaven, lit by the splendour of God's glory, standing with the gates all open, with all the hospitality of love, and four-square with all the perfect symmetry of truth. It is, I think, with such images as that that we find grindstones upon which to whet our enthusiasm to the proper point. Clearly it is no mean thing to be part and parcel of a great body which is working every day to save souls. Surely we ought to lift up our hands, rise to the level of our high calling, and try to feel how great a thing it is to be a member of the Church of Christ.

The Very Rev. S. REYNOLDS HOLE, D.D., Dean of
Rochester.

WHY has the Church devoted the first evening of her Congress to this interview with working men? Why so many of her most zealous sons, ecclesiastical and lay, to meet them? Why so great a company of the preachers, with the Primate of all England at their head?

I believe the chief motive to be this: that the Church owes a large debt to the working men, and that she means to pay it. She has not only given her promissory note, but has made substantial instalments in reduction of her debt.

Sixty years ago, when our Nottingham meadows were covered with the crocus, and when Victoria began to reign, the Church of England was the Church of the rich, and not of the poor. In the villages the House of God was the dreariest and most neglected of all, and in the towns, it was the house of merchandize, occupied almost entirely by those who paid for their pews. In both you might have supposed that the Epistle of Saint James was, as Luther described it, "an Epistle of Straw," so far as it taught that God is no respecter of persons, and that "all equal are within the Church's gate."

There was one service on the Sunday. The celebrations were quarterly. The sick were only visited when death was imminent. The shepherds lived away from the sheep. They ate of the fat, and clothed themselves with the wool, but they did not feed the flock.

The laity were alike to be blamed. The people loved to have it so. The heavenward road seemed smooth and easy, as they nodded in their sleeping cars. At long intervals they paid a Church rate, of a few pence in the pound, grudgingly and of necessity, to whitewash the walls, and keep the roof from falling about their ears, while they dwelt in houses of cedar, painted with vermilion. As trade prospered in the great cities, streets were added to streets for the working men, and great mansions for the masters, but how few in comparison the churches for the worship of God! Might not many a man, when his work was done, have said: "I looked around, but there was none to help me—no man cared for my soul."

Alas, my brothers, I need not tell the results of this neglect, they surround us—the starvation of the spiritual life, the whole head sick, and the whole heart faint, paralysis of souls, scorn, apathy, unbelief, or, at best, righteous indignation, the sad departures of the hungry to seek abroad the food which was denied to them at home.

Darkness was upon the face of the deep, when Divine Love said, "Let there be light." And in that light the Church awoke to realize her desolation; in that great famine, as in Egypt, was the confession made. "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear. Therefore is this distress come upon us."

It was no mere verbiage; it was the godly sorrow which passes from regret to reparation. If it were not so, I should not be here to-night. There could be no such Congress of earnest clergymen and laymen, anxious to meet you, because they are, as you are, working men, and because they can prove that they are sincere and unselfish in their anxious desire and earnest endeavour to redeem the past, and to regain the confidence of the people.

It will not be denied that the clergy, as a rule, are now working men, and that the sarcastic observation "them parsons has six bank holidays a week, and only work half-time on Sundays," is no longer just. There may still be drones in the hive, there are black sheep in every flock, even among the "Nottingham Lambs," but the exceptions are few.

New churches have been built, and the old ones almost universally restored. The clergy are resident; the services far more frequent and devout; the sacraments are rightly and duly administered. The house of prayer is, in a large proportion, free and open, so that the poor may have the Gospel preached to them. And it is preached to them, more and more extensively, as the apostles preached it, without manuscript, and with simplicity.

"Tell me, the old, old story,
Of unseen things above,
Of Jesus and His glory,
Of Jesus and His love.
Tell me the story simply,
As to a little child,
For I am weak and weary,
And sinful and defiled."

More simply and more briefly. A country clergyman went away for his holiday, and a benevolent neighbour, who had a curate, took his Sunday duties. After he had preached his first sermon, he remarked to the clerk in the vestry, "I am sorry that I gave you such a short discourse, but the reason is, that a dog got into my study and tore out several leaves." The clerk gazed wistfully upon the speaker, and said, "Oh, sir, do you think that you could spare our parson a pup?"

Outside the Church the clergy are resident. In our National schools there is evidence throughout the land that Churchmen, clergy and laymen, have organized, at an outlay of many hundreds of thousands of pounds, a system of religious education, long before Parliament began to legislate. And because it is inseparable from true Christianity to care for the bodies as well as the souls of men, and, following the Divine example, not only to teach and preach, but to heal all manner of sickness and disease, these Churchmen have been foremost in supporting hospitals, asylums, nurses, sisterhoods; and because prevention is better than cure, they have done much in providing more healthful homes for the working men, parks, arboretums, gymnasiums, and baths. When Sir Francis Crossley presented a large extent of ground, planted and set

in order, for the refreshment and recreation of the people of Huddersfield, he said, "I attribute my success in business very largely to the words which my mother spoke, 'If the Lord prosper us in this place, the poor shall taste of it.'" How could they taste of it more sweetly than in the sunlight, and the fresh air, and the beautiful creations, which the Maker designed for us all.

If I had my will, every man should have a garden, who, like the grand old gardener, would dress and keep it. There may be some old men here who remember how happy we were together when they took me to see their gardens and greenhouses upon the Hunger Hills, and I have a vivid recollection, as though but a few days had passed, how the mother of one of the exhibitors at your Easter rose show, stopped my hansom, as I drove to judge at the Lord Raglan Arms, and exclaimed, "God bless your rivrence; Tom has slept all night in the greenhouse along with the roses—I hope he'll win." There was no cause for anxiety, for bribery or corruption: Tom Flinders won. But these gardens may do far more than please the eye and win the prize. They may remind us of "Paradise Lost," of Gethsemane, and "Paradise Regained." How can we watch the development of these wonderful flowers without admiration and love of Him "Whose breath perfumes them and Whose pencil paints"?

Again, if we would overcome evil with good, we must put good by the side of evil, we must place that which is better by the side of that which is bad—pleasant places, where in summer time the working man can smoke his pipe and listen to good music, instead of inhaling an impure atmosphere, and hearing profane and filthy conversation, where he may compete in manly games, or encourage others competing with "Play up Notts.!" instead of wrangling over cards and bets.

If poor folks are located in a pig-sty, they will "go the whole hog," and look the hog they go, until they perish.

"God sends His creatures light, and air,
And water, open to the skies:
Man locks them in a stifling lair,
And wonders why his brother dies."

How can you civilize, much less Christianize,

"When a single, sordid attic, holds the living and the dead,
And the smouldering fire of fever creeps along the rotten floor,
To the crowded couch of incest, in the warrens of the poor."

I am not a total abstainer. I have, on the contrary, gone so far as to join in a chorus, which commended "Nottingham ale," and I am not ashamed of that vocal performance. But I abhor drunkenness, a vice which maddens the brain, petrifies the heart, cripples the limbs, disfigures the countenance, brings poverty to the home, misery to the wife, disease to the children, and ruins the man, body and soul. And I denounce these dens and attics and slums as fatal to temperance. How can you expect a man to abstain from stimulants in an atmosphere which would kill an oak? "You come and live in our court," said a drunkard, "and you'll soon take to the gin."

I remember that when I conducted a mission in Holborn, some years ago, one of the curates told me that he had seen four families occupying

the corners of a room, and that one of the inmates had said, "that they should be all right, if No. 2 wouldn't take in lodgers."

Much has been done, but no sanitary laws can secure, no money can buy, no strength can master, no philosophy can teach, the one thing needful for a happy home; and yet every man may seek and find it from Him Who stands at His door, and knocks, and yearns to say, "Peace be to this house." In His presence, felt although unseen, men realize the nobility of labour, the dignity of work.

"A blessing now, a curse no more,
Since He, Whose Name we breathe with awe,
The coarse mechanics' vesture wore,
A poor man, toiling with the poor."

In that Presence, he who toils can say with one who did the hardest manual labour, with Paul, the tentmaker, "I have learned in whatever state I am therewith to be content," because he knows that in that Presence, when it shall be visible to all, the great question will be, not Were you rich or poor, learned or ignorant, strong or weak? not What was given you to do? but Did you do your best?

And in that Presence we learn also that which Christianity alone can teach us, the meaning and the influence of true brotherhood. All unions are good, where the object is just—co-operations, federations, companies, societies, but not until we believe, and act on our belief, that God hath not only made of one blood all the nations of the earth, but that in His sight every soul is alike precious for which the Saviour died, that we all are one in Him, and being many members are one body, so that the eye cannot say to the hand I have no need of you, nor the head to the feet I have no need of you; not until we in trying to fulfil the conditions of our redemption to do our duty to God and to each other, and softened by our own temptations, our failures, and our falls, to sympathize with others, not until then shall we know something of that love, which loves us all alike, and learn thereby to bear one another's burdens, and so fulfil the law of Christ.

All that is true and beautiful in moral philosophy, in theosophy, in the religion of humanity, is but a repetition or extract incomplete from the New Testament. What is Comtè's "Altruism," and Spencer's "Sacrifice of the Individual to the Common Weal," but S. Paul's "We that are strong ought to bear the infirmities of the weak," or S. John's "Let us love one another." Where shall we find outside the Church of Christ a communism so comprehensive as that which brings the Queen of England to read the Bible in a cottage home? A socialism so sincere as that which commands us to honour all men? Whom of our companions do we respect and trust the most? There are scores who will laugh with us, eat and drink with us, help us to spend our money, but the friend that loveth at all times, and the brother born for adversity, is the true Christian.

With these sacred sympathies, in this holy alliance, we meet, my brothers, to-night, to be reminded of our own responsibilities to each other, and to rejoice in our glorious hope. A good and joyful thing it is, brethren, to dwell together in unity; to meet face to face as children of our Father which is in Heaven. Better than sermons and speeches, and leading articles, the smile of a mutual sympathy, and the grasp of a brother's hand. In vain we put our heads together, if our hearts are

not in unison. Parliamentary debates are interesting, but one good Act—shall we say the Employers' Liability?—is worth a hundred volumes of Hansard. A pound of beefsteak to a starving man is worth more than a ton of tracts.

"Sirs, ye are brethren!" not only as Churchmen to each other, but as Christians to all. As we have, therefore, opportunity, let us do good unto all men, but especially to them that are of the household of faith. We want more consideration for those who differ from us in their circumstances, their characteristics, or their creed. Why should Ephraim envy Judah, and Judah vex Ephraim? Why do the poor make no allowance for the temptations of the rich, nor the rich for the trials of the poor? Why do we not sigh, "Alas, my brother," instead of shouting, "Now that he is down, let him rise up no more." How is it that we are so quick to perceive the worst, and to ignore the best, in our neighbours? "I have tried all my life," William Wilberforce said, "to find something good in my fellowman, and have failed but twice."

Might there not be more toleration, a more unselfish forbearance between the employers and the employed; more impartial investigation into mutual claims, less suspicion and railing accusations. At least we must allow to others that which we claim for ourselves—that every man has a right, whether he pays wages or receives them, to make the best of his resources, so long as he does not transgress the boundaries of honesty and justice. But I am not going to wade any further in these troubled waters, lest, long as I am, I should get out of my depth.

It is not for us clergy to take sides, to dictate in matters which we do not understand, but so far as in us lies, both by our lips and in our lives, to promote this great principle in the Gospel of Christ, that all sorts and conditions of men should hold this faith in unity of spirit, in the bond of peace, and in righteousness of life. And by this faith *we* mean the faith of the Church of England.

I have a letter from my friend, and your friend—for he loved the working men—the late Archbishop of Canterbury, in which he wrote, "There is no better Churchman than the working man when he knows the reason why." And it is for us, with all respect for other Christian communities, and with special gratitude to those who kept the light burning when it was well-nigh gone out in the Temple of the Lord, I mean the Wesleyan Methodists, to tell them the reason why. Because the Church of England, emancipated alike from the additions and mutilations of human invention, is the truest representation of the Church of primitive times, and contends earnestly for the faith once delivered to the saints; because her officers hold their commissions, through the apostles, from the King of kings.

"Because our Mother the Church hath never a son
To honour before the rest,
But she singeth the same for mighty kings,
And the veriest babe at her breast;
And the bishop goes down to his narrow bed,
As the plowman's child is laid,
And alike she blesses the dark-brow'd serf,
And the chief in his robe arrayed."

I have finished my sermon. Let me once more repeat the text.
"Sirs, ye are brethren. Let all bitterness, and wrath, and anger, and

clamour, and evil speaking be put away from you, with all malice ; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

The Right Rev. the PRESIDENT.

I HAVE now to call upon another speaker who has been already speaking at an overflow meeting, and who has been, as I told you, living for years in the East End of London, training young men to know how to do their duty in this social life of ours. I am glad to salute him to-night under the new title with which he has come among us as Canon Winnington Ingram.

The Rev. A. F. WINNINGTON-INGRAM, Canon of S. Paul's Cathedral, and Bishop-Designate of Stepney.

I HAVE been trying to persuade the Bishop that after that touching speech which we have just heard from your old friend you do not want to hear a total stranger ; but the Bishop says that I am to go on, and so I have to do so. I am going to try to sum up if I can what has been said so far as I have heard it on the subject which you see upon the paper, which is, "Man naturally a Churchman." I dare say when you saw that, some of you said, "Well, I do not know who it can be that is coming down, but he is a cracked one if he is going to attempt to persuade us of that." But still I am prepared even at this late hour to maintain with all of you, rich and poor, clever and foolish, Churchmen and Nonconformists, Salvation Army or the dear old Plymouth Brethren, that man is naturally a Churchman. Well now, merely taking first what I have heard from the Dean and from Lord Hugh Cecil, is it not clear that if we believe these things which we have heard, if we believe in the loving Father of which the dear Dean spoke in his last words, if we believe in our brother Jesus Christ, we have got no right whatever to stand separate from one another in carrying it out in the world. I say this : supposing you working men had a child, and that child insisted on eating its "grub" with its back to the rest of the family or in the coal hole, would not you think that child to be an almost unnatural one altogether ? And I contend therefore that if we have got this belief in God and in Jesus Christ, we have got no right whatever to keep it to ourselves, but we ought to come together as a family. Or, to put it in another way, supposing that there were five hundred people on an Atlantic liner and there was a wreck, what would you think of a man who said that he did not care a little bit about the others, but only cared about saving his wretched self ? We should say that that man was an unnatural wretch. I am perfectly convinced of this, and I say it looking you in the face : I am certain that that man will never save his own soul who does not do something to save the souls of others.

And then, again, man is naturally a Churchman because it is by societies that we propagate ideas. A little boy said to me in Bethnal Green one day, "Oh, Mr. Ingram, I am going to join the Phoenix." I said to him, "I am very glad you are, but why ?" "Why, because

Mr. Smith was a member, and he had such a beautiful funeral to-day." The Phoenix I must tell you is a sort of teetotal burial club, and a very excellent thing at that. Now what did he mean? I claim Tommy on my side in the argument to-day. He meant this—that if you are going to propagate ideas you must do it through societies. And when you have a Church of England Temperance Society, and your own trade union and others, you are all bearing witness that it is a natural thing when you want to start ideas and carry them on in the world to carry them on through a Society.

Now what we Churchmen claim is that when our Lord and Master Jesus Christ founded a society, He was doing the very thing which our reason commends to us as the right thing to do. But you say, "Did He found such a society?" That is the point. I am the best friend with my Nonconformist brethren in the East End of London. In the Park, side by side, we stand up for the Christian faith against the Secularist and the Atheist. But, I say, did Jesus Christ, or did He not, set His heart on founding a society? You turn to the Gospels, as Lord Hugh Cecil told you. Why was Christ taking a certain number up into the mountains or into the valleys time after time, turning away from healing or from preaching to the multitude? Why was it that He spent hours in teaching and penetrating with truth these few? He tells us. He began asking them questions, and when at last in answer to His question, "Whom do men say that I am?" one of them replied, "Thou art Christ, the Son of the living God," He uttered one of His few expressions of joy and said, "Blessed art Thou, Simon Bar-jona, for flesh and blood hath not revealed this unto thee, but My Father Which is in heaven. On this rock I will build My Church." (Not on Peter, but on the truth which he professed.) "On this rock I will build My Church, and the gates of hell shall not prevail against it." Therefore I say that when we Christians assert that it is natural for us to be Churchmen, it is because we believe that it was in the very heart of Jesus Christ Himself to found a great society to go out into the world. But you say, "Yes, but why one?" Well, I ask you, is it common sense for any army to advance—we will say the German army, to advance on Paris—in two hundred and fifty divisions? Is it not perfectly clear that not only was it His last prayer that the Church should be one, but it is natural that with the enormous forces of paganism and drink against us we must hold close together if we are to fight the battle? I say, therefore, that, not only on the score of Jesus Christ's own statement, but on the score of common sense, we Churchmen are natural and reasonable in saying that the society of Christians ought to be a united society, bound together in the bonds of love.

Well, you say, "That is all very well, but what has all that got to do with us?" Well, the fact of the matter is this, as most of you know: that same society which Jesus Christ founded is here in our midst in England to-day. I cannot describe the history as I would have done if I had a little more time; but it is here in the midst of England to-day with its ordinances, with its government, and with its sacraments in exactly the same way, and with exactly the same power, as of old; and I claim that the Christian in England to-day is a reasonable man, having been baptized into that society, when he stands by his Church.

Well now, I am heckled every Sunday afternoon on this subject, and so I should like to take one or two of the objections which I hear in Bethnal Green. And the first, "Oh, those parsons, they have so much money." My predecessor at the Oxford House asked down the late Archbishop of Canterbury to speak at a working men's meeting, and one of the working men said to my predecessor, "Why did you ask him down here?" and my predecessor said, "Because he is a very good man." "Oh," said the man, "but he gets fifteen thousand a year for doing nothing. Why, you are a better man than he is, and I do not suppose that you get more than two thousand a year." As a matter of fact he was struggling along with about £120 a year, and finding it very hard to get along. Surely it is time for us to give up being kept away from working together by taunts like those. Do you know this, that if all the money of the parsons of the Church of England were piled together and divided up, they would not get much more than £200 a piece? Think of all the expenses most clergymen have had over their education. Think how everybody runs up to the clergyman to head the subscription list. And he has got to have a decent coat on his back. They would not think much even in Bethnal Green of their Rector if he was out at elbows. Do not be deceived with the monstrous idea that we working parsons are rolling in riches in the Church of England. One afternoon I was discussing "Why I am a Churchman," and one of the working men got up—a guard on the Great Eastern—and said, "I will tell you what I think. The Wesleyans have got all the fire, and the Baptists all the water, and the Church all the starch." Well, I do not think that you will be of opinion that Dean Hole has got much starch about him; and after I have been lecturing in Victoria Park for three quarters of an hour my collar is like a rag. Do not imagine that the old ideas of sixty years ago are existing now. At a working men's dinner in East London, one of the number, a strong radical, got up to propose the toast of the clergy of the parish, and he made a very short speech, but one very much to the point. He said, "I propose the toast of the clergy of the parish. If all the clergy were like 'em there would not be so much said against 'em." Well, now my belief is that if you spoke out the truth of your hearts about your parsons down here, you would say, "I propose the toast of the clergy of my parish, and if all the parsons were like them there would not be so much said against them." The truth of the matter is, that it is the Church as a kind of starchy theoretical thing that you are against. You are not against your own parsons if they work.

And then, again, we come to a very popular objection. If it has been said once to me it has been said very many times, "Oh, I don't make any profession. There are them that go to church and chapel as don't live up to their profession. I do not make any profession one way or another." I tell you what that is, my friends: it is a very comfortable excuse for a cold morning when your brother is getting up to go to early service and you are lying in bed. You say, "Oh, I do not make any profession of religion. That poor fellow does, and he does not live up to it." When we face the fact, the truth of the matter is that we know that to be a dishonest excuse, do we not? Yes, a dishonest excuse. I dare say we do not all live up to what we profess. We are

all frail and all human, and even parsons make plenty of mistakes. But I say, who is to point the finger of scorn at a man who is trying to do his duty, even if he does not always succeed? With regard to that idea of not making a profession, think of this. Supposing England was invaded, as it may be some day, what would you think of a man who refused to put on his uniform and fight for his country because he did not want to make any profession? You would look at that man as a kind of recreant, a man who was a traitor to his country. Is it not the same with regard to this matter? I live in the middle of East London, and for nine years I have seen the immorality, and I have seen the forces of drink that are against us. I have heard the Secularists spout at the corner of the street, and I have heard many a blasphemy. I am the only member of the Church of England who has for all these years stood out in the Park and spoken against the Secularist. Well, I say, is not it a shame when this invasion is upon us for you men, who might be our very stronghold and our right hand, to say that you will not make a profession? I say it is treachery if you will not come out. I had fifty come out the other day in East London who for years had tried to make up their minds to come out, and they said, "We fifty working men will stand around you in Victoria Park every Sunday." What that fifty men have done you hundreds might do down here in Nottingham. I say that there is an invasion upon us. We are invaded every day by the forces of evil; and if we go down in the fight, if we, upon whom the strain so often falls, go down in the battle, it will be your fault for not helping us; and therefore I call on you to rally round the cross.

Then once again. People say, and some of my friends the Nonconformists think, that if we believe in the Church and say that it is natural to be a Churchman, then we are putting aside the Bible. Never. What the Church of England believes is shown in our formularies, and therefore you have no right to be ignorant of it. No man may teach anything as a matter of faith that may not be proved by certain warrant of Holy Scripture. The motto of the Church of England is the motto which it has always had: "The Church to teach and the Bible to prove." There is no community in the world where you will hear more Scripture read than in the services of the Church of England.

But you say, "Well, then, if all this is so, why should not I be a Roman Catholic?" Because you are an English Catholic. Because you belong to this Catholic society, this Universal society, with its splendid traditions; and you are an English Catholic and owe no allegiance whatever to Rome. Why am I not, then, a Dissenter? Because I do not dissent. I do not dissent in the least from the government of the Church. The bishops have never bullied me, and I am perfectly certain that they have never bullied you. The government of the Church has come down from the earliest times. I find that an early writer in the first century said, "Reverence the bishop as the Father, the deacons as Jesus Christ, and the priests as the sanhedrin of God. Without these there is no Church." Do I dissent from its ordinances? Not a bit. Baptism, the Holy Communion, they do not separate me from Christ. They bind me to Him. "Go to the pool of Siloam and wash." Do you suppose that the water came between the blind man and Christ? Not at all. It was an outward and visible sign of inward

and spiritual grace. It was the means by which he was healed. I do not dissent either from the prayers. Find better ones if you can. I have had in my church in Bethnal Green working men who only a year ago told me that they hated the Psalms. I have seen them standing there every Sunday for the last three or four months singing the Psalms at the top of their voices, as if to save their souls. Why is it? They know what the Psalms are now, and they find the places in their paged Prayer-books. You are educated, intelligent men, and you will love the old prayers when you come and honestly try to use them. I do not dissent, then, from the Church prayers because I am a democrat, and I want the people to have their share in the prayers, and I do not want to do the whole thing myself.

I conclude, therefore, the thesis which I have put before you, shortening it down as I have had to do to-night. Man is naturally a Churchman. I am an Oxford man, and I am proud of it. I believe that there is a Cambridge University, and I am told that very good men come out of Cambridge, but as an Oxford man I am proud of belonging to Oxford University. It is a society which can trace its history back to Alfred the Great. With its traditions, with its buildings, with its history, it has been for many generations in England a great "school of learning" in the country. But I am ten times as proud of belonging to the Church, a society with centuries more history, a society with far more splendid traditions, a society that comes down with a banner red with the blood of the martyrs. The Church of Christ for nineteen centuries has been the great "school of virtue" in the world; and I say therefore that, on the ground of reason, on the ground of history, on the ground of loyalty to my Master, I am proud of being a Churchman, and I ask you to be the same.

"Faith of our fathers, living still,
We will be true to thee to death."

CIRCUS STREET HALL.

WEDNESDAY EVENING, SEPTEMBER 29TH, 1897.

The Right Rev. the LORD BISHOP OF DERBY in the Chair.

MEETING FOR TEACHERS.

The Right Rev. the CHAIRMAN.

I HAVE seen it stated in one of the newspapers that this Congress might well be called the School Masters' Congress, and I believe it is a matter of fact that this is the very first occasion during any of the Church Congresses that a meeting of school teachers has been held. If I may judge by the sight I see to-night it is quite time that such a meeting should be held. It is only right to take the opportunity of a Church Congress being held in a town to show the close relationship there must be always between those who are trying to do God's work in

one particular way—I mean in a definitely religious way—and those who are trying, equally, I believe, to do it in the great work of teaching. I am only sorry that the President of the Church Congress is not in the chair to-night. A schoolmaster himself, I know how glad he would have been to be here to-night. And I rather feel as if I was back at Rugby again, for here I am in the presence of my old headmaster, the Archbishop of Canterbury, and the first two of the appointed speakers to-night were masters at Rugby when I was there—I mean the Bishop of Hereford and Archdeacon Wilson. It is also only necessary for me to glance at our third speaker, Lord Selborne, to remind myself that more than thirty years have gone by since Rugby days, and that since then I have been a schoolmaster myself. I will say no more, but will ask the Bishop of Hereford to address the meeting.

The Right Rev. J. PERCIVAL, D.D., Lord Bishop of Hereford.

ARCHDEACON WILSON will address you presently on some of the more urgent administrative and other questions connected with our system of national education. On some of these I have to speak to the Congress to-morrow morning, and must consequently reserve what I have to say, so that on this occasion I propose to give my remarks a more personal turn. My subject is simply the relation of the teacher to the work he has undertaken to do. When we bear in mind that the teacher of the young is not merely an instructor in certain elements of knowledge or learning, but that he has necessarily a very large share in determining their life and character, we may fairly say to him: "See and consider very carefully to how high a dignity and to how weighty an office you are called." And yet in past times the importance and dignity of the teacher's work have been strangely underrated both by teachers themselves and by the public at large. Even now it is surprising to see with what a light heart this responsible office is frequently undertaken, and with how little of serious thought or preparation, especially on the part of young men in our ancient universities, and how little preparatory study is given to it. And the question often arises in our minds, can it be right that there should be such a striking contrast in this respect between the young schoolmaster and the young surgeon or physician?

In regard to the estimation in which the work of the teacher is held by the general public, it is true that we have made considerable advances of late years. As I look back, my thoughts travel to the Scotch dominie and the English usher, and I am bound to acknowledge the great change that has taken place during the last half century.

When Dr. Tait succeeded Dr. Arnold about fifty-five years ago in the head-mastership of Rugby, an aged Scotch relative is said to have thrown up her hands in astonishment and to have sorrowfully exclaimed, "To think of our Archie being a dominie!" Such was the esteem in which the head-mastership was then held by an aged Scotch lady. Since that time the hands of the clock have certainly moved forward. Still if the dignity of the teacher's office is to be duly recognized, and if the teacher is to attain to his true position or status in the hierarchy of occupations, we have to think of his calling, more distinctly than hitherto, as one of the liberal or learned professions. And this must imply

the official registration of all teachers, which presumes clearly defined terms of admission, the door of entrance officially guarded by strict requirements. And this again presupposes a system of preparatory training.

If we recognize the fact that the education of the young is one of the highest and most difficult and most responsible of all callings, and of special moment to national prosperity and life and character, we shall not hesitate to say that it is the duty of the State to require the registration of all classes of public teachers; and that the conditions of such registration must include not only trustworthy testimony to fitness, as regards character and temperament, but also adequate preparation, training, and probation.

Further, if our educational system is to be made as good as possible, through and through, we must aim at placing all teachers under one administrative system, so that there may no longer be what is practically an impassable barrier of separation between primary and secondary teachers. We may observe several good results which would flow from such a unifying arrangement. Teachers would thus be brought to look upon themselves as all belonging to one and the same body, and the ablest and most successful men and women in primary schools would have opportunities of passing from elementary to secondary schools, so that the career of such teachers would be enlarged and their office made all the more attractive. And if every soldier in Napoleon's Army was stimulated by the thought that he might some day grasp the Marshal's baton, the same principle of a career open to merit without let or hindrance would doubtless have a similar effect in the great army of our elementary teachers. On the other hand, men and women educated in secondary schools and of various classes in society would thus be led to look to the profession of teachers in elementary schools, and we might thus hope gradually to sweep away the feeling of class distinction which now separates the primary schools from the rest of our educational system, and so put an end to one of the chief defects in the education of the poor—that of leaving it almost entirely in the hands of teachers belonging to their own class.

This leads me to dwell for a moment on the short-sightedness of many middle-class parents, especially the poorer clergy and others similarly situated, in not educating their daughters, and, I might add in many cases, their sons also, for the very useful, influential, and happy position of elementary school teachers.

Passing from the position or status of the teacher to the subject of his opportunities and responsibilities, we are met by the fact, not nearly so fully recognized by the general public as it ought to be, and not always distinctly realized by teachers themselves, that the influence of the school teacher on the character of the young is probably greater than that of any other person outside the family circle.

Every day in manifold relationships all through the growing and impressible life of early years the teacher's personality is acting on the mind of the pupil, and it is proverbial that all the strongest and best influences on life and character—as also those that are most mischievous—act upon us through the direct influence of some personality. The power of the Saviour Himself in human life has been described with much truth and suggestiveness as His revelation multiplied by the power of His

personality. What a vast field of opportunities this implies, and what a weight of responsibility it lays on those who take up this office, both as regards their character and conduct and their personal training for it. Thus the teacher's success or failure depends very largely on the effect of his own personality, and showing itself in his manners, temper, character, and tastes, and on the ideal of work and duty which he impresses on his pupils by the spirit of his life and by his own example. It will, for instance, make a vast difference to your work and its fruits whether the aim which chiefly occupies your thoughts is simply to satisfy the examiner or to earn a grant ; in other words, the narrow utilitarian aim, which is certain to infect your pupils with the same utilitarian spirit, or whether in all your teaching you are possessed with the feeling that you are placed in your office to cultivate their tastes, to build up their character, to train their faculties, and to refine their tempers and their manners ; in fact, to make them as far as your opportunities enable you to do it, men and women of the true Christian type. This being so, we cannot too emphatically impress on everyone who proposes to undertake the teacher's office the weighty words of Matthew Arnold, "The best thing for a teacher to do," he said, "is to put before himself in the utmost simplicity the problem he has to solve. He has first of all to instruct the children committed to his charge in certain elements of learning. He has also to bear in mind that they have for the most part a singularly narrow range of words and thoughts. He has consequently to give them some knowledge of the world in which they find themselves, and of what happens, and of what has happened in it, and he has to do all that in him lies towards opening their mind and opening their soul, and their imagination ; and," he added in words which deserve to be graven in the memory of every teacher, "the teacher will open the children's soul and imagination the better the more he has opened his own ; and he will also clear their understanding the better the more he has cleared his own." These remarks on the calling, status, and influence of the teacher sound so very like a sermon that I fear you may be weary of them, and may be feeling that you have been enticed here under false pretences. However, you will feel compensated when you listen to Archdeacon Wilson, and my apology must be that these considerations which I have ventured to put before you lie at the very root of all true success in the work of education.

And now I will only ask your further indulgence while I conclude with one or two suggestions of a more immediately practical character. In our elementary school system it is a cardinal defect that the teacher is confined throughout the whole period of his education within the circle of his own class, and never mixes freely with students of any other class. He begins as a pupil in the elementary school ; he passes on to be a pupil teacher, and next proceeds to the isolated training college, and from this he returns to the elementary school. Such is the round of his life. To remedy the defects of this isolation I hold that it ought to be made comparatively easy for those who are to be teachers in elementary schools to complete their course of education at Oxford or Cambridge, so that a considerable portion of them may be thus brought out of their own narrow circle and may carry into their life and work some of the best university associations and influences. Moreover, I should be glad to see at least one elementary teachers' training college

established in each of our great universities, so that all members might have the advantage of university associations. I have, indeed, often wondered that some of the wealthy Churchmen who are so earnest about maintaining the influence of the Church in the field of education do not spend a little of their wealth in founding Church of England Training Colleges for teachers at Oxford and Cambridge, as I can hardly imagine any other policy which would be so efficient for the purpose they have in view.

Give me the training of the teachers, and I count all other matters as of secondary importance. My last suggestion on this point is that steps should be taken to invite and attract students from secondary schools to enter the elementary school training colleges with the view of becoming elementary school teachers.

Turning to secondary education, we have to lament the long delay in establishing any system of professional training for the office of teacher. The Universities of Oxford and Cambridge are prepared to do their part, and have already done something, and women have very wisely taken advantage of the facilities provided at Cambridge, but among men the opportunities offered have been very generally ignored; and I fear that these efforts of the universities will meet with little success until the State requires that every teacher in a public school must undergo a professional training and probation. I desire to see such a requirement, both because it will raise the status of teachers and so make them better teachers, and because it will increase their efficiency in all that large portion of their work which is affected by accumulated and transmitted experience and the training that is based upon such experience; but I desire it even more because it will be the means of bringing young men under the influence of the great prophets of education, those men of genius and inspiration of whose mind and work many of our young masters are totally ignorant, thus stimulating their intellectual and moral faculties, and changing and uplifting their ideals of duty.

One of our special dangers at the present time consists in a growth of materialistic influence, fed on luxury, publicity and excitement, and fraught with much danger both to the purpose and the quality of men's lives. In school life this influence is showing itself in the excessive devotion to competitive athletics. The love of games is natural to youth. It is indeed nature's provision for healthy growth and enjoyment; but when it becomes the ruling passion of grown men and of societies, when the teachers of youth are themselves possessed by this ruling passion, and so foster in the minds of their pupils a taste for the low-toned sporting literature which is the attendant parasite to athletic competition, they are unconsciously degrading liberal education, and if I may adopt the phrase of George Eliot, they are debasing the moral and spiritual currency of life. That this is being done there can be little doubt, and under such circumstances we need young teachers in our schools inspired with the fervour of Arnold's Christian idealism.

I conclude with a reference to ancient history. As we read some of the warnings of thoughtful Greeks addressed to their countrymen in the period of national decadence, it is instructive to note how appropriately they fit some of the prevalent phenomena of our own day. "We should avoid," said Aristotle, "the error of the Lacedæmonians, who make their children brutal of soul by laborious physical exercises. They do

not fall into the error of spoiling the frames of their children, but they spoil their characters. Education," he proceeds, "should not aim simply at producing athletic habit, nor indeed should it be confined to things considered useful. It should be noble as well as useful; and the young are to be taught things useful in a spirit that ennobles them." You will find this reference to Aristotle's opinion in an admirable volume on Dr. Arnold and Matthew Arnold, last published by Sir Joshua Fitch, himself one of the great educators of our generation.

It will be admitted that there are some timely warnings for us also in these words of the great and wise Greek philosopher, and if we turn from the philosopher to the poet we find Euripides, Euripides the human, as Mrs. Browning has called him, lamenting the growth all over Hellas of what he calls the tribe of athletes and men's excessive admiration of them. And he uttered a warning of permanent value when he exhorted his fellow citizens to admire and to crown with highest honours, not those who happen to be swift of foot or strongest in the wrestling ring, but the man who, being himself wise and just, does most to guide in right ways and to uplift the common life of his community. As we read such words we feel that the man who has the largest share in this good work is that teacher of the young who sends forth his pupils imbued with right aims and right tastes, and right ambitions; and if the teacher is to do this, he must be inspired with something of Dr. Arnold's Christian idealism. So inspired, as I ventured to say the other day, in commending an excellent book by Professor Findlay, entitled "Arnold of Rugby," he will feel habitually, when standing in the presence of his pupils, "Here are those who have been created, not for the life of sensualism or frivolity, or self-seeking ambition or greed, but to be citizens of the commonwealth of Christ, and they have been committed to my charge by the Great Master Who, on the great examination day, will require me to render my account of them."

And now I fear I have exhausted your patience, and yet possibly some, of you may feel that I have omitted all explicit reference to one portion of the teacher's work which interests and affects us beyond any other, and should have our chief consideration on such an occasion as this, the question of religious teaching and training. On this subject I desire to leave with you, as my last word, these brief remarks.

(1) All truly good teachers carry in their hearts as their motto and their guide the apostle Paul's great injunction, *ζηλοῦτε δὲ τὰ χαρίσματα τὰ κρείττονα*, "covet earnestly the best gifts." What are they? "Faith and Hope and Charity. These are the three things; and the greatest of these is Charity." He would have said to everyone of us teachers—"You may know all the mysteries of all the sciences; you may have all knowledge of languages, and history, and literature; and you may be armed with all the pedagogic arts; but if in your temper and your life you have missed this gift and grace of charity, you may possibly prove yourself as you stand before the young lives committed unto you, whether on Sunday or on weekday, to be nothing better than sounding brass or a tinkling cymbal."

(2) If this be granted, it follows that those who have laid upon them the duty of choosing a teacher for any school, secondary or primary, denominational or undenominational, voluntary or board school, must be allowed full and free liberty to enquire into the whole of the

candidate's life, not merely his professional training and his intellectual equipment, his manners, tastes, temper, and character, but also his religious belief and his devotional or spiritual life. These are no unnecessary and intrusive inquisitorial enquiries, because without making them we could not say of anyone how far and in what degree he is fitted for the upbringing of a human soul.

(3) The teacher of children has to remember in all his teaching that—(a) he is dealing with young, immature, growing minds, and that all negative, sceptical, critical methods of training are apt to be destructive of healthy growth, and should be left alone. (b) The young and growing soul grows best by personal attachment to a living personality; and therefore the best religious teaching for early life is not that inculcation of formulas and denominational or sectarian catchwords, on which the priestly or the sectarian mind sometimes loves to dwell, but that which draws the child's heart to the person of Jesus, and touches it with admiration, with reverence, with gratitude, and with love for Him, as the Good Shepherd of his life, his Saviour, and his Friend.

Lastly, it is our wisdom, having thus persuaded the teacher and inspired him to feel how great is his responsibility, not to hamper him over much in the details of his teaching, or to trust him as simply the lay subordinate of some clerical director. It is only by trusting men, and by making them feel that we trust them, that we ever secure the best and most fruitful service.

“ Better trust all and be deceived (said some poet),
And weep that trust and that deceiving,
Than doubt one heart which, if believed,
Had blest thy life with true believing.”

This, we say, is perhaps a paradox; but it is one of those paradoxes which have in them the seed of that true and generous faith out of which there grows the tree of life, bearing for the happiness of human society the fruits of peace, of brotherhood, and the spirit of good-will.

The Ven. J. M. WILSON, M.A., Archdeacon of Manchester.

THE Bishop of Hereford and I agreed to take two entirely different lines. He has taken the higher line of that which deals with the teacher. I am concerned with the lower line of the conditions which affect the work of the teacher. I agree with every word of those noble words which the Bishop of Hereford has addressed to you. One word more of preface. I speak here very positively. Please understand that in every sentence you must read the words, “In my opinion.” I am quite modest about the thing, but it gives clearness to speak things positively. You will agree with me that if I can provoke some of the speakers on the platform, like his Grace the Archbishop of Canterbury and Mr. Gray, I shall have done you good service.

HAS the time come when the country will look at education from an educational point of view? I assume that it has almost come. Is the Government wise enough and strong enough to take a real step forward, and disregard the howls of some aggrieved professional interests, and

the cries of those who merely repeat past watchwords? I hope so; and the country will support them.

I do not mean professional interests of school teachers; those are bound up with the interests of children. I mean those professional interests of clergy and ministers of religion which appear to be involved in educational questions. Both sides must sacrifice something. Parliament must disregard these by-ends. We must not have education sacrificed to non-educational interests. If the Government will act justly, strongly, resolutely, the extremists on both sides will howl; but when it is all over they will find that they have not suffered at all—that they are not a penny the worse in pocket or prestige.

And we must disregard party watchwords. School Boards are identified with Liberalism. But wise men know that School Boards are only an incident, a single step, in the educational history of the country. The future has better things in store. It is merely stupid to shout, "Great are the School Boards of the Liberals," without waiting to ascertain whether something better and equally liberal may not be substituted.

I must be brief: so I shall assume we are agreed that the Act of 1897 is only a stopgap, and cannot last more than two or three years; I assume we are agreed that in the twentieth century the international industrial relations are certain to be such that welfare will lie with the best instructed nations, and that we must improve our education or take a lower place. The question is, How and where is it to be improved?

The centre of the problem to-day is, in my judgment, what to do with the children, half-taught, half-disciplined, that stream out of our elementary schools? There is the real problem. I will show why it is so.

One reason is that we shall not improve our elementary education much until, by taking it further, and by watching its results, we get a clearer estimate of what ought to be the aims and tests of elementary education, and of the degree in which it has failed. For note well that, given their present ideal, our elementary schools have not failed. The best voluntary schools have attained it almost completely; and the best board schools have even more generally attained all that lies within their more limited scope. But the ideals of elementary schools are sure to undergo a transformation when the country begins to carry on the education of its children to sixteen in any serious degree. *To continue the elementary education is the chief means for improving what we have got.*

I therefore entirely deprecate any more tinkering for some years to come with the elementary school. The elementary schools are so much harassed by incessant tinkering and demands, that more than all else they need security from Departmental novelties, with judicious pressure on the weaker schools. We cannot really improve elementary education till we have a clearer idea of what the aim and test of elementary education should be; and we cannot get that generally recognized till we carry the education a step farther.

I will give my view of what the real tests are. The tests of the way in which education has fitted people for life are their intelligent interest in the work of their life, their use of leisure, and the total effect of all

educational influences on the dignity and worthiness of character. Keeping these points in view, elementary education should aim first at making the life of industry, which is the lot of the majority, more enjoyable and more productive by a thorough development of the physique, and by stimulating intelligence in all that bears on industry. It should aim at giving good tastes for the use of leisure for recreation, bodily and mental. Its supreme aim and test is the resulting dignity and worthiness of character, as shown in manners, in domestic life, in civic life. The last aim, character, is not to be attained by any code. It is the result of personal influence, of the ideal; of all who have to do with the children; parents, teachers, the street, the press, the total environment. And I hope no one will deny—certainly no one who knows the life of our towns will deny—that the *bonâ fide* and active membership of some religious body is the most practically effective help and security for such elements of character. There is nothing that replaces it in any degree; Dissenters and Churchmen will agree in this; to grow up without such membership is to be deprived of one of the strongest and best influences of life—of a natural right of every child in England.

You scent the parson here, do you not? Of course he says there's nothing like leather. Well, then, listen to Article xv. of the Prussian Elementary School Code, which was drawn up by wise men, who happened, however, not to be parsons. They advocate the same leather.

"The duty of the Protestant religious instruction is to lead the children to a comprehension of the Bible, and the Creed of the community, that the children may be able to read the Bible for themselves, and to take an active share in the life and Church services of the community."

It is, therefore, not only parsons who, to the aims and tests of elementary education as fitting body and mind for manual industry, and giving tastes for good use of leisure, would add "to facilitate and strengthen the membership of some religious body."

All this is preface: necessary to show where I am. It has been hard not to make it three times as long.

The first step towards dealing with continuation schools is to secure unity of ultimate local control and financial responsibility for maintenance. Until that is accomplished all efforts will involve many omissions, much friction, and many failures. Elementary schools, whether under public or voluntary management, schools to fill the gap from thirteen to sixteen, and public technical and commercial schools, should be under one local authority, and not as now, divided. Do we realize the evils of the present system? Distinguished and successful teachers ought to be readily promoted to the prizes of their profession. Why are they not? There should be freer interchange of assistant teachers to widen experience. What prevents it? There should be special schools for half-timers, if half-timers are to exist. Does the public know that where there are half-timers in a school the day scholars do every lesson twice over, once with the morning half-timers, and again with the afternoon? It is almost incredible! Why have we not such schools in every factory town. We are now threatened with the demand to supply a skilled teacher for standard o—the very backward children

in every school. No work requires more skill. It is absolutely impossible to meet the cost in voluntary schools, and a good school (not a bad one) will be fined if it does not. It is most wasteful from the fewness of the children. It is most unjust. Why cannot schools combine? Why have we not co-operation in teaching cookery and handiwork; in circulating pictures, museum collections, materials for object lessons? Why is the election of School Boards on purely sectarian lines? Why the estrangement between rival systems? The answer is in all cases, the division of ultimate local control and financial responsibility for maintenance.

The first condition then, to come to detail, is that the County Council, or County Borough Council, should appoint an Educational Committee as the ultimate local authority and paymaster for maintenance of all elementary education within their area. It would materially add to the dignity of the council to have this great subject in their hands. They would be able to invite the assistance of leisured experts, who would neither consent to stand for School Boards, nor get the votes of the uninstructed voter if they did. It would remove education from party influence to a large extent. The committee would be a statutory committee; they would submit a budget annually to the council, and justify their demands; and they should have, a matter of first importance, a secretary, permanent, appointed and paid by the Education Department—a *Government official*. With this link to the central authority of the Education Office, the impartiality of a non-local person, and the knowledge of an expert, great freedom might be permitted to local authorities, and the work of the Department immensely lightened.

The local authority should not attempt to manage schools at all. This principle is a matter of the first importance. That is not their business. Every school should have its own unpaid board of managers, with seats on it for as many members of the Educational Committee as may be thought best; all general regulations would come from the committee; all minutes of the managers open to them. Management of the schools does not consist only in signing orders and paying bills. Managers are wanted to know and befriend the teachers; to know and follow up the older children; to get them into the continuation classes; to interest themselves in their employments, their reading; to get them all into Sunday schools, and school associations of many kinds, for temperance, music, drill, gymnastics, swimming, cricket, etc.—in a word, to enlist for all schools, to an extent only realized at present in a few voluntary schools, the kindly and wise influence of the best men and women of the town. A School Board does not always even attempt this personal management. To a County Council it would be impossible. Yet to a good school it is essential. *Management must be delegated as the sole condition for educational progress.* It would liberate the committee from masses of detail, enable them at times to think of education, save the cost of management, and make management real.

In voluntary schools the managers would be appointed as at present; in board schools by the Educational Committee. The managers, subject to general regulations by Parliament, the Department, and the committee, would have the appointment—subject to the approval of the committee—of the staff; their payment, but not the decision of the number or pay; and all that is now included as management, including in the case

of voluntary schools, the entire charge of the religious teaching. The dismissal of teachers would rest with the Educational Committee, on the representation of the managers.

The Department should fix the amount and quality of staff required for the working of schools of different sizes, and different degrees of specialization, and pay a fixed proportion of their salaries on a scale which takes account of qualification, of size of school, of length of service, and of exceptional success; the rest of the maintenance coming from the local budget on a fixed scale. It is impossible for the managers of schools, at present, even to think of education when the Departmental grant is imperilled by any experiment-trying. I am quite sure, and so is my excellent principal teacher, that we could educate our boys and girls far better than we do. We should give them books to read, and talk over the books; we should try some other experiments; we should give them more gymnastics. But H.M.I. and his assistants would instantly discover that we fell below our present high standard in spelling and tots and decimals, or something; and could not possibly estimate the gain in intelligence; and instead of fourteen shillings we should earn twelve shillings and sixpence, and probably be fined in some other way, lose a shilling perhaps in a class subject, and thus pay perhaps £40 or £50 for our experiment. This is deadly to education. I do not think that such experiments should be tried without leave, but money grants should not depend on an inspector's estimate of their immediate success. The varying grant to be assessed by the inspector makes it impossible for him to encourage and develop the specialities of schools and teachers. He ought to be free to say to one school, "I wish you would try so and so, and I will watch the result." I do not blame him. He is not free.

It may seem that I have forgotten that our problem lies with the children who have left the elementary school, and that I have gone back to the schools themselves. It is really so. But the unity of administration and finance that is indispensable for the next step is also the one condition for improving even our existing schools; and my mind is so full of them that you see the result.

The unity of authority being secured, what do we want for the immediate purpose of educating the children who leave our elementary schools? Compulsory continuation classes up to the age of fourteen or fifteen, and ultimately sixteen, according as the people are ready for it. They need not be held for many hours; four or even two hours a week would be of real value. They would suffice to give managers and teachers a real and continuous hold on the boys. Attendance could be enforced, speaking generally, as the half-time attendance is enforced. Of course it must be compulsory. Education is most fruitful at an age before the value of it is known, and before the leisure for it is for ever lost. What would our own children learn if they were not compelled to go to school after thirteen? The experience of continuation schools in other countries, as given recently in the volume of "Special Reports," will be most helpful; but we can follow no country exactly.

That volume points out among other things the value of calling schools by suitable names. Our nomenclature is in a muddle. Any quack who fails in business can start what he calls a High School, and delude the poor ignorant parent into the belief that he is an educated

and qualified person. I constantly see such advertisements. Our "higher grade" schools are really "higher primary," or "advanced elementary" schools, and they ought to be called so. They are not schools of the higher or secondary grade, nor well adapted to be preparatory to secondary schools. "Continuation schools" are less attractive under that name to children just released from the hard routine of elementary schools than they would be if called "schools of apprenticeship and industry," and "advanced elementary and trade" schools.

I see no general method for working into one system the secondary and elementary education of the country. I do not believe that any such method is possible. If a boy is destined for real secondary education—the public schools, the university and the professions—his early education ought to be on different lines from that of a boy who is to go to work at thirteen or fourteen, and then give up all but a few hours of education per week. Exceptional boys will be transferred from the one line of rails to the other, and some, as I found at Clifton College, respond to the transfer.

Some links will therefore have to be made between the elementary and secondary schools of a district; I believe the simplest and most effective is that boys of a certain high standard at ten, or a higher standard at twelve, or who by their later studies at any age can qualify by examination, shall have good bursaries at the secondary schools or be trained for the training colleges. But there are not many very clever boys. I am thinking, not of the one boy in a 100,000 who will pass from an elementary school to be a First Class man at Oxford or Cambridge, but of giving a crown and finish and purpose to the immense majority who leave our elementary schools for industrial and the humbler commercial pursuits. This is enough for one Bill, without complicating it with secondary education.

I desire, therefore, to see "schools of apprenticeship" to replace to some extent the lost system by which manual skill was secured; frankly, practical classes, in the hands of skilled men, supplementing the limited work of the factory and workshop. Each locality will decide on its own needs, and may raise its own standard of efficiency in its own trades. These schools will enable the boys and girls to earn more, and will therefore not be unpopular. They ought to give greater skill and docility and aptitude, and thus increase, in many cases, the intelligent interest in life. But the "advanced elementary and trade" schools, of which these schools of apprenticeship form part, must also aim at giving tastes and pursuits that shall occupy leisure and stimulate the intellectual activity of these years, and keep the mind in order, so that, when the later years of youth come, and the need of intellectual industry is seen, the machine shall not be rusty, clogged with habits of idleness and random and vulgar thought and speech. Much variety of experiment is needed in order to determine the best course in such schools; but, speaking generally, they should be avowedly preparatory to the technical, the commercial, the art schools, without being exclusively technical and professional. They should cultivate the intelligence, and supplement the elementary schools, rather than aim at immediate production of results. And it is partly in these schools that the clever boys and girls and future teachers ought to be detected. In my conception of them they are essentially higher primary schools;

open all day in our towns, and free for those who can give their children an education for one, two, or even three years after passing a high standard in the elementary school at a fairly early age: but also I picture them as existing in the form of evening classes through all or nearly all schools, for some few hours each week, for the children who have already entered on labour. Some remission of labour, on certain days, in certain trades, might be given to these young folk, so as to prevent over-taxing them. I desire to see all classes co-operate in the wish and effort to give the children this education. I am thinking quite as much of the social effect, the civilizing influence, the improved art of life, the greater happiness of a community that so cared for its children, as of its greater industrial skill. It is impossible to think of these matters without the thought of Switzerland, and Saxony, and Prussia, in one's mind. We should make a step forward in civilization.

I think, too, that from a national point of view more attention should be paid to the physical and gymnastic training of our young people. It demands public attention that the standard of height and weight in our town population is so low. But there is another reason. Our army needs better recruits. Now there are in my school, and in most schools, boys who would make capital soldiers if properly trained, and will probably make bad citizens. Why do we not recognize the Army and Navy as professions to be prepared for? Two things are necessary; in the first place the military authorities must improve the moral conditions of a soldier's life; they must expect and demand self-restraint and good character, and dismiss the incorrigible who disgrace their uniform. The Army must be a profession which decent mothers shall cease to dread for their sons. In the next place the educational authorities must accept military drill, and gymnastics, and some military instruction, as part of their continuation school programme. There are many boys who would hate books who would gain real education from these studies, and make first-rate recruits. The military authorities ought to provide the instruction at imperial, and not local, cost. It would pay them well.

The day may not be far off when a town council might seriously take up the promotion of the physical health of its young people by renting large public playing-fields in the country for use on Saturdays; and by having gymnasiums, and developing in a wise direction our English taste for swimming, athletics, and games, among the children in its schools. The physical condition of many of our town children is pitiable. This condition is a violation of nature. A few weeks ago I had children in my field who had not trodden on grass for a year. Look at their natural love of play. Anything for a bat, an old rag for a ball, and a broken shovel for wickets; and how vigorously they enjoy even that, till some woman rushes at them, and smacks all she can catch, and disperses them for a few minutes. Social reform would take a new start if a town council had the care of children in their hands.

An important reform that must come soon is to abolish the variable grant, and to give the necessary stimulus to the teachers, managers, and educational authority by reports on schools published and circulated in each educational district or sub-district. These reports, which might well include educational memoranda, notices of interesting experiments, reports of local conferences on education, and be accompanied by the

best papers published Departmentally, might, if sent free to schools and managers, become a great professional stimulus, and recognition of the abler teachers. They would lead to more knowledge of education. more *esprit de corps*, a better system of promotion, and therefore of increased pay for the best teachers.

I also think that the inspector's relation to the teacher may be much improved. At present he is of necessity regarded as a detective, possessing the absolute power of fining the managers of the best schools. And the worry of management of a school that aspires to be first-rate under present conditions is almost intolerable. We have got over the hat pegs, but only to encounter more and more subtle traps, which we never know whether we have escaped. It is enough to make the best of us throw up the cards in despair. It is a far greater worry to the best than stimulus to the worst.

An inspector should be the centre of educational information and stimulus and encouragement. The quarterly educational conferences held in Belgium between inspectors and teachers, with a view to improve teaching—*conseils de perfectionnement*, I think they are called—would be excellent; but they cannot be held under the present system of variable grants and inspectorial fines.

Is the memory of Henslow and his village school dead? He taught botany to his village children, and invented the floral schedule, with the result that his village was famous for its supply of intelligent nursemaids at high salaries. I fear that experiment would be impossible now. Robert Lowe killed all that. I want someone to kill the last trace of Robert Lowe. Observe, I think that he did a useful work, but the good that he did lives after him as evil.

I shall be, of course, expected to say something of the religious teaching. I do not believe that this need present any insuperable, or even very serious difficulty. The clamour raised about it does not come from the people, nor from the schools, nor from the clergy, but from a few persons who are not representative, and whose importance is altogether exaggerated, and who are interested on other grounds besides religion.

There is to be considered the legislation of Parliament, the instructions drawn up by the local educational authority, and the sphere of action of the managers.

On the first little need be said. Parliament must maintain the principles to which we are accustomed: the general desire that the education shall be Christian, and that religious liberty, and the rights of the parent, shall be respected; and it must confer powers on the local educational authorities to see that these principles are carried out. It must commit itself to no definitions.

For the local educational authority I think that the Prussian Elementary School Code, quoted above, in its several clauses gives the general principles excellently on which, *mutatis mutandis*, instruction should be given; and probably most of the educational authorities would draw up some instructions, and might draw up more detailed syllabuses, if they thought it advisable, for undenominational schools.

The points on which I think legislation should insist are, that where there is no choice of school, and the school is denominational in ownership, no distinctive religious formulary shall be taught in school

hours ; while the appointment of the teachers remains in the hands of the managers, subject to the veto of the educational authority in case of appointment of unqualified persons. Where there is a choice of school there must be liberty to the managers of Roman Catholic, Church of England, and all other denominational schools to arrange for their own religious teaching, subject only to Parliamentary and Departmental restrictions as to Conscience Clauses and hours ; and in schools built out of the rates, and managed by persons appointed indirectly by ratepayers, no formulary distinctive of any religious denomination may be used in school hours. In other words, the denominational schools will be free from the State, and the State schools free from the denominations.

And here I would say that there is a real want in our educational works. We want some series of well written, interesting, helpful lessons for the various parts of a connected syllabus of religious teaching—lessons that would help the teacher both as to method and matter. No suitable syllabus as yet exists. It is not at all an easy matter to give a twenty minutes' lesson on any part of the Old or New Testament that shall really teach anything. It is highly skilled work : like the giving of good object lessons, it is beyond the power of all but a few. I am myself trying to do this for the higher classes in Church Sunday schools ; but we want some for the various standards of elementary day schools. This must, I think, be done, if not entirely by teachers, at any rate with their co-operation. I know of no work better worth doing than to show, as exactly as possible, what teachers and managers mean by religious teaching in elementary schools, and to help the teachers—many of whom have had little training in religious teaching—to give it.

Above all, we must set ourselves with every possible foresight and determination to avoid the disastrous victories and reactions that we have seen in Holland, Belgium, and France. I trust the Government will keep a very stiff backbone on this subject, and save our country from this misery. It is plain that our schools must be Christian ; that they must be denominational where there is room for variety ; and must not be denominational in teaching in school hours where denominations are of necessity mixed in the same school, though the teachers may be appointed by denominational bodies. If anyone does not know what the feeling is in France, let him read the last words of the "Special Report" on the French System of Higher Primary Schools—"The stress and the bitterness of the struggle it would be a difficult task to measure or to describe." Do not let either side be driven to extremities, and therefore let neither side win a victory.

I am well aware that I have left out the most important matter of all, the selection, training, position, pay, and pensions of teachers. Do not suppose that I do not know that the teacher is the school ; what he is, his work will be. He conveys by his life and words "his own estimate of the relative worth of things," as Westcott says. I have only dealt with the next step for setting the teacher free to teach. There is more than enough for another address on the teacher. But you have heard more than enough from me.

The Right Hon. the EARL OF SELBORNE.

I DON'T know whether the last speaker has succeeded in drawing the Archbishop to contradict him, but whether he has so succeeded or not I am perfectly convinced that you in your own minds look forward to not leaving this room until you have had the opportunity of hearing the Archbishop. As the hour is now nearly a quarter past nine, and this meeting terminates at ten, I think I should be best fulfilling my part if I address you only very briefly on two points which occur to me on this education question. The first I would deal with is the rights of the parents in the matter of religious education.

It has been said of public school masters, that they regard parents as a necessary evil, and themselves as the miraculous instruments for the counteraction of the evil effects of parents upon their children. I do not presume to say, because I do not know, that this sarcasm could be generally applied in any degree to elementary teachers. But I do think it might be applied with very great truth to many public and political authorities on education. It seems to me that one of the influences now steadily at work in connection with our national system of education is the re-assertion of the rights of parents. By the original Education Act, parents were given the right to object to any religious teaching to their children of which they did not conscientiously approve. So far, so good; but on what conceivable principle of logic or of policy are parents' rights in the matter of religious education to be purely negative? This, I think, is slowly forcing itself as a conviction upon the public opinion. The time will come, when the rights of parents will be admitted, not only to say what religious education their children shall not have, but to say what religious education their children shall have. I would ask those present, in view of the thorny question of religious education, to keep well before them the indefeasible natural rights of parents, and to banish from their minds the pernicious fallacy that the question is simply one of policy between different educationalists, or different denominations.

I do not profess to be an expert in educational matters, but there are many people in this country, perhaps too many, who do so profess; and while we hear a great deal of criticism on the methods or success of teachers, or on the administration of this or that Minister of Education, the experts who occupy so much of the public press with their views, and who have influenced so greatly our national system of education, never come in for any criticism as a class. They are to be held responsible for our national system of education as it exists. I am not now speaking of the religious question at all. I claim, therefore, that the experts may be fairly judged by results. Are those results satisfactory to those whom I address, and whose profession it is to teach? Do they think the system they are obliged to administer, a wise system of education? I do not think anyone could study our codes, till a short time ago, without coming to the conclusion that cramming was the object they had in view. Everything was to be judged by results, and the results were to be judged by the examination of how much mental food had been crammed down the throats of a given number of children in a given period. Nobody ever cared to enquire, apparently, whether the food had been digested, or

what effect it was having on the mental constitutions of the children, nor how men and women, who had once been children, crammed under this system, had finally developed. I readily admit that quite recently, under the late and under the present Minister of Education, steps have been taken leading away from this ridiculous system, but at present those steps are timid and faltering.

We must go back to first principles, and define the object which our system of education ought to have in view. Should we endeavour to impart the greatest amount of knowledge to the greatest number of children in the limited time during which they are at school, oblivious of what happens to that knowledge afterwards? or should the whole efforts of the nation be directed to the formation of character on the part of the children while they are at school? Unhesitatingly I say, the latter should be the object of national education. Judged by this standard, are presents results satisfactory? Is the product of all the immense labours of the elementary teachers of this country, and of all the vast expenditure on the part of the taxpayers and ratepayers, is that product, the average child, less conceited than a child which has not had these labours or these sums expended upon it? Is it more aware of its own ignorance, more trained how to acquire fresh knowledge, more independent in its judgment, better able to distinguish between a correct statement and a fallacy? Is it more able to appreciate the sequence of an argument? Has it an elementary conception of logic? I cannot doubt what the answer will be of those who have come much in contact with the product, as developed into the ordinary Briton. Doubtless some of those who are listening to me are citing to themselves brilliant examples to the contrary of my contention. I say that they are the exceptions. Do not look to them. They will make their way under any system if they are given the opportunity, and the one bright spot in our present system is that such boys and girls have been given the opportunity. Do not look at these exceptions. Look at the average boy or average girl, as developed into the average man or average woman, and if you agree with me, then not only apply your efforts, as far as possible, to counteract the vicious tendency of our present system as a mere temporary cramming machine, but apply also your great influence as individuals, and as a corporate body, to endeavour to see that that system is re-modelled on truer lines.

DISCUSSION.

The Most Rev. FREDERICK TEMPLE, D.D., Lord Archbishop of Canterbury.

I AM glad to have the opportunity of speaking on this subject to such an audience as is here to-night, because I have the very deepest interest in it, and because I know that you who are here, or most of you, at any rate, being engaged in the actual work, must have in one respect at least a keener interest than I have myself. I have the interest of having been engaged in a similar work in past years, and having been engaged in it so long, and in such a variety of circumstances, that it is impossible for me altogether to forget what once I had to do, and all the experience that I have passed through. I have been myself a teacher, and I have also been an inspector of teaching. I have seen the work on both sides, and I have seen it under circumstances which made it a duty; and of course, therefore, as is always the case with duties which you set yourself to do with all your heart, I have taken a real interest in the whole work

with which we are concerned in the subject of to-night. I have no doubt that in many details I am not as well prepared to handle such a subject as I should have been some years ago, and I therefore cannot say very much about details now. After hearing what the Archdeacon of Manchester has said, it is not possible for me to criticise in detail all his various propositions. I listened with the utmost attention to the paper that he has read to us, and I appreciated it as of very high value indeed. I took care, of course, according to his own warning, to add, in my own mind, "in your opinion," to every sentence that he uttered, because he certainly did lay down the law very firmly and clearly. And I should like to have a little time for consideration of all these proposals before I accept, without reserve, the various points that he has laid down. I look back to the paper of the Bishop of Hereford with a genuine admiration, and with what is always present on every occasion when I listen to him—something more than admiration, an emotion of the spirit being strongly stirred within me as he went on to set before us in his clear and beautiful language the high aims which ought to be present to the mind of everyone engaged in teaching the young. For this reason I am unable to make a very pertinent speech with reference to what the Bishop of Hereford and the Archdeacon of Manchester have said. But I will say, with regard to both of them, that what they have put before us seems to me to be looking very far ahead, and I have lived long enough to know that, though looking very far ahead is a very excellent practice, and enables you to steer your course with a great deal more certainty of what you are about, yet, nevertheless, it is necessary to be perpetually modifying the ideal with which you begin. You aim at a certain thing, whether in general or in detail, but the application of what you say to the actual facts will compel you very often, in order to attain that which you are consciously aiming at, to modify a great deal of what you are saying. This applies very much more, of course, to such details as were given to us by the Archdeacon than to such details as were given to us by the Bishop. With regard, however, to what the Bishop said, I went along with it from one end to another. I differ from it here and there. For instance, I think that it would be an admirable thing if there were not only facilities, but more than ordinary facilities, given to all teachers, whether elementary or secondary, for passing a certain length of time at one or other of our great universities; but I do not think, I confess, that it would be wise just now to set up a training college at either of them. I do not think that it would have the effect of doing that which the Bishop of Hereford most desires, because I think that the result would be that, though the inmates of the training college would be there in the university, they would not mix very much with the students of the university that are there already. I think that the tendency of gathering them together into a single college would be to shut them out from the ordinary associations of the place; and, therefore, if I were a very wealthy man and had a great deal of money to spare, I should certainly not spend it in establishing a training college, but I should like very much to spend it in establishing a very large number of scholarships or exhibitions, to enable men who intended to be teachers to go to one or other of the universities and live there as ordinary students of the place, because I think that that would do them a very great deal of good. I think that it would open their minds, and it would tend to give them larger views of human nature and larger views of their own particular studies. The risk which always attends the study of a man who goes to an ordinary training college just to prepare him to be a schoolmaster in an elementary school is that the man is not brought into close contact with a very much larger amount of knowledge, and a wider range of it, and a more thorough and deep study of it, than he himself is able to obtain in his training college. In the training college the man learns certain things, but there is a terrible temptation to him to think that he knows a great deal more about those things than he really does, and he fancies himself far higher up in the scale of knowledge of that particular subject than he really is; and it would be a very good thing that he should be in contact with men who are running very much farther ahead than he is. It is an enormous gain to any man to be able to measure himself against a really high standard, and if he is only measuring himself against those who have received just the same kind of education as he is receiving, he is very apt to fancy that that is the standard for the whole world. It is a very good thing for a man to study a branch of natural science, but it is a good thing that he should also go where he will come into contact with men who have studied that same branch of natural science, and to whose knowledge his own knowledge, at the very best, is but a mere fraction because he is unable to devote himself entirely to the subject. It is a good thing because it makes clear what his

subject really is, and he understands the little knowledge that he has got a good deal better from seeing what lies outside it and beyond it. I think that in that way, and in various other ways, it would be a very great advantage that men should go to the universities, where they would come across professors of the highest rank, and where they would come across students who are learning from those professors, and learning in such a way as to acquire a very large amount of knowledge and a very real insight into the essential nature of such knowledge. The schoolmaster is not limited to study one particular thing. He has to study a variety of subjects, and the fact that he has to do so very often indeed compels him, through lack of time, not to carry the study of any one particular thing so far as he otherwise naturally would. It is good that he should meet with those who have time to carry and have carried their knowledge much further, that he should associate with them, and that he should see what is the true breadth of that knowledge of which he is acquiring a small part. And in various other ways a student of the university, if he were going to teach afterwards, would certainly be able to teach very much better for having been there. And, not only so, but that kind of association tends to give a man some conception of the difference between a large amount of knowledge and a thorough quality of knowledge. There are men who know a great deal, but their knowledge does very little for them. It does not really cultivate their minds, and the reason that it does not cultivate their minds is because it is not sufficiently concentrated to penetrate deeply, and because they fancy they see, as it were, all round it, and so many of the best effects of the study are lost. Go to the universities, where you will find men who are studying in quite a different spirit, and there you associate with those who think of the quality of the knowledge rather than of the quantity. There are other things of the same sort to be said, and I think that it is quite within the power of the authorities to carry them out without looking so far ahead as to make a complete scheme of education to be passed in the year 1898, and to be formed upon the perfect model which the Archdeacon has put before us. There is something which can be done without waiting at all. A remark was made—and it was reiterated with very great effect by the Archdeacon—that, if the schoolmasters are really to do their work well, it is necessary that they should be much more trusted than they are at present. What is it that interferes with their being thoroughly trusted? Why, it is the system of grants. I do not quite know what precise meaning the Archdeacon attached to the word “variable?” but if I were the President of the Council I should forthwith do away with all these different grants, and I should make the grant to the goodness of the school, and I should trust the inspectors to say pretty accurately what the goodness of the school was when all the circumstances were taken into consideration. I will take one instance to show more exactly what I mean. It is certainly very desirable that, outside the ordinary *curriculum* of elementary education, the schoolmaster should teach his scholars some particular subject in which he himself has made some real progress, or in which he takes a very real interest. If he will do this the teaching will be thoroughly effective, and it will have its effect upon a great deal else in the minds of the children than simply that particular branch or part of the mind which is touched by this particular branch or subject of education. There may be a case where a man, perhaps from some peculiar aptitude or fondness for a particular study, has made himself a proficient in the study of it; we will say, as in the case of Professor Henslow, the study of botany. Supposing that in his school he were to lay himself out to teach botany, even though it were not part of the *curriculum* of the school, I have no doubt that the whole school would be the better. He would like the teaching of it, and because he liked the teaching of it he would get the boys to like the learning of it. He would give his heart to it, and he would make it very real, and, because it was very real, very interesting. But how stands the case? Well, there is the code which says to him, “You shall get so much if you will teach these children botany. You shall get so much more if you will teach these children, say, higher mathematics. You shall get so much more if you will teach them some other subject.” And the financial position of his school compels him not only to teach the thing he likes, but to teach various things that he does not like, or sometimes not to teach the thing that he likes. The result is that his teaching is very poor. All this extra teaching is very much wasted. It is as common as possible to find in elementary schools men teaching particular subjects which have no very great value for the learners, and which they teach very badly, because they only half know them and do not really care about them. But let the master alone, and say, “We will recognize anything you do, whatever you do, if you can prove that it makes the school a better

school. We will not tie you down to this subject or that subject. Choose for yourself any subject you like. We will not ask whether you teach two subjects or three subjects, but we will accept anything that you choose to teach." Let the work of the school be taken as a whole, and let the schoolmaster choose how he will work it as a whole. If he wants to depart from the ordinary course, let him do so. Let him take up outside things, by way of experiment if you like, but judge of the school by the general test of the intelligence of the children, by their power of handling that which they know, and by the probability of their liking a subject well enough to continue the study of it afterwards. Then the schoolmaster will be able to handle the school after his own fashion. At present there is a terrible tendency in all education, from the highest to the lowest, to fill up everything with regulated work, and to leave as little spontaneity as possible, and this certainly is not very good. I remember that when I was at school I had time out of school hours to make very considerable progress privately in mathematical study, which I had a fancy for. I remember reading Sophocles through eight times, simply because I had a delight in it out of school. I remember reading the whole of Euripides, all out of school; and, in fact, nobody knew anything about it because it never appeared before the masters at all. Why was it possible? It was possible because the lessons that we had to do did not fill up the whole day. We were left with a considerable amount of free time. Of course it may be very well said that the result was that a good many of the boys used their free time in a very unimproving manner. That is true enough. Now you have stopped all that, but I do not think that you have stopped it quite in the best way. I think that the aim should be, as a rule, to get boys interested in something or other that they have learned in school, and to leave them free time to study that something for themselves. A very large number of the boys will do it. I see a tendency in our system of education to apply to all schoolmasters alike some sort of centralized systematic arrangement of all their time. There is a perpetual tendency in that direction, and I a little flinch from those great proposals of some one central educational authority and the like. I am a little afraid, I confess, of the way in which they think that they can improve things by putting their fingers into every educational pie into which fingers can be put. The tendency of centralizing work too much is to leave too little freedom and spontaneous action to all those who have to do the work themselves. The schoolmasters, if they could, would leave the boys no time to themselves, and the Education Department, if they could, would leave the schoolmasters no time for themselves. Everything is to be regulated. You know the old story of the French Minister of Education who boasted that at a certain hour or a certain moment every child in France, without exception, was learning arithmetic. Well, he boasted of it as an admirable system. It is the most mischievous system that can be devised. That, of course, was the exaggeration of it, but it is turning all the schoolmasters into machines, and human machines do not work nearly so well as men and women—not nearly. If you turn all your teachers into human machines you do damage to all your teachers. I want therefore, that they should be left much more largely free, and not interfered with by a system of grants which practically robs them of a great deal of their natural discretion. This is a thing which I think we may have very soon. I do not think there need be any great delay in getting rid of all this perpetual interference: "Teach this, and teach that," and "Do this, and do that." Leave the schoolmasters, and the schoolmistresses too, free to choose. There will be certain things which you must require, no doubt, but after you have once laid down certain limits, leave them as free as possible in all their teaching, as you have already agreed to leave them free in all their organizations. There was a strong thing said about "Bob Lowe" and his system, and I have no doubt that the schoolmasters felt the grind of the "Bob Lowe" system very much indeed, and that they disliked it. But, nevertheless, I know that at the beginning, when that system was introduced, the general fault of the schools was that the stupider children—not on purpose, but through the working of the system—were neglected, and all the children alike were not sufficiently grounded. After I had been an inspector for about two years I was asked by the President of the Council, "What do you find to be the general defect?" and I said, "The general defect is that they do not teach the beginning." I went through school after school in the north of London, having in my mind that that was the thing I was particularly to look to, and I found that not more than one per cent. of the children in the first class could subtract three from 1,001 with perfect certainty, because, in the first place, a very large number did not know how to write down one thousand and one upon their slates. I had one thousand and one constantly

represented by 10001—the child having written down first “1,000,” then put a “1” at the end. Mistakes of that sort, especially in notation, were exceedingly common, and in one way and another they were unable to do this very difficult piece of arithmetic. The schoolmasters who were standing by and seeing all this with their own eyes were filled with utter amazement that the children did not know how to do it. Of course they ought to have known it. Some of them were working compound interest, and you naturally suppose that if you can do compound interest you can do pretty nearly anything. But so it was. And this ran through the general work of the schools; and when the Duke of Newcastle’s Commission, which followed very soon, sent out commissioners to report upon the condition of the schools, they hit upon this blot directly, and the consequence was that, because of the advice which the experts then gave, Bob Lowe introduced his system, the point of which was the examination of every child. That was the real point of his whole system, and it certainly effected a very complete change. It is not so in schools now. You laugh when I tell you of it. You know perfectly well that this is not the fault of the schools of the present time, for they have entirely got rid of it, but I venture to think that they got rid of it to a very large degree because of Bob Lowe’s plan. I quite agree that it was time to have done with Bob Lowe’s plan when we did get rid of it at last, but I think that it was a very necessary introduction at that time. And so in the same way I do not find fault with all those various grants for different subjects. It was necessary, in order to lift up the minds of the teachers, to see what could be done in other ways than in the mere ordinary routine. But it has done its work, and I am quite satisfied that the teachers of the present day do not need that kind of direction any longer in the least degree. I am quite satisfied that if you put them to make their schools as efficient as they can make them, they will do the work a great deal better for not being told beforehand, “Do this thing, and do that thing, and do the other thing, and we will pay you for it.” Let them be paid for the whole work that they do, and it will be far better if they are left free to do so in their own manner. Well, this is a thing certainly which might be done without any very great delay. But when I go further and ask myself about the great scheme which the Archdeacon of Manchester has put before us, well, I should like to think about it. If the Archdeacon will not think me very exorbitant, I should like to have three years to think about it, and then, perhaps, I might have something to say about it. It seems to me that it is looking rather farther ahead than it is quite possible to look. I know that the Archdeacon has the advantage of me in one respect, for he has schools now in his hands. He is actually at the work now, and I am not; and, therefore, no doubt he can see many things that could be done quickly which I cannot see. But, you know, before he can get his scheme at work he has to persuade the Government, and that means that he has to persuade the country. I do not think he will do it under the three years which I ask for the consideration, and I am not at all sure that by the end of the three years, when we have been feeling our way a little, the Archdeacon will not have modified some of these proposals of his in consequence of further information and experience. I do not say that he will; that is another matter; but what was true and right “in my opinion” three years ago does not seem to me in all cases to be true and right “in my opinion” now; and it is possible that the Archdeacon may experience something of the same sort, and he may say, “In 1897 I set forth a scheme which, ‘in my opinion’ at that time, was just the right thing to be done straight off, and I wished that I was Emperor without any Parliament to hinder me, and I should have done it straight off, and I thought what an admirable result I should have got.” But in 1900 the Archdeacon may find that there were certain things which he had not quite sufficiently taken into account, and he may give us, I do not say a totally different scheme, but a very much modified one; and I think I shall wait until, perhaps, the Church Congress of 1900, if I am still alive, when the Archdeacon may give me another opportunity of seeing what he has to propose, and of telling you what I think about it. I confess that, as I grow older, I am more and more unwilling to lay down the law as to the permanent system which will suit this country for the education of the whole of the people, and I want, as it were, to feel the way, and I think that we may do a great deal in feeling the way very soon indeed. I look with great anxiety, and also with very hopeful anticipations, to what the Government will do for secondary education in this next year, 1898. When their scheme comes out I think that the Archdeacon’s power of criticism will be of the very highest value, because he will have a definite thing before him. It will not be generally, “This is the sort of thing to do”; but the question will be, “What is to be said about this particular scheme which is

upon the point of being put before Parliament, and which, therefore, must be discussed now when we have it in our hands, and our opinion pronounced upon it?" I do not feel that there is any necessity for going into the religious question any further than it has been already dealt with. I go along very much indeed with what the Bishop of Hereford has said. I do not mean that I should accept every word that he said at the close of his paper. I do not mean that, but I do mean this—that it comes nearer to what seems to me the ideal education than anything else I have ever seen put before the public or put before such a meeting as this; and I am very grateful for having had the chance of listening to him while he read it. In that kind of direction I am sure we shall be wise to move. Well, I have, I am afraid, taken up more of your time than is quite fair for a speaker who can only profess to have a very deep interest and a certain amount of knowledge. Perhaps you will think that the knowledge is a little out of date, and that those who are engaged actually in the work, or wholly engaged in it, will be better worth hearing; but you have listened to me very kindly, and you will know without a repeated assurance from me that my very heart is in this business, and that, if we can improve the efficiency of education, it is certainly one of the noblest aims that could possibly be put before any nation in the world. I will close by saying that, above all, do I thoroughly go along with the close of Lord Selborne's paper—namely, that the great aim, the aim above all others, the aim which is perpetually to be held up, the aim without which all other aims are comparatively worthless, is not merely to give knowledge, but to form character.

ERNEST GRAY, Esq., M.P. for North West Ham.

I HAD no anticipation, and certainly no hope, of being called upon to address this meeting to-night, but I cannot decline to respond to the invitation that has been given to me to say a few words. Let me say, in the first place, that I think it was an exceedingly happy idea which impelled the organizers of the Church Congress to arrange for a meeting of teachers. It gives us an opportunity of knowing each other better—those who are teaching from the pulpit and those who are teaching in the schools—to the mutual benefit, I am inclined to think, of both, and it is certain if future Church Congresses will secure such speakers as we have had the pleasure of hearing to-night, they may rest assured they will have large and appreciative audiences. I agree with the Archbishop in the opinion that the variable grants ought to be done away with, and, like him, I desire that the grants should depend upon the general goodness of the school, but I would give the larger grant to the worst school to lift up the level of education and not apply it as prize money to be scattered over the country in the richer districts and among the best equipped schools. The money should be given to those places where the staff is small, the attendance irregular, and the home influence adverse to the school. The grant should be used for the purpose of encouraging education throughout the country and not for the purpose of rewarding the rich schools. Of one thing I am confident, we shall never alter the position of the small rural schools, we shall never lift up the level of education in the country districts to that of the large towns, until the old idea that Robert Lowe originated is completely abandoned. There are other means for securing the efficiency of the schools. If the teachers are not efficient, dismiss them and put other teachers in their place; if the managers neglect their duties, change them, but do not let the children of poor districts suffer year after year from the unwholesome system that has permeated the Education Department for the last twenty-five years. I understood Lord Selborne to say that the present system was the work of experts. I have always regarded it as the work of men who have never seen a child, and who certainly know nothing of the condition of elementary education throughout England and Wales. The sort of expert I should like to see at the head of the Education Department would be Archdeacon Wilson, for example. I wish that he were Lord President of the Council, for then there would be some prospect of the House of Commons being engaged at least in a profitable discussion on a good Education Bill. And I believe the Archdeacon's plan is not so far distant as the Archbishop seems to believe, for the greater part of it was incorporated in the Government Bill of 1896, which I regretted the loss of because, I believe, it contained the germs of wide and wise educational reform. Whatever may be the outcome of the first discussion, I feel assured that sooner or later there will be one Department, and one only, dealing with both primary and secondary education, instead of, as at present, conflicting authorities dealing with different branches of what is

really the same work. There is another thing of which I am assured, and that is that we are within a measurable distance of the time when the State will recognize the fact that it is a national work in which we are engaged, and that it will put the cost of maintenance upon the Central Exchequer and not upon the locality. How can our poor voluntary schools ever be lifted up to a higher level on their present available resources? I cannot help thinking the Archdeacon was not far wrong when he enunciated the principle that all should alike contribute, and I believe that can only be done through the Central Exchequer. A huge mistake was made when the small School Board was instituted as an educational authority, and I hope its place may shortly be taken by an authority having control over a large area and thoroughly alive to its responsibilities. I will not deal with the vexed question of religious education at this hour. It has been very largely used as a platform cry. Personally, I am as keenly desirous as anybody that those who desire religious education for their children should have every opportunity of obtaining it in the day school. I hope England will never see the French system adopted, nor suffer the excesses that have been committed in Belgium. I believe that with a little give and take this religious difficulty can be settled. I have never listened to a series of addresses so full of interest, so full of encouragement, and so full of hope for the future as those that have been delivered from this platform to-night. It is sometimes said that the Church of England is opposed to the education of the masses. Let those persons who utter that statement read the addresses that have been delivered to-night, and then let them repeat the statement if they dare.

ALBERT HALL.

THURSDAY EVENING, SEPTEMBER 30TH, 1897.

The Right Rev. the PRESIDENT in the Chair.

MEETING FOR MEN IN BUSINESS.

The Right Rev. the PRESIDENT.

THE sight of this hall makes needless any excuse for inviting you as "men in business." It is very hard to find names which are suitable, but the reason for this special meeting was that there are many of our brother Churchmen in the city who can only attend a meeting on the evening of a half-holiday. In the name of the Congress, I thank you for the heartiness with which the invitation of the Church Congress has been accepted. Whilst I address you as "men," I hope I shall be able to also address you as Churchmen; but supposing there may be some here who do not solely make use of the Church ministrations, let me still call you Churchmen, because it is my distinct feeling that every baptized English person is a member of the National Church. We also asked you to be present as men acquainted with the affairs of life. I desire to say to all Churchmen present—"Will you let the witnesses of your Churchmanship be the fruits of a life of Christianity?" Only the Holy Spirit of our good God can compare our religious divisions or our business divisions. Let us pray Him to send us His peace; and let us do our part by joining in counsels of goodwill, and by striving ourselves to be the best Churchmen by being the best Christians.

ADDRESSES.

The Right Rev. J. PERCIVAL, D.D., Lord Bishop of Hereford.

THE subject on which I am expected to address you is entitled "Christian Principles and Business Practices"; and this antithetical form of phrase seems to suggest the possibility of a contrast. Is there, then, as a matter of fact, any such contrast in actual life, or, let me say, any contrast so prevalent as to justify our discussing it here on an occasion like the present? If there be, it can mean nothing else but the comparative failure of Christianity and the Church as a redemptive and regenerating power in practical life; and at Congress meetings it is more agreeable to dwell on successes than on failures. When Church people gather in vast numbers, and feel the thrill, and glow, and exaltation of crowded life, and seem to see what a mighty host is the great army of believers, and how strong and irresistible, it is natural, as it is common, to be very jubilant over what we term the marvellous growth and expansion of the Church, and the world-wide influence and power of the Anglican Communion. Yes, it is very natural, and we are all affected on such occasions; for is not this the evidence that we are, as we might say, the predominant partners in every parish of England and Wales, and all round our great and famous empire?

Of late years we have heard a good deal of this kind of language concerning our greatness as a Christian people, and especially in this year of Jubilee, which, as you know, means blowing of trumpets. But, my friends, there is another side to the shield, what we might call, perhaps, the seamy side, and I verily believe that if the Lord were to stand once more amongst us in the flesh, as He stood in Galilee or Jerusalem, He would bid us, in burning words, to fix our attention upon it, and endeavour to interpret the true meaning of what is written or emblazoned there, or ought to be emblazoned and is not. At any rate, it is this other side of the shield to which I must ask you to turn your gaze for a few brief minutes, representing rather the defects or shortcomings of our Christianity than its triumphs and successes. And as you might very naturally decline to accept my verdict, I will commence with a few weighty words from the Report of a Committee of the Lambeth Conference. In a free country like ours we all acknowledge the value of enlightened public opinion. Those of you who are elected to be members of a town council or of the House of Commons, always say to your constituents that you are sent there by an enlightened public opinion, while the unsuccessful candidates say to their supporters, public opinion will be more enlightened and will agree with you and me by and by. But a truly enlightened public opinion must be Christian opinion; and as such it must recognize the following principles of conduct as binding upon all alike:—

- (a) The principle of brotherhood or fellowship in Christ. In our business offices, just as much as in Church, we are members one of another, and not rival competitors.
- (b) The principle of labour. Every Christian man is bound to be doing good social service. The Saviour says to us not only, "I am among you as he that serveth," but, "I have given you an example."

- (c) The principle of justice. God is no respecter of persons, and He calls upon us to do to all individuals and classes as we would that they should do unto us.
- (d) The principle of public responsibility. In other words, a Christian community, as also, in his degree, every member of it, is morally responsible for its own economic and social order, and their consequences on the lives of rich and poor.

These are your ruling and guiding principles in your practical affairs, if you are really Christian men. And your Christian opinion will be awake to repudiate and condemn either open breaches of social justice and duty, or maxims, principles, and usages of an unchristian character. It will pronounce some conditions of labour among you to be intolerable. It will insist that your personal responsibility as an employer of labour is not got rid of if you invest your capital in some joint-stock, commercial, or industrial company. It will also remind you that in your retail purchases you should consider not only the cheapness of the goods you buy, but also the probable conditions under which they were produced. This same awakened Christian conscience will condemn financial gambling, the dishonesties of trade into which men are driven by feverish competition, and the violences and reprisals of industrial warfare. The mere enumeration of these points is enough to show that the great need of the Church in this connection is the growth of an intelligent and sympathetic Christian opinion on our social duty in practical affairs. Numberless Christians have, in fact, never yet thought of applying Christian principles to their business affairs. Such are the sentiments commended to you by nearly two hundred bishops at the Lambeth Conference, and the last quoted words deserve our special attention : " Numberless Christians have never thought of applying their Christian principles to the customs and conditions that prevail in our commercial and industrial life." These are true words, and how comes it to be so ?

First, it is because of the power of custom, convention, habit, on the life and thought of all of us.

And, secondly, it is because, as John Stuart Mill has said, the most powerful propensities in human nature are the selfish propensities, while the power and habit of independent thought are very weak in most men ; and thus, while the selfish propensities go on working, men don't think about it, and so all through the framework of our political, industrial, and commercial society,

" Evil is wrought by want of thought,
No less than want of heart."

We do not apply our Christian principles to customs, habits, conditions, practices, which are, in fact, quite inconsistent with them, and yet we hold these principles all the time quite sincerely. Blindness in part happens to us as it happened to ancient Israel. Let us glance very briefly at one or two illustrations. We sometimes hear a hard business man defending his hardness by saying that, " business is business." What does he mean by this ? I take it he means us to understand something of this kind : " Business and benevolence must be kept apart ; they belong to different spheres of life. As a business man, I am under no obligation to my workpeople in my shop or my factory, in my counting-house or my bank, beyond paying them the market price of

their labour ; and in the purchase either of labour or of goods, the golden rule is to buy in the cheapest market and to sell in the dearest. As a Christian man I acknowledge the claims of Christian benevolence and charity ; but if Christian charity comes intruding into my business hours with intrusive questions such as these : ' If those you employ are living poor, miserable, pinched, and joyless lives because you pay them only the lowest wage of the competitive market while you are making a fortune, or if those who make the goods you buy are being sweated to death or driven to live in cheap, unhealthy slums, while you make a great profit, are you not, in this business of yours, contradicting your Christian principles ? ' My reply to your Christian charity is, you have come to me at the wrong place ; you should have observed the notice over the entrance to my premises—' No admittance, except on business.' I shall be pleased to listen to you in my pew in church on Sunday morning."

Now this, my friends, is not a caricature. It is a simple analysis of the kind of reasoning which goes on, more or less obscurely, in the minds of those who keep saying to us, " business is business," and determines their practical conduct. They are, as a rule, good honest men. And yet, unless I am altogether mistaken, if we thus separate our life into departments, and leave the selfish propensities to rule and make the laws in one of them, while we confine our Christianity to another, we cannot claim to be true disciples of the Lord, for we are endeavouring to serve two masters. Do we ask how it comes to pass that this kind of mistake is still so prevalent, and that so many departments of our conduct—political, industrial, commercial—are so little influenced by those principles of the Gospel of Christ which we all profess ? The answer is, as I ventured to say to the Church Congress a year ago, when speaking of the selfish, cynical, and unchristian behaviour of the Concert of Europe in international politics, that the world learns very slowly to apply the lessons of Divine Revelation to the various departments of life. We have learnt to feel their application to our individual and family life, and to some of our social relationships and obligations ; but a great deal of our political, industrial, and commercial life is still subject to the law of selfishness, and essentially unchristian in its character. And it is laid upon our Church at this time, as a pressing duty, to extend the Kingdom of Christ into these unconquered regions ; for the Church claims to be the embodied Christian conscience of the nation.

And, for this end, the Lambeth Conference of Bishops presses upon all Christian laymen this recommendation : " That, wherever possible, there should be formed, as a part of local Church organization, a committee consisting chiefly of laymen, whose work should be to study social, and commercial, and industrial problems from the Christian point of view, and to assist in creating and strengthening an enlightened public opinion in regard to such problems, and promoting a more active spirit of social service as a part of Christian duty." I commend it to you, knowing from previous visits to Nottingham that it will meet with a loyal and sympathetic reception, and I earnestly pray that it may contribute to the benefit of your teeming population and the happiness of your common life.

I conclude with one word on that unhappy industrial war which is just now desolating a large section of our English business. That such

warfare should still be possible is a discredit to our Christianity ; and I hope to live to see the day when it will be possible no longer ; when the State will say to contending parties or rival interests : "The strike and the lock-out are no longer permitted. The way of conciliation is open to you, and the way of arbitration. Failing these, the strong hand of the law will settle the matter." Meanwhile I desire to leave with you my humble tribute of respect and gratitude to a Nottingham man of business, whose friendship I enjoyed and whose loss I deplore—Mr. Mundella—for his many good services to his country, and not least for what he did towards putting an end to the barbarous and cruel methods of the lock-out and the strike.

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HARRY PHILLIPS, Esq., Tidal Basin, London.

I HAVE to address myself to the question of the National Church and National Problems. For a little while I want us all to realize that we are not merely business men, not merely gold heapers, not merely shopkeepers, not merely productive machines, but that we are, above all other things, Englishmen, come together man to man to enter upon one or two of the problems that go largely to make up the religious and social life of the nation. We have to look at these problems under the responsibility of National Churchmen. Just now we may take it to ourselves to realize the responsibility of rest. It happens just now that we are free from political attacks. God has put on us the responsibility of rest, and seems to point out to us that there are other great problems before us requiring our serious and anxious consideration. What are we going to do with them now that we are free from fret and worry ? With its heritage and record of work done, the Church, taking the responsibility of the past, must also face the responsibilities of modern problems. Have Churchmen, then, any message ? Yes, that she must be the pioneer and in the van of all progress and reform.

These problems do not wholly concern religion, but, on the other hand, religion is the largest factor in the solution of nearly every problem, and the National Church is the only religious factor that the nation can rely upon. As National Churchmen, I hold that we have no right to shirk our duty in the midst of social difficulties, merely because the Nonconformist is doing so. One of these problems is the industrial problem. We have before us the unskilled workman and the unemployed, and it is economically sound and business like that we should get hold of them and try and solve the problem that is making their lives so dark and dreary. It is by no means entirely a question of income. These men tell us that they possess capacities to enter into all the delights of art, literature, and music, but they say also that the only possibility of getting a holiday is by losing their pay. The Church surely has a message to give them. I have heard of one message just after the Jubilee celebrations, when an employer in the course of addressing his employes said, "My workmen, you will have to come down to the level of the foreigner if we are going to compete with him." Is that to be the end of England's commercial greatness ?

To-day these classes of whom I am speaking are apathetic, hopeless, indifferent, too weak to revolt, but at the same time possessing all the

capacities of manhood. The Church's message is one of hope, and we get that message from Christ. The right to combine, the larger liberty which the workman has—where did he get it from? He gets it from the teaching of Christ—brotherhood, justice, and unity. All the solution must come on these lines of brotherhood and justice.

Another problem with which I particularly wish to deal is the spread of gambling that seems to be permeating the world. It is in my view one of the darkest and greatest curses which is spreading over society to-day. My belief is that there is less sport than ever there was. (A cry of "No.") Well, I can go to a football match and see enormous gates of young men. Half of these ought to be playing football themselves, but many of them are simply contented to speculate upon the result of the game. Gambling destroys the very best part of manhood. A man's business abilities are rendered of no avail, his conception of citizenship vanishes, and he is demoralized because he gets money for which he has never worked. I hate betting because it produces utter selfishness, and I believe that, as it is fundamentally opposed to Christianity, we are bound to relentlessly oppose it at every conceivable opportunity.

The next problem is the tendency to the worship of mere material greatness and wealth. That is wrong, and we must fight against it in whatever form it presents itself. There are men who have gold, but the best part of whose nature is dead, and whose hearts are as graveyards wherein the best that was in them lies buried. The man whose sole aim it is to increase his balance at the bank is not worth fourpence to the nation. Some men have educated their sons until the sons have become ashamed of their fathers. I can conceive of nothing sadder than that. We have to change public opinion, and I believe that it is within our power to change it. That has been done in the case of slavery, lunacy, Sunday closing, education, thought for the protection of life and limb. I am not saying that money is not useful, but I am protesting against the spirit of adulation of mere material wealth.

There is also the problem of our foreign possessions and of our colonies, and that has to be solved on the same lines, the lines of brotherhood and righteousness, and unity and peace, and not on the lines of anarchy and war, and fighting and struggling—it has to be solved on the lines of the Catholic Church. So are we to build this temple of National greatness, and I have the faith to believe that the time will come when she will stand a bright and beautiful building, with strong men and beautiful, pure women, and laughing, happy children going to and fro.

The Right Rev. EDGAR JACOB, D.D., Lord Bishop of
Newcastle.

* *Notes of the Bishop of Newcastle's speech to business men at Nottingham, September 30th, on*

MORAL PRINCIPLE INVOLVED IN EXCHANGE.

Trade is the leading factor in nineteenth century life in England, and trade implies exchange.

The conditions of trade have been gradually changing owing to

- (1) Removal of restrictions caused by ancient guilds, etc.
- (2) Increased facilities—telegraphic, etc.

Two facts come to the fore—

- (a) Unlimited competition ;
- (b) The struggle of conscience to assert itself.

Conscience asserts that without *some* ethics trade is impossible ; for trade depends on credit, *i.e.*, trustworthiness.

But it further operates—

Negatively, in condemning all suppression, concealment, distortion of truth ;

Positively, in

- (1) Making a man give his best (*e.g.*, day's work must mean honest work),
- (2) Insisting on fair value, and that with a recognition of man's right (gambling is condemned under this head) to his
- (3) Enlarging the sphere of exchange, so as to include rights and duties as between a man and the community, leading to public spirit, good citizenship, etc. ; and
- (4) Having the Divine sanction (covenant between God and man) for exchange, so that the Divine light is thrown back on the simplest dealing of trade.

The Right Rev. the PRESIDENT.

I MUST remind you that at the commencement I thanked you in the name of the Congress for attending ; now, I suggest, you ought to thank the Church Congress for inviting you to such a just and good entertainment. In the words of the last speaker, I think I have been the agent of a just business, and my only hope is that what has been said to you, and rightly said, and what your own consciences and minds have said to you already, may stir up within you a livelier action for the rest of your lives.

* The Editor regrets that a verbatim report of the Bishop of Newcastle's speech was, through a misapprehension on the part of the reporter, not obtained. The Bishop has kindly supplied his own notes.

VICTORIA HALL,

THURSDAY EVENING, SEPTEMBER 30TH, 1897.

LADY LAURA RIDDING in the Chair.

MEETING FOR YOUNG WOMEN.*

ADDRESSES.

MRS. CREIGHTON.

SHE commenced by saying that all present had heard this year a good deal as to the great and glorious country which England was. She wondered whether any of those present had ever asked themselves the question how it was that England had become so important. Some people, like Topsy, would "spect it growed." But they must remember that it could never have attained its present position had it not been that the people who had lived long ago had lived so as to help to make their country great. They had tried in their several ways to do their duty; and if England were to go on and to do more and more good in the world, it could only be if those now living endeavoured to be as unselfish and devoted as had been their forefathers. If, she continued, the present generation were going to live as if they were just sent into the world for their own amusement, and to get as much good for themselves as possible, then the country must go back. Nor was it any use for the women to behave as though all the weight of the responsibility rested on the men. It was in the home that the women's duty must first be done. But they ought not only to consider how to bear the home burdens. They must remember also that they were citizens. When the French people rose against the nobles of the land, the title in which they delighted was that of citizens, each claiming to have a share in the State and in the management of its affairs. Women nowadays should bear in mind that they, too, were citizens, and have regard, not only to their rights, but to their duties as such. And what were these duties? She had been told that her audience was composed of girls working for their livelihood. The working girls of England were a very important class, for one reason because there were so many of them. And these girls ought to feel that the work which they turned out was work done in the service of their country. "How so?" do you say, the speaker went on. "I am only working to gain my livelihood." And then she proceeded to point out that each particle of honest work in every manufactured article went to build up the reputation, not of the worker, but of the nation. For which reason it was necessary that all work done should be good, and well and carefully done, worthy to be the production of a great nation. If they would do good work, they must be faithful and loyal to their employers. They must remember also that there was a duty to those with whom they were working, to those with whom it might sometimes be necessary to stand

* The addresses delivered at this meeting were not in MSS., and through inadvertence a verbatim report was unfortunately not obtained by the Official Reporter.

shoulder to shoulder in order to secure better conditions of labour. But work was not all. That would be a dull life which had in it nothing but work. Very happy hours ought to come after work, hours of innocent recreation, which might better fit the work-girl for her duty. But were these spare moments to be used for doing only what was amusing. There was a responsibility attaching to leisure. "You'd like to be a little wiser, wouldn't you?" Mrs. Creighton asked. In which case some part of life must be used to learn. She was speaking to-night of the service of their country. Girls ought to know a little of the way in which that country was governed. Some of them might perhaps already have the power of using the municipal vote. That power should be so exercised as to be for the good of the city in which they lived. And when the voting time came, how were they going to use their power? Could not women with votes be a strength towards keeping down those party cries which to-day were prevalent, declaring that the kind of men they wanted on a town council or county council were men who, irrespective of party, would see that the business would be well done? Whilst even those women who had no votes could talk to the men who had, and influence them to act with wisdom. And then at bigger elections, did the audience understand anything of the men whose colours they wore? It had not yet been thought right—"I for one hope it never will," exclaimed the speaker—to give to women the Parliamentary franchise. But electioneering agents even now came and talked to women, persuading them to persuade their husbands, promising whatever the wife desired in order to gain her good word. If women would learn something of the matter, something of the questions of the day, then they would not be won over by the man who made the most promises, but would try to support men who were good and just. Again, what was the gift that each woman had to offer to her country? Herself. Then she should render herself worth giving by making herself a little wiser, a little better. To most of that audience life would, she hoped, in time bring a home and house of her own. That house would be all the more comfortable if, when she went to it, she knew a little of about how to manage it. Now was the time for such preparation. Whilst in making choice of a husband, one should be selected who was likely to make the home happy, one also to the perfecting of whose home-happiness the wife should, on her side, determine to give herself up. It was no good for a woman to go back to the factory directly she married. The wife's duty lay in keeping the house, and in the care of the children, whom she should train up to be, in their turn, good citizens. Mrs. Creighton concluded a speech, which was many times interrupted by applause, after this manner:—"I saw to-day, stuck up in Nottingham, a notice, which I did not then understand, 'Wanted, a pattern girl.' Nottingham is well off if it wants only one pattern girl. I want a great many. I would like every one here to-night to decide to be a pattern girl, to be honest, pure, hard-working, shedding happiness wherever she goes, making her young man think a little more seriously about life, helping to keep him from gambling and the public-house, and looking forward to the day when she will cease to be a pattern girl, because she will become a pattern wife and a pattern mother."

MISS CLIFFORD, Redland Green, Bristol.

(Notes only.)

THE service of our country leads on to the service of the world. We belong to a great people. I felt this at the Jubilee, and especially while seeing those splendid colonials in the procession—the young men from Canada, Africa, and Australia, looking so serviceable and fit to conquer; and the native men, Haussas and Ghoorkas, turned from wild people into law-abiding subjects of the Queen. Yes! our homes and our work are not all we have to think of. If I asked all to hold up their hands who have a soldier or a sailor relation, or a friend who has emigrated to one of the colonies, would not nearly everyone in this great meeting hold up her hand? And, perhaps, some of you will marry a soldier or a colonist, and go and live abroad.

We belong to the whole world—we English—and we have a charge from God to be good for these distant countries. Have we been good for them? What about drink? What about respect for women? Remember, respect for you, personally, will help to give our young men respect for foreign girls. A man's value for women depends much on his own women-kind. Will he think, "I cannot be selfish to this poor foreign girl, for the sake of my dear sister at home, who is noble and true?"

Thank God, our rule has been a blessing in Egypt, where we have given them water and justice. And in India, too, we have been able to do great things. No famine has been met in all the history of the world as this one has been. Do you think the people in these countries need your help? I have just been in India, and have seen. The women there are generally happy till trouble comes. They love their children, and have pleasure in their lives; but when trouble comes they have nothing to fall back upon. You have Christ. The old women and the widows have no comfort at all. The sick ones are often just let alone to die. Their religion has taught them that many sins are right, and they know no holy, pitiful God to take refuge in. The hopeless look of the people in the famine camps I can never forget; so patient, and so hopeless. Do you think you can help them? If you care, love will find out a way.

Pray.—I know a servant who many years ago heard of a little slave boy whom the missionaries had received. She thought, "I will pray constantly for that boy." The other day she went to a missionary prayer meeting. Whom do you think she saw there? Bishop Oluwole! She said, "Oh, sir; may I speak to you. I have prayed for you ever since you were a little boy." The Bishop shook hands with her warmly, and asked who she was. "Oh, sir, I am nobody; but I have prayed for you, and God has answered."

Give.—The one hundred lepers at Almora heard that the Gospels were being printed and sold for, in our money, a half-penny each. The only money those lepers have is about sixpence a month to buy firewood, and, if possible, a little meat, which is a treat and does them good. In about six weeks they sent in a contribution of six rupees three annas, equal to eight shillings and fourpence half-penny.

Influence those who go.—The Bishop of Natal told us yesterday that he can hardly get any colonist to take even a Sunday School class—they

hold the native people so cheap. Talk to your friends, and write them letters about this. Our Lord gave us a description of His friends—"Ye are My friends, if ye *do* the things that I command you." This is for us ALL.

The other day, at the time, I think, of the expedition to Benin, the colonel of a regiment spoke to the men on parade and said, "We have orders to provide seventy men. There will be no prizes, and not much credit or honour; the climate is deadly, and many may die of fever; so it is decided to ask for volunteers. I will go away for ten minutes, and those who offer to join must step forward two paces." When the colonel returned, the regiment stood as before, and he said, disappointed, "Sergeant, there don't seem to be many volunteers." "Sir," replied the sergeant, "the WHOLE REGIMENT has stepped two paces forward."

LADY SOPHIA PALMER.

MRS. CREIGHTON has spoken to you of the service of our country, and Miss Clifford of the service of the world, and just as the service of the world must have for us Englishwomen its beginning and its strength in the service and love of our own country, so for us Christians the service of the world and of our country has its roots, and its life and power, in the service of Christ. At the overflow meeting I had to begin, and so *my* subject came first; but it really makes no difference whether we begin or we end with considering the service of Christ, for it is the beginning and the end of all true service. All through this world's history there have been men and women, and boys and girls, who have served their fellowmen, and lived and died for their country, and shown by what they themselves were the beauty and happiness of unselfishness, truth and honour, purity and courage. History, poetry, novels, are full of such lights—(and good novels, for this, among other reasons, are a delight; bad novels are an abomination)—and of this great company of noble men and women a huge proportion never knew of Christ, and knew of God only very dimly compared with what we may reverently be said to know; but they in their obedience to their conscience, to the highest and best that they knew, shared in the work of Christ of making men wish to know God by showing men what goodness is, and making men love goodness. And do you not think that we who live since Christ came to this earth, who know of His life of love and service to God His Father in Man, and to Man in God, do you not think that we ought to be ashamed if we do not each try to help in Christ's service? to follow Him first ourselves, and then to do all we can in that following to draw others to Him? If those who knew little or nothing of the true God tried so hard to do their duty, and in doing their duty helped the side of goodness, surely you and I will not lag behind, but will in the power of Christ help in His service of right against wrong, of showing in our lives that Christ can make the weakest of us able to grapple with our besetting sins and with our surrounding temptations, and become what God meant us to be, noble and wise, and true and loving.

We know, I know, how weary one gets of this ceaseless struggle, how often one loses heart; but also I know how after every time of struggle and difficulty, when one feels beaten and as if one could not hold on

any more, one finds that one *is* a step further on, *is* stronger, and one goes on again to learn more, serve more, and love and trust more. Christ wants our help for the sake of others as well as for our own, as well as for the fellowship He our Head rejoices in from us His members. Just as Christ showed men by His own life on earth, by what He was before their very eyes, the goodness and love and power and truth of God the Father, in a way unknown before, so He, Christ, uses us, each by power from Christ, to show those with whom we live, in the way that they can best understand, the love of our Father Who is in Heaven—the love of Christ which passeth knowledge, the love and wonder-working power of the Holy Spirit. A good life teaches more than any sermon. It is the untrue, unkind lives of so-called Christians which have again and again given the lie to what they said about God, have made men turn from God because so false an image of Him was shown by those who professed to speak for Him.

On the other hand, many of us have loved God and goodness, and wished to be good and to serve Christ through, and at the same time that we grew in, love and admiration of our father and mother. Because of their lives we believed in God's love and God's will. Those of you who have not had this help have indeed a harder task; but just as there were men who lived before Christ came, who, with little or no help that we can see, gave such noble service, so you, who have had no help from your home (perhaps all the other way), may join in this service, and let others bless God for having known you. And you have not only the life of Christ to show what God is and what man should be, but also what man can be by the power of the Incarnation. Christ, the Son of God, became man that, by sharing our human nature, we, with our human nature, might, if we chose, through Christ share the Divine nature—become what God wants us to be, each ourselves; but ourselves without evil, ourselves all strength, love, purity, truth. This is what S. Paul means when he tells the Christians in Ephesus that he prays that their eyes may be enlightened (think of a blind person being made to see) so that they may see and know three things—(1) the greatness of their calling (opportunity of service); (2) the riches, the treasures of happiness, in its biggest, fullest sense, which are the possession of God's servants; (3) the exceeding power of God to all who believe—believe in the power and love of God for man. To put this in every day words, S. Paul wanted the Ephesians to understand that though they were as weak as water in themselves, though they lived in a city full of temptations, yet God could, if they would ask Him, make them able to serve Him, and that if only they knew how glorious that service is here and hereafter, they would claim the right to serve Christ, they would claim and use the power to do so. And so let us ask to have our eyes enlightened, and let us claim our share in this service and the power to make us strong and fit for it. Don't be afraid that God will perform a conjuring trick on you—it's a long apprenticeship. The will may and often has been turned suddenly (as far as outsiders can judge) from the service of sin to the service of Christ, but the change of a man's nature, the making of his Christ-character, takes a life-time. A child I knew wished to go to Church, and her mother promised she should, provided the little one would be quiet and not chatter. On Sunday morning the child prayed, "O God, make me"—there she

stopped, sighed, looked perplexed, then her face brightened, and with a smile she ended, "*rather* quiet in Church to-day." Now my little girl was afraid she might find herself suddenly and uncomfortably altered ; in a sort of strait jacket—and many, I think, fear that if they give themselves to Christ some such conjuring trick will be worked on them. It is not so. Christ wants our co-operation in His great work of right against wrong in ourselves, as well as outside in the world. He wants our love and our happiness ; but He wants each one of us, as I said before, to be our real selves, only healthy in soul and mind ; and only in following Christ and in serving Him in our daily lives does this cure of sin in us gradually take place, and Christ's holiness oust and fill the place of sin in us. Let us give ourselves to Him, and trust Him utterly. Let us try more than we have before to serve Him, and those who have not yet begun, go to Him now and say, "Lord take me, help me, use me."

Lady LAURA RIDDING

SAID she desired to thank the speakers in their name. Those ladies had flashed a vision upon them like that produced by the Röntgen rays, showing them underneath all the little things of which their life was built up the framework of life as it was intended to be, God's purpose for which He brought them into existence. That purpose was the service of others and the service of Christ. If they could only get hold of the thought that God had planned their lives for this service, their life would at once become glorified and transfigured. Some lives were so full of suffering and of pain, disappointments and trouble, that if this fact were not realized, then everything would seem like a horrible mistake. But when they believed that God could use the pain and suffering, as well as the joy and happiness of life, all as fuel in the fire that purifies His children, then they would know when their lives were crowded with trouble, when pain and suffering came upon them, that God was there, using these methods to transform them to the likeness of His dear Son, by purification and by service. In the course of the American war a dangerous step had to be taken, the enemy's ammunition must be destroyed. The general, looking round for someone to send on this terrible errand, turned to a bright, happy-faced lad, who had always seemed ready for any duty. "Joel Abbot," he said, "are you ready to die for your country?" "Yes, sir," came the prompt response ; "that's what I came into the service for." And that was the way to meet trouble, to meet hardship, as Christians. "That's what I came into the service for." Not only to love and serve each other, but to bear and to endure unto the end.

NOTTINGHAM CASTLE.

THURSDAY EVENING, SEPTEMBER 30TH, 1897.

THE CONVERSAZIONE.

THE Right Worshipful the Mayor (Alderman E. H. Fraser, J.P.), and the Sheriff (Councillor F. R. Radford, J.P.), gave a conversazione in the Castle. The building lends itself admirably for purpose of this kind, and the arrangements for the convenience and comfort of the guests were most complete. About one thousand members of the Congress were invited. The Mayor and Sheriff were accompanied by the Mayoress (Mrs. Fraser) and Mrs. Radford, and the rooms were crowded from an early hour. Light refreshments were provided, and Mr. Charles Foulds' orchestral band, under the direction of Mr. Albert Twinn, discoursed pleasant music. The museums, galleries, etc., were thrown open, and were well lighted, and the small but select collection of exhibits of the Clergy and Artists' Association was on view.

ALBERT HALL.

FRIDAY AFTERNOON, OCTOBER 1ST, 1897.

The Right Rev. the PRESIDENT in the Chair.

VOTES OF THANKS.

The Ven. WM. EMERY, Archdeacon and Canon of Ely ;
Permanent Secretary of the Church Congress.

It is customary at the closing meeting of the Congress to submit various resolutions of thanks. If the President will allow himself to be guided by me, he will ask the Earl of Meath to propose the first resolution.

The Right Hon. the EARL OF MEATH.

THE very pleasant duty has fallen to my lot to propose—"That our hearty thanks be respectfully tendered to the Lord Bishop of Southwell for his wise and able presidency on this second occasion of the holding of the Church Congress at Nottingham." I feel perfectly certain that this resolution will commend itself to the whole of our members, because I am sure they will feel that the right rev. prelate in the chair has conducted the whole of our proceedings in a most wise and dignified manner. And I am sure that the Churchmen of the diocese of Southwell will feel that any success—and there has been a great deal of success—which has attended this Congress is in no small measure due to the eminent ability and firmness shown by their bishop, now at the table. Although this is the second time that the Church Congress has been held in Nottingham, it is, I believe, the first time it has been held since the formation of the Diocese of Southwell. It is not always an easy task for a bishop who is a pioneer bishop of a new diocese to obtain the unanimous support and assistance of his clergy and laity in organizing such a diocese as this, and I am sure you will agree with me that Dr. Ridding has succeeded in a most marked degree, and that the interests of the Church of England have been well advanced through his aid during the time that he has been in the See, and in a manner which is almost unprecedented. There are many of us who feel year by year as we come to the Congress that we are strengthened spiritually, and that we can go forth from it with fresh ideas. I am certain that this Congress will be no exception to the rule, and that practical and useful results will be obtained from the deliberations which have been held in this and the other halls. And if that is the case, I think you will agree with me that in a great measure it is owing to the wise leadership which we have had from Dr. Ridding.

The resolution was carried by acclamation.

The Right Rev. the PRESIDENT.

I TENDER my best thanks to all of you for the very kind acknowledgment that you have made of the very small part that I have been able to play in this Congress. I must say that I have not been called upon to exercise any of the functions which might have possibly fallen into my hands if there had been any of those discussions almost on the lines of encounter which in my opening address I rather encouraged the Congress to enter upon. The various subjects which we have debated have been taken up rationally, and the meetings have been of a very peaceful character, so that so far as I am concerned I have had no occasion for any exercise of authority. I am extremely glad that we have gone through the week so happily, and with interest in the discussions so well maintained. So far as we, the bishops, are concerned in these Congresses, I think we have at last quite learned our place. We have come to be taught by those who know better what we ought to have learned long ago, and what, I regret to say, we have so little time to put into practice now. But, of course, we have no doubt in the least that other bishops who will in due course grow up from the ranks of our present teachers will, when their time comes, be able to carry out those high duties which they have so strenuously advocated. I thank the bishops for the support they have given me, and all of you for having filled up the time of the Congress yourselves so well that you have enabled your President to efface himself to an almost satisfactory degree.

The Very Rev. E. CHARLES WICKHAM, D.D., Dean of Lincoln.

It gives me pleasure to move "That this Congress desires to return grateful thanks to the Right Worshipful the Mayor, to the Sheriff, and to the inhabitants of the City and County of Nottingham, for the kindly reception and generous hospitality accorded to it." I am sure that this vote of thanks is one which all of you have in your hearts, because it is addressed to our kind entertainers in this city. I could wish that the resolution had been put into the hands of someone capable of dealing with it more eloquently than I can possibly do. At the same time I feel that it is a kindly thought to put it into the hands of one who comes from the City and Diocese of Lincoln, which has such a strong sisterly interest in the Diocese of Southwell, and in your great city of Nottingham, which was, as you know, for forty years united to the Diocese of Lincoln. I have no doubt it is best for us, and certainly better for you, that you should be a diocese of your own, but at the same time we miss very much the connection with this great centre of industry. We have to thank the civic authorities of this city for the generous way in which they have received the Congress. No one could have listened to the graceful and eloquent words of the Mayor at the reception on Tuesday, and no one could have been present at the entertainment last night at your handsome and historic castle, without feeling that the civic authorities of the city had done all they could to open their arms to the Church Congress. We have also to thank those who have personally entertained us. There has been no distinction made in this city—clergy and laity, Churchmen and Nonconformists, have equally opened their houses to us. When we consider what a burden we must have been to our entertainers, we must feel that we owe to all our good friends a very deep debt of gratitude for their unstinted hospitality. I think we ought also to express our thanks to those large and spirit stirring meetings of working men, and business men, and teachers, and girls who have come together to hear from members of the Church Congress all they had to say to them. I now formally move the resolution which has been put into my hands, and of whose purport you are aware.

The resolution was unanimously adopted.

The Ven. WM. EMERY, Archdeacon and Canon of Ely ;
Permanent Secretary of the Church Congress.

I WISH to explain that the Mayor is unable from other engagements to be present on this occasion, or he would have been happy to have personally returned thanks for the resolution which has now been so heartily and unanimously passed.

The Right Rev. the PRESIDENT.

I DESIRE to take advantage of this opportunity to move a vote of thanks to Archdeacon Emery, the veteran leader of this Church Congress for many years.

The Right Rev. A. LEGGE, D.D., Lord Bishop of Lichfield.

I WISH to say a few words in seconding this resolution. We know that the Archdeacon is the father of Church Congresses, and I feel that the success of each Congress as it follows upon the last must be a source of intense gratification to him. It is impossible that we should forget the services the Archdeacon rendered us at Shrewsbury last year, and it is exceedingly pleasing to have him again with us on this occasion, looking younger and fresher and more vigorous than ever. I am glad that at Nottingham we have made up by this resolution for an omission which, owing to the great modesty of the Archdeacon and the dutiful obedience which I was brought up to show to my seniors, was made at Shrewsbury a year ago.

The resolution was carried with acclamation.

The Ven. WM. EMERY, Archdeacon and Canon of Ely;
Permanent Secretary of the Church Congress.

I ACKNOWLEDGE gratefully the unexpected resolution which has just been so kindly proposed and passed, and which I have really done little to deserve. I need scarcely say that it does give me intense pleasure to do what I can from year to year for the Church Congress. No words can express my thankfulness to God that it was put into the mind and heart of my dear friend Beamont, and of myself and others (many of them called to rest), to start these Congresses at Cambridge in 1861. I have been graciously spared now to attend thirty-six of such important gatherings, and I have come to look upon them as a sort of tonic, which helps me to return back to other serious work with fresh vigour and encouragement. I trust and believe that God's blessing has been with the Church Congress, and that these meetings have helped to unite those who without them might not have understood one another so well, or have felt so united in essentials as they do now. The Congresses have done, I am convinced, important service to Christ's Church, and I believe this Congress, now concluding, will not be found behind its predecessors in beneficial results. There have been some magnificent meetings this year, and the attendance and attention have been maintained from gathering to gathering in a remarkable manner. The meetings which have been held for working men, mercantile men, mothers, young women, and others of like kind, have been specially surprising in their success. Such meetings, both regular and special, must do a great deal of good in making Churchmen, and Nonconformists also, consider more the essential doctrines and views on which they are agreed than the differences which unfortunately, alas ! still divide them.

The Rev. J. BARTON, Secretary of the Church Pastoral
Aid Society.

I BEG to move—"That this Congress desires to express its warmest thanks to His Grace the Lord Archbishop of Canterbury and the other special Congress preachers for their presence and valuable help ; also to the many readers and speakers who have contributed so greatly to sustain the interest of members at the various meetings." I suppose these resolutions are generally regarded as somewhat formal, but it is no mere formal vote that we accord to the Archbishop and to the others who have contributed so much to the interest of our various meetings. We have looked upon the Archbishop's presence as an act of special kindness on his part, considering all the responsibilities that devolve upon him. We have certainly not been able to have so much of his time as last year, but we shall none of us ever forget his sermon, or that most touching speech which he delivered to the working men. We also thank the other Congress preachers and speakers for the words they have severally spoken to us.

I imagine, my Lord, that the best and most practical way of expressing our gratitude to them is that we should each of us possess ourselves of the Congress Report, that we may peruse these addresses more at leisure.

The Right Rev. EDGAR JACOB, D.D., Lord Bishop of Newcastle.

I BEG to move "That this thirty-seventh annual Church Congress offers its sincere congratulations to the several committees, secretaries, stewards, working men's committee, voluntary organists, and other officers and helpers at the close of their arduous labours, and assures them of the high appreciation it entertains of the thoughtfully prepared arrangements which have resulted in such great success and profitable friendly exchange of views on many important social and religious subjects closely connected with the work and welfare of the Church of England." Perhaps I may say, in proposing this vote, that there are not many people in this hall who know quite as well as I do what is the labour which is entailed upon the gentlemen to whom this vote of thanks is offered for their assistance, because I speak as an old Church Congress Secretary, and I have always said, as I say to-day, that the labour of preparing for a Church Congress is almost the hardest toil that I ever engaged in in my life. I know that the Secretaries and those who have laboured to make the Congress the success that it has been have had to work in every department for months; but whatever difficulties stood in their way they have surmounted them; and whether you look at the Subjects Committee in relation to the careful preparation of subjects, and the careful selection of speakers, or consider the arrangements in respect to hospitality, and all the other departments of the work, you will see that there has not only been no failure whatever, but there has been every evidence of great labour, of excellent organization, and of the heartiest good-will.

The Ven. J. G. RICHARDSON, Vicar of S. Mary's, Nottingham;
Archdeacon of Nottingham; and Hon. Canon of Southwell.

I AM quite sure that the members of the various committees, and the Secretaries especially, will not be disposed to deny that a great deal of labour has to be performed before a Church Congress can be brought to a success, which we all rejoice to think it has on the present occasion actually attained. There have been at some critical stages of it a certain amount of anxiety; but the time has now happily passed, and we rejoice to believe that the members admit that the Congress has been in its most essential features an unmistakable success. All that we can say for ourselves is that we have tried to do our best; but, of course, if the work had to be done over again, we could do it better. It is one of the features of this Congress that the work has generally had to be taken up by men who have never had a similar experience before. Indeed, if it were not for the Permanent Secretary, to whom we all owe so much, I do not know how the continuity could be secured from year to year. Let me, in conclusion, express the obligations of the local committee to the managers of the Mechanics' Institute, who have so kindly placed their building at the disposal of members of the Congress, not merely the part of it which they are accustomed to let to all committees, but also parts which are appropriated to their own use.

H. E. THORNTON, Esq.

I HEARTILY endorse the words that have fallen from Archdeacon Richardson. It was my privilege in the year 1871 to act with the late lamented Rev. Henry Wright as secretary of the Subjects Committee at the first Nottingham Congress, and I also had the honour of serving upon the Subjects Committee when the Congress met at Derby. In looking back to the earlier, and also to the later date, I cannot help expressing, as a layman, my feeling that, although men hold as strong opinions to-day as they did then, they have certainly learnt in Congress matters to express those opinions more courteously, and with more consideration for the feelings of others.

I consider this to be of very great benefit to the Congress, as well as to the Church at large, which it represents before the nation. I have been asked to speak on behalf of the Lay Secretaries, many of whom have worked far harder than I have, and I can assure the meeting that our labours have not been without their difficulties. At one time the difficulties in regard to hospitality seemed almost insurmountable, but thanks to the kindness of our friends of the Church in Nottingham, and not less, I must add, to the kindness of the Nonconformists of Nottingham, the members of the Congress have been provided with most excellent accommodation.

The Right Rev. the PRESIDENT.

IN concluding our proceedings, I would like to say that we feel very much indebted to Mrs. Edge and the rest of the ladies who have assisted in providing the beautiful banner of the Nottingham Congress.

SOUTHWELL CATHEDRAL.

FRIDAY AFTERNOON, OCTOBER 1ST, 1897.

A LARGE number of members of Congress visited Southwell to attend the Cathedral service at 3 p.m. Evensong was sung by the Rev. R. F. Smith, Minor Canon. The Psalms appointed for the day were chanted to settings by Aldrich and Allcock, and the Canticles were sung to Gadsby in F. The Lessons, Amos iv. and S. Luke vi., were read by the Sub-Dean, the Rev. J. J. Trebeck, Hon. Canon. The anthem was, "Who is like unto Thee" (Sullivan), the quartette being admirably rendered by Master Wilson, Messrs. Price, Longmore, and Key. Mr. R. W. Liddle, the organist, presided at the organ. After service, the visitors inspected the architectural beauties of the Cathedral, under the guidance of Hodgson Fowler, Esq., of Durham, and subsequently returned to Nottingham in good time for the concluding service at S. Mary's Church.

LETTERS FROM THE PRESIDENT AND THE MAYOR.

THE following letters were addressed to the local Press at the conclusion of the Church Congress by the Lord Bishop of Southwell, President ; and by the Right Worshipful the Mayor of Nottingham, Chairman of the Reception Committee :—

“ TO THE EDITOR OF ‘ THE NOTTINGHAM DAILY GUARDIAN.’

“ SIR—Will you allow me to express my own thanks publicly through your columns to all who have contributed to the satisfactory success of the Church Congress ? They are too many for me to address them individually. Very many have promoted it by their generous hospitality ; many others by their personal services as secretaries, stewards, officers, committee-men. The order and arrangements of the great meetings for men and for women may be selected as the special examples of their service, which I have never seen equalled. With them, too, I thank the police for the unflinching completeness of their help. I should like also to thank the officials of the railways for their management, about which I have heard nothing but satisfaction. And last, but not least, sir, are our thanks due to the body on whom a Congress presses most hardly and depends most continuously, the representatives of the Press, whose most effective labours claim a very special recognition.

“ It is not only to our prominent leaders, whom we can thank personally, but to the general kindness and goodwill of the city that the success of such a meeting is due, and for that general kindness I desire to express my very sincere gratitude.

“ Yours faithfully,

“ GEORGE SOUTHWELL

“ Thurgarton Priory, Southwell, Notts.,

“ October 4th, 1897.”

“ TO THE EDITOR OF ‘ THE NOTTINGHAM DAILY GUARDIAN.’

“ SIR—As Chairman of the Reception Committee and Mayor of this city, I desire through your columns to thank the many residents in Nottingham and the neighbourhood who so kindly responded to the appeal made to them to entertain visitors at the recent Church Congress.

“ It will be a satisfaction to everyone to know that the city maintained its hospitable reputation, and that every person desiring hospitality was in due course accommodated.

“ The co-operation of Churchmen and members of other denominations in this respect has been most gratifying, and no doubt added largely to the success of the Congress.

“ I am, sir, etc.,

“ EDWARD H. FRASER, Mayor.

“ The Mayor’s Parlour, Nottingham,

“ October 8th, 1897.”

CONCLUDING SERVICE,

FRIDAY EVENING, OCTOBER 1ST, 1897.

THE SERMON

BY THE

VERY REV. CHARLES WILLIAM STUBBS, D.D.,

(Dean of Ely),

PREACHED IN

S. MARY'S CHURCH, NOTTINGHAM.

"Our Father which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil."—S. *Matthew* vi. 9.

IN taking the place of my friend Canon Scott Holland, whose always inspiring words we had hoped to hear from this pulpit to-night, and with the cause of whose absence, detained by the sick-bed of one whom he cannot leave, we must all sympathize, I have thought that perhaps I shall most simply obey the very sudden and somewhat embarrassing mandate of the President of the Congress if I still endeavour to speak to you of the subject which I know my friend had chosen—the Social Aspect of Christ's Religion. And I am proposing to do so by asking you to consider with me some of the simpler principles of that Christian Socialism of which you have heard so much during this Congress, in relation to the five chief clauses of the Universal Prayer of Christendom.

It is surely not as unnatural, as to some of you perhaps at first hearing it may sound, to use that word Socialism, or that other word Socialist, in relation to the Lord's Prayer. For certainly we can all recognize that the personal cry of the humble and contrite heart, "God be merciful to me a sinner!" is Individualistic in a sense which never can be true of the "Our Father." A Kyrie must almost always by the necessity of things remain something of an Individualist's prayer. A Paternoster belongs to the Socialist. Now the very first word of that prayer, as it has often been pointed out, is a plea for universal brotherhood, for Social Union, reminding us that when we pray for ourselves, we are praying also for our human brothers, that we cannot speak to God for ourselves without also speaking for them, that unless we carry their sins to the throne of God's grace, we do not carry our own. And the second word of that prayer is an

appeal to the universal fact, not only of our creation by the Heavenly Father, but of our re-creation in the Incarnate Christ, reminding us that "God hath sent forth His Son, made of a woman, made under the Law, that we might receive the adoption of sons," that we might never forget that the name of our God would lose all its meaning for us if we tried to use it merely as individuals, and not as members of a society, of a common family. In its very essence, then, the Lord's Prayer, the Prayer of Christ, is a Socialist, not an Individualist, Paternoster; a Catholic, not a Separatist, Prayer.

In its simplicity, in its comprehensiveness, it has been for nearly nineteen centuries the Catholic Prayer of Christendom. It has been translated into all languages. It has been accepted by all Churches. In every age, and in every society of Christians, the faithful follower of Jesus has taken this Prayer upon his lips, and has ever found it to respond to his latest thought. It is simple enough for the little child. It is deep enough for the wisest theologian. For, to both alike, the "Our Father" opens and expands in meaning with the growth of human needs. In our age, with its new and developing social conditions, we shall, no doubt, outgrow many things. We shall not, I think, outgrow the Lord's Prayer.

One of the wittiest and wisest and tenderest-hearted of American writers, Dr. Oliver Wendell Holmes, was once asked by someone, "What is your creed?" He replied, "The first two words of the Paternoster, Our Father." I think, for his immediate purpose, he was not far wrong. For from the words of that prayer, and especially from the first two words of it, from that statement of the Fatherhood of God, follow inevitably all the great practical doctrines of our religion.

Social Order; Social Progress; Social Justice; Social Duty; Social Reform; these five great principles of God's good government of the world may be found, I think, embedded in the five chief clauses of the prayer.

Let us take them in their order, one by one, and consider each briefly.

I.—SOCIAL ORDER.

"Our Father, which art in Heaven. . . . Thy will be done on earth."

Place these words of Christ side by side with the life of Christ on earth, that perfect exhibition of the harmony of the human and the Divine Will, and does not this doctrine emerge to strengthen our faith in the Divine Government? *Jesus Christ in proclaiming a Fatherly Will as the origin of all life and as the root of humanity, reveals to man the true social order under which he is living.*

Now in stating to you that proposition in those words, I am conscious that I am only repeating a truth which I learnt thirty

years ago from the lips of perhaps the greatest Christian doctor of this century, Frederick Denison Maurice, a truth which, as you heard on Wednesday last from the mouth of another revered living teacher, was practically restated for our age by Maurice, and passing from him became idealized and transfigured in the poetry of Lord Tennyson and Robert Browning, was dominant in the teaching of the Cambridge Schools of Lightfoot and Westcott and Hort, was assimilated, as it would seem almost unconsciously, by the younger Oxford Theologians of the *Lux Mundi* School, and has during this last decade of the century turned so wisely the current of our English Christianity to the consideration of the great Social Problems of the age, and which is at this moment so profoundly affecting, moulding, inspiring, transfiguring, the Social Ideals of the present.

It is this Doctrine at any rate which I wish to impress upon you to-night as the teaching implied in this first clause of the Lord's Prayer.

For faith in a Fatherly Will as the basis of human society, this doctrine alone seems to me to furnish a safe ground for Social Evolution, a rational basis for Social Progress.

Without that Faith, I confess I cannot see how we are to reconcile the perplexities which abound in the order of nature and of society, much less account for the existence of a Church which uses the Lord's Prayer, which starts from a belief in a Father in Heaven. Without that Faith I do not see how we are to answer the arguments of the social agnostic, of the man who contends, as does the naturalist philosopher in Mr. Balfour's book on "The Foundations of Belief," that the very existence of man is an accident, that his history of blood and tears, of helpless blundering, of wild revolt, of stupid acquiescence, of empty aspiration, is but a brief and transitory episode in the life of one of the meanest of the planets.

But with that Faith all is changed. God has a plan for the world, a great educational plan, by which both the perfection of the individual and the perfection of society is to be accomplished. Order and Progress in human civilization are real. Progress is not only a vital fact of human existence—it is its vital law. There is a Social Order which is the best, and towards this order the world is gradually moving. The principle of Social Evolution is true, for it means a striving ever towards the holier and the happier. "There may be almost infinite powers against us, but at least there is a deep laid scheme working towards goodness and happiness."

The man who has mastered this doctrine, he who recognizes the slow and subtle process of Evolution as the way in which God makes things come to pass, has found a faith which, so far from cheapening, as some narrow-minded religionists would tell us, the value of human life, adds immeasurably to the glory

of man's destiny, enlarges tenfold the significance of human life; for it shows us how, after all, the grand sweep of things is from the lower to the higher; the vast amount of suffering, and struggle, and competition on the whole doing the work of raising nature, material and human, into a higher condition, making us feel with S. Paul that "the sufferings of this present time are not to be compared with the glory that shall be revealed in us."

Then again. Take the second petition.

II.—SOCIAL PROGRESS.

"Thy Kingdom come on earth!"

It seems a sad thing that there are still so many people who have not learnt to say these words in that order, with this emphasis—"on earth"! who still need to learn that the original message of Jesus Christ contained a truly radiant, a truly optimistic view of human life in this present world. "The Kingdom of Heaven is on earth . . . the Kingdom of God is within you . . . is among you . . . the Kingdom of God is at hand . . . is present . . . is now." That is the dominant note of His message. And it is saturated with emotion, with the sublime optimism of One Who is filled with gladness by His outlook upon the world, even though that outlook embraced the dark as well as the light. True, He Who held that Faith was One Who was called the Man of Sorrows, the despised and rejected of men, Who had nowhere to lay His Head, One Who had more intimate acquaintance with pain than anyone before or since, whose Own life was the typical tragedy of mankind. And yet it is in Him, in His life, Who was the typical man of His race, that we see this strange combination of glowing optimism with constant suffering. No word of recantation was drawn from Him either by the moral agony of which in the Garden of Gethsemane the bloody sweat was the symbol, nor by the physical agony of which on the Mount of Calvary the death on the cross was the reality. No, the Sublime Optimist of the Present Kingdom never faltered in His Faith. Times and seasons! they pass and are swallowed up; but eternity is now and ever shall be. Each place, each world changes and disappears: but I remain, and shall always say, "Here I live." Personality persists. Character is eternal. The soul is immortal, and the kingdom of its heaven is here, its eternal world is now!

And yet the practical deduction from this, of the Social Mission of Christ's Church in this present world, is still a hard doctrine for many of us who have been bred up in the habit of postponing the good things of God to a future world, to a future time, difficult for those of us who have not yet shaken ourselves free from that miserable Calvinistic pessimism which regarded this life as a vale of tears, a sojourn of expiation ever

darkened by the evil wing of the Prince of the Power of the Air, difficult for those of us who read our daily papers and walk about the streets of Nottingham, or any other great city of our land, with our eyes open, and with the consuming fever of the nineteenth century burning in our bones.

Yes, difficult doctrine perhaps, but it is true. "My kingdom is not of this world," said Jesus—not of this time-world. The laws of the Kingdom of Heaven, the eternal principles of life, are not affected by time. "All times," to quote Archbishop Benson's epigram, "are His times, and no time more sacred than the present."

And it was because of this that Christ laid down no constitution for His Kingdom, which should definitely, there and then, take the place of the social organization of His own day. He found men living in a social system, under certain relations to one another. He did His best to alter those relations, to change that evil social system. He believed it was possible to bring about a better state of things. He believed that He could make men regard one another as He acted towards all mankind. He Himself lived in the eternal world, and acted towards men as citizens of a heavenly kingdom. He wished to change the social conditions of the people, but He laid down no political rules, no constitutional devices, for doing this. For He knew that if there and then, at that time, in Palestine, He had promulgated a model government for that day, it would have stopped all progress, it would have stereotyped a particular national form, whereas He knew that all nations were different, and would be different to the end of time. He knew that to do so would be to deny the laws of true life, to deny the deepest want of human nature, which needs effort and discipline, and choice and failure, in order that it may grow and flourish. But He laid down broad principles of righteousness and truth, and love and helpfulness, and He left His followers to work out the details for themselves.

And so His Kingdom on earth, for which we daily pray in this petition, follows the order of true social life. The evolution of society—the unfolding of God's ruling—the coming of the Kingdom, is therefore no sudden process. It is gradual, gradual as the movement of the shadows, but as certain.

III.—SOCIAL JUSTICE.

"Give us this day our daily bread."

A pithy and a pointed comment on this petition is that of Bishop Barrow. He said: "A noble heart will disdain to subsist like a drone on the honey gained by others' labour; or like vermin to filch its food from the public granary; or like a shark to prey on the lesser fry; but will one way or other earn his subsistence, for he that doth not earn, can hardly be said to own, his daily bread."

The good bishop was right. For when we pray this prayer, as we ought to pray it, what is it that we mean?

Well, we ought to mean, in the first place, ought we not? to acknowledge that our daily bread is a gift, a gift from God—that it is God's bread. We ought to mean, therefore, that our daily bread, and the trade, or profession, or calling by which we get it, is something about which, in its daily transactions, we are not ashamed to pray to God. We ought to mean that as our Master rejected the tempter's offer, "Command these stones to be made bread," so we have rejected that offer. We ought to mean that we ask for God's bread, the bread that comes in the slow natural way of the kindly seasons and sunshine and honest harvest work, and that we reject the Devil's bread, that comes by some quick magic, or dark wizardry, or plausible conjuring trick, or cheating work, or false cheapness. Yes, we ought to mean that we ask for God's bread, not Devil's bread; an honest worker's bread, not a thieving swindler's bread—bread which carries with it no curse upon ourselves or others, but bread upon which we dare to ask God's blessing for ourselves and for our children.

And from this doctrine, you may, I think, for your practical life, deduce these principles of Social Justice. I do not know that I can better state them than in the words in which they are enunciated in the Report of the Bishop of Hereford's Committee on Industrial Problems at the Lambeth Conference.

"(1) The Principle of Brotherhood. Fellowship in Christ, proclaiming, as it does, that men are members one of another, should act in all the relations of life as a constant counterpoise to the instinct of competition.

"(2) The Principle of Labour, that every man is bound to service—the service of God and man. Labour and service are to be understood in their widest and most inclusive sense; but in some sense they are obligatory on all. The wilfully idle man, and the man who lives only for himself, are out of place in a Christian community. Work, accordingly, is not to be looked upon as an irksome necessity for some, but as the honourable task and privilege of all.

"(3) The Principle of Justice. God is no respecter of persons. Inequalities indeed of every kind are interwoven with the whole providential order of human life, and are recognized emphatically in our Lord's own words. But the Social Order cannot ignore the interests of any of its parts, and must moreover be tested by the degree in which it secures for each Freedom for happy, useful, and untrammelled life, and distributes, as widely and equitably as may be, social advantages and opportunities."

(4) I will add to these words of the Anglican Episcopate but one word of my own, and that shall be merely an expansion of Bishop Barrow's sentence. "He that doth not earn his daily bread," said Bishop Barrow, "can hardly be said to own it." In

other words, no wealth is legitimately earned which is not an exchange value for actual services rendered—services which minister to life, and help on the common good ; and consequently no daily bread is God's bread, no wealth is honest wealth, which is accumulated by taking advantage of the weakness or the ignorance of our neighbours, and rendering them no equivalent in reciprocal service.

And in the fourth petition we have the exposition of

IV.—SOCIAL DUTY.

“ Forgive us our debts, for we also have forgiven our debtors.”

The word “ debt ” implies “ duty ! ” Philologically it is the same word. This clause, then, “ Forgive us our debts,” we may quite fairly for our purpose to-day translate—“ Forgive us, O God, our failures in Social Duty.”

Social Duty ! When in the light of Christ's Incarnation, we bring ourselves face to face with the great social problems of our age and country, does not this petition of the Lord's Prayer, so read, touch our consciences ? What a sorry compromise, what a miserable evasion, what a vast conspiracy to be blind, does not even the best side of our Christian civilization in England to-day seem ? The signs of the times are indeed ominous. A new social impulse is evidently at work in the world, drawing together the democratic forces of the time—with voices, too often, alas ! deepening into anger, and even senseless inarticulate passion—but undoubtedly with new feelings and enthusiastic convictions, before which old political and polemical discussions will go down.

Formerly the immense majority of men—our brothers—knew only their sufferings, their wants, and their desires. They are more than beginning to know their opportunity and their power, and all persons who see deeper than their plates are more inclined to thank God for it than to bewail it, for the sores of Lazarus have a poison in them against which Dives has no antidote.

But you will say to me very probably, as a Nottingham merchant who stopped me in the street this morning said to me, “ All this that you imply is very true, but what is there to be done ? How can we individually effect in any way a change for the better in the social or the industrial system ? How can we bring about what might seem to be a fairer distribution of wealth ? How can we mitigate the apparent tyranny of capital ? How can we abolish the unfair monopoly of profit ? What good can we do by setting our faces against political economy which seems to tell us that there are some men for whom nature has placed no plate at the banquet of life, but only commands them to go away, for they are redundant on the earth ? Shall we not run the least risk of doing harm, if we simply leave things alone, let society work out its own salvation according to its own

inscrutable laws, and for ourselves just do the duty that is nearest us?"

Well, I am not going to answer those questions. For my immediate purpose I shall be satisfied if I have suggested to you that in future when you take this petition on your lips, "Forgive us our debts, as we forgive our debtors," the memory of the great social problems of the time should be present to your minds, and should press upon your consciences. For of this I am quite certain, that when masters and men have learnt to pray for a solution of industrial problems the solution cannot be very far off.

But if still you wish for practical direction for the conscience, you will find ample scope for prayerful study in the patient consideration of such matters as these. You will find them on page 143 of the "Lambeth Encyclical Letter."

"(1) Forms of trade or industry or any usages which lead to the 'sweating' and degradation of the labouring class, and possible methods of reform.

"(2) Methods of moralizing industrial and commercial relationships.

"(3) Stronger control, by public opinion and authority, over the housing of the poor, both in town and country, and methods by which the existing laws may be more effectually carried out, so as to secure the conditions necessary for a decent moral life.

"(4) The encouragement of all social organizations which have for their object the advancement of thrift and temperance, and the assistance of the working man in making provision for sickness and old age.

"(5) Possibilities of minimising fluctuations and dislocations of employment, with the sufferings consequent upon them, by means of such agencies as labour bureaux, boards of conciliation and arbitration, and some judicious use of public works in times of stress.

"(6) Methods of making country life and occupations more attractive and remunerative, so as to lessen the drift of population into great towns.

"(7) The success or failure of the many agencies or schemes, both public or private, which are already in operation for the healing or prevention of these social ills."

V.—SOCIAL REFORM.

The last clause of the Lord's Prayer, "Lead us not into temptation, but deliver us from evil," conveys to us, I think, a much needed warning for the advocates of Social Reform.

Every new popular movement has its foolish fanatics. And the Christian Socialist movement in the English Church is, I suppose, not free from them. There are men who speak hastily, and who appear to think that this petition of the Lord's Prayer may be read in this way: "Deliver a man from evil environment,

and then he cannot fall into temptation, but will quite naturally and spontaneously live a good life."

But alas! it is not true. Rather is it of the essence of Christ's teaching that life, true life, always works from within outwards; that in the eternal world, in which our spirits live, soul makes body, character creates environment. That is a truth which our great English poetess had grasped when she said:—

"I hold you will not compass your poor ends
Of barley feeding and material ease
Without a poet's individualism
To work your universal. It takes a soul
To move a body: it takes a high-souled man
To move the masses even to a cleaner sty:
It takes the ideal to blow a hair's-breadth off
The dust of the actual. Ah, your Fourier failed
Because not poet enough to understand
That life develops from within."

We need to reiterate this doctrine—Christ's doctrine—"Seek ye first the Kingdom of God" . . . "the Kingdom of God is within you," first of all. No change of condition, no bettering of environment is sufficient to make good men. No rearrangement of society, no social transformation is possible, has ever been possible or ever will be, except as the application of a religious principle, of a moral development, of a strong and active common faith. And for this reason, men may easily remake institutions, but they do not so easily remake themselves. It is, indeed, a law of social forms, of national institutions, that they are always expressive of national character. They come into existence bearing its impress, and they live only so long as it supplies them with vitality. To change institutions for the better, we need to change men for the better. And to do this, we need, and shall ever need, religious motive. We might be all quite safely Socialists to-morrow, if we were only quite sincerely Christians to-day.

But there is the other side of the question also. To the due proportion of faith both sides are necessary. Environment is not everything. But it is much. "The kingdom of heaven is within, but we must also make it without." And if the Church of Christ would be loyal to her Master; if she would impress upon the imagination and will of the English people the figure of the Imperial Christ as the great Head of Humanity, the Inspirer, the Guide, the Motive-giver in life; the Saviour, the Comforter, the Friend in death, she must exhibit in her methods some, at least, of His Spirit "Who went about doing good and healing all manner of disease among the people." She must not forget to preach a Kingdom of Heaven to come upon earth; she must remember that the glory of the Father which S. Philip was taught to see in the face of Jesus Christ was not merely an unearthly glory, but a glory which was secular, social, in this world, though not of it. She must set herself to follow in her

Master's steps of combating the evil spirits of the time, casting out the present devils of ignorance, and drunkenness, and lust, and cruelty, and crime; of altering, if she can, those evil conditions of society which prevent men from living free, and full, and joyous lives; of "setting barriers of whatever kind across the flowery ways of sin, and fostering all that makes goodness easy"; and lastly, she must take up her prophetic burden, like S. James of old, and speak out boldly, as he did, in terms of fiery indignation against a worldly and a covetous and a mammon-loving generation.

To sum up, then, in conclusion.

I.—To know that Social Order is based on the Fatherly Will of God, to know that our filial relationship with the Heavenly Father through Christ is the ground for our faith that Social Evolution is true, that Evolution is the way that God makes things come to pass, that there is an Order of Society which is the best, and that towards this Order humanity is gradually being led according to a definite Divine plan—this is to be able to pray the Lord's Prayer aright.

II.—To believe that the present kingdom of Christ is the ground of a true optimistic faith in Social Progress, faith that *here* is the kingdom, *now* is eternity, and that, therefore, in the idea of its Founder, the Church, the Christian Kingdom, had for its object the reorganization and restitution of society no less than the salvation and deliverance of the individual, and that in the life and teaching of Jesus Christ, the eternal principles of the Divine plan, the laws of the Kingdom of Heaven are revealed—this is to be able to pray the Lord's Prayer aright.

III.—To know that Social Justice requires that our daily bread should be God's bread, given in return for honest work, not thieves' bread, devil's bread, filched from our fellows, our swindled, cheated, sweated brothers or sisters; to know that wealth is only legitimately earned when it is the result of Services rendered which minister to life and help on the Common Good—this is to be able to pray the Lord's Prayer aright.

IV.—To know that the law of Social Duty, the law of Christ's Kingdom, is the Law of Service, and that the "notes" of the Christian kingdom, "righteousness, peace, joy," are but the Christian translation of the old battle cry of revolution—"liberty, fraternity equality," in which nothing of the old truth is lost, but all is interpreted, purified, transfigured; to know of Liberty, that it is not Freedom to do what one likes, but Freedom to do what one ought; and of Fraternity, that no man can say sincerely "Our brothers who are on earth" who has not previously learnt to say "Our Father which art in Heaven;" and of Equality, that it is not Equality of condition, but Equality of worth, of consideration, as far as possible, of opportunity—this is to be able to pray the Lord's Prayer aright.

V.—To know that Social Reform begins first in the sacrifice of self, and the building up of individual character ; that the public conscience can never be healthy where individual consciences are weak ; but to know also that environment counts for much, and that as all life is of the Kingdom of God, the Church of Christ is concerned in the ways of His disciples, however secular they may seem to be, and must help to build up the Civic Life of the nation, and of every sphere of action which belongs to it, in Justice, Righteousness, and the Fear of God—this is to be able to pray the Lord's Prayer aright.

List of Church Congresses.

DATE.	TOWN.	PRESIDENT.
1861—	Cambridge ..	Archdeacon of Ely (Dr. France).
1862—	Oxford ..	Bishop of Oxford (Dr. Wilberforce).
1863—	Manchester ..	Bishop of Manchester (Dr. Prince Lee).
1864—	Bristol ..	Bishop of Gloucester and Bristol (Dr. Ellicott).
1865—	Norwich ..	Bishop of Norwich (Hon. Dr. Pelham).
1866—	York ..	Archbishop of York (Dr. Thomson).
1867—	Wolverhampton ..	Bishop of Lichfield (Dr. Lonsdale).
1868—	Dublin ..	Archbishop of Dublin (Dr. Trench).
1869—	Liverpool ..	Bishop of Chester (Dr. Jacobson).
1870—	Southampton ..	Bishop of Winchester (Dr. Wilberforce).
1871—	Nottingham ..	Bishop of Lincoln (Dr. Wordsworth).
1872—	Leeds ..	Bishop of Ripon (Dr. Bickersteth).
1873—	Bath ..	Bishop of Bath and Wells (Lord Arthur Hervey).
1874—	Brighton ..	Bishop of Chichester (Dr. Durnford).
1875—	Stoke ..	Bishop of Lichfield (Dr. Selwyn).
1876—	Plymouth ..	Bishop of Exeter (Dr. Temple).
1877—	Croydon ..	Archbishop of Canterbury (Dr. Tait).
1878—	Sheffield ..	Archbishop of York (Dr. Thomson).
1879—	Swansea ..	Bishop of S. David's (Dr. Jones).
1880—	Leicester ..	Bishop of Peterborough (Dr. Magee).
1881—	Newcastle ..	Bishop of Durham (Dr. Lightfoot).
1882—	Derby ..	Bishop of Lichfield (Dr. Maclagan).
1883—	Reading ..	Bishop of Oxford (Dr. Mackarness).
1884—	Carlisle ..	Bishop of Carlisle (Dr. Harvey Goodwin).
1885—	Portsmouth ..	Bishop of Winchester (Dr. Harold Browne).
1886—	Wakefield ..	Bishop of Ripon (Dr. Boyd-Carpenter).
1887—	Wolverhampton ..	Bishop of Lichfield (Dr. Maclagan).
1888—	Manchester ..	Bishop of Manchester (Dr. Moorhouse).
1889—	Cardiff ..	Bishop of Llandaff (Dr. Richard Lewis).
1890—	Hull ..	Bishop of Durham (Dr. Westcott).
1891—	Rhyl ..	Bishop of S. Asaph (Dr. Alfred George Edwards).
1892—	Folkestone ..	Archbishop of Canterbury (Dr. Benson).
1893—	Birmingham ..	Bishop of Worcester (Dr. Perowne).
1894—	Exeter ..	Bishop of Exeter (Dr. Bickersteth).
1895—	Norwich ..	Bishop of Norwich (John Sheepshanks, M.A.)
1896—	Shrewsbury ..	Bishop of Lichfield (Hon. A. Legge, D.D.)
1897—	Nottingham ..	Bishop of Southwell (Dr. Ridding, D.D.)
		Appointment for 1898—Bradford.



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